AN

HISTORICAL AND BIOGRAPHICAL DICTIONARY

CONTAINING AN ACCOUNT OF THE

HEBREW PATRIARCHS AND PRINCES,

OF

EMPERORS, KINGS, AND GREAT CAPTAINS,

OF THE

GODS AND HEROES OF PAGAN ANTIQUITY,

OF THE

POPES, HOLY FATHERS, CELEBRATED BISHOPS, AND CARDINALS;

ALSO

HISTORIANS, POETS, ORATORS, DIVINES, LAWYERS, PHYSICIANS, &c.

WITH THEIR PRINCIPAL WORKS, AND THE BEST EDITIONS OF THEM;

LEARNED WOMEN, PAINTERS, &c.

AND ALL PERSONS IN GENERAL WHO HAVE BEEN ILLUSTRIOUS, OR FAMOUS, IN ANY AGE OR NATION:

POINTING OUT WHATEVER IS MOST REMARKABLE, AND MOST INTERESTING, IN SACRED OR IN PROFANE HISTORY.

TRANSLATED FROM THE FRENCH OF

MONSIEUR THE ABBE' LADVOCAT,

DOCTOR, LIBRARIAN, AND ORLEANS PROFESSOR IN THE SORBONNE,

By CATHARINE COLLIGNON.

IN FOUR VOLUMES.

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BIOGRAPHICAL AND HISTORICAL DICTIONARY.

LAAR, v. LAER.

LABADIE (James) son of a common soldier in Gascony, and born in the citadel of Bourg-Guienne, in the diocese of Bourdeaux, February 13, 1610. He entered among the Jesuits, and quitted their society a priest, after he had been in it 15 years, being of so restless and turbulent a disposition, that he could settle to nothing; but was a fine speaker, and affected an excess of strictness. He advanced dangerous maxims and paradoxes in his Sermons, which made much noise; and the bishop of Amiens, who had given him a canonry of St. Nicholas, expelled him from his diocese, for very suspicious connections with a devotee, and some Bernardine nuns; and it was the same with him at Toulouse. After this Labadie entered among the Carmelites of the Ancient Observation, at la Graville, near Bazas; but, continuing to propagate his errors, the bishop of Bazas informed against him. He then apostatized, and, turning Calvinist 1650, officiated as a minister at Montauban, Geneva, and Middleburg in Zealand, in which last city he attacked the book which M. de Wolzoguen had written against Lewis Meier, Spinoza's disciple, entitled, *Philosophia, sacræ Scripturæ interpres, exercitatio paradoxa*. This giving rise to a dispute which made much noise, Labadie was deposed by a synod held at Dort, and died at Altena in Holstein, 1674, aged 64. He is supposed to have married the celebrated Anna Maria Schurman, and had numerous disciples, who were called *Labadists*. His remaining works are, *La Pratique des deux Oraisons mentales, et vocales*, in three Letters, *Montauban*, 1656, 24to.; *Le Hérault du grand Roi Jesus*, Amsterdam, 1667, 12mo.; and some other pieces which are quite contemptible. Labadie's maxims and practices differed but little from the abominable ones of Aldinus.

LABAN, son of Bethuel, and father of Leah and Rachel, the latter of whom he agreed to give in marriage to Jacob, provided that patriarch would serve him seven years; but, when the time was elapsed, he brought Leah into the nuptial chamber by night instead of Rachel, and Jacob took her for his wife 1752 A. C. Laban then obliged him to serve seven years more for Rachel. The patriarch afterwards quitted Laban's house, without bidding him farewell, taking with him all his family, and all that was his property. Laban pursued him in great anger, and overtook him, complaining that he had been robbed of his idol images; but was reconciled to Jacob the same day, entered into a covenant with him, and returned home 1739 A. C.

LABAT (John Baptist) a celebrated traveller of the Dominican order, a native of Paris, who taught philosophy at Nancy, and went afterwards into America as a missionary, 1693. Being returned to France 1705, he was sent to the chapter of his order at Bologna, to give an

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an account of his mission, and staid several years in Italy. He died January 6, 1738, at Paris, aged 75. His principal works are, *Nouveau Voïage aux Isles de l'Amérique*, 6 vol. 12mo. reprinted in Holland, 2 vol. 4to. enlarged afterwards at *Paris*, 1741, 8 vol. 12mo.; a pleasing and instructive work in many respects, but not always accurate as to facts. *Voïages en Espagne et en Italie*, 8 vol. 12mo.; *Nouvelle Relation de l'Afrique Occidentale*, 5 vol. 12mo. Pere Labat was never in Africa, and could not therefore be a witness to what he relates in this account. He also published *le Voyage du Chev. des Marchais en Guinée*, 4 vol. 12mo.; *La Relation Historique de l'Ethiopie Occidentale*, translated from the Italian of father Cavazzi, a Capuchin, 5 vol. 12mo.; and *les Memoires du Chev. d'Arvieux*, containing his *Travels* to Constantinople, in Asia, Syria, Palestine, Egypt, and Barbary, 6 vol. 12mo.

LABBE (Philip) a celebrated Jesuit, born July 10, 1607, of a good family at Bourges. He taught ethics, philosophy, and moral theology, with reputation at Bourges, then at Paris, where he settled. His memory was uncommon, and his learning very extensive: he was esteemed by all the literati for amiable temper and politeness, as well as for his writings. He died March 25, 1667, at Paris, aged 60. The greatest part of his numerous works are compilations, which cost him little farther trouble than to collect, and put them in order: the principal are, *Nova Bibliotheca MSS. Librorum*, 1657, 2 vol. fol. containing many pieces which had never been printed before. *De Bysantinæ Historiæ Scriptoribus*, fol. in which is an account and catalogue of the writers of the Byzantine Hist. in chronological order. Two Lives of *Galen*, taken from his works, 8vo. *Bibliot. Bibliothecarum*, Geneva, 1686, 4to. with the *Bibliot. nummaria*, and an *Actuarium*, printed 1705. Various Chronological works; the principal, *Concordia Chronologica*, 5 vol. fol. The 5th vol. is by Pere Briet; a learned work, but too obscure, and of little use. Several pieces respecting the geographical history of France, and the Greek language, which are forgotten. *Bibliotheca anti-Jansenïana*, 4to. This is a catalogue of writings against Jansenius and his defenders. An edition of the *Annals* of Michael Glycas, in Greek and Latin, fol. A good edition of *Notitia dignitatum omnium imperii Romani*, 1651, 12mo. a necessary book for the history of the Roman emperors. An edition of *Jonas*, bishop of Orleans' works, *concerning the Instruction of a Christian King*, 12mo. *De Scriptoribus Ecclesiasticis dissertatio*, 2 vol. 8vo. in which is a dissertation against the fable of *Pope Joan*. The most known among Pere Labbe's works is his new *Collection of the Councils*, 1672, 17 vol. fol. with *Notes*; to which is added the *Jacobatius* for an 18th vol. entitled, *Apparatus alter*, because the 17th is also entitled *Apparatus*. This Collection was finished by Pere Gabriel Cossart, one of his brethren, a better and more judicious critic than himself, and is justly esteemed, though it is deficient in several respects, and contains many faults. Vigneul Marville says of P. Labbe, that he was *an honest man*, accused of being a little piratical, and of robbing the learned, not through necessity, but for amusement: but his brother, Pere Commire, has bestowed the following eulogium upon him:

Labbeus hic situs est: vitam, moresque requiris?
Vita Libros illi scribere, morsque fuit.
O Nimium Felix! qui patrum antiqua retractans
Concilia, accessit conciliis superum.

LABBE' (Louïsa) surnamed the *Beautiful Ropemaker*, born about 1526 at Lyons. Her father's name was Charly, called Labbé. She married Ennemond Perrin, a ropemaker, who lived at Lyons, in the street which still retains the name of *Belle Cordiere*; and dying, 1565, without children, left her all he had, only entailing it on his nephews, James and Peter Perrin, which put a stop to the disadvantageous reports which had been circulated respecting the Beautiful Ropemaker, who died 1566. She was, however, the wonder of all the learned of her time. A mechanic's wife, who understood Latin, Italian, and Spanish, and wrote verses in those three languages, was then an extraordinary phænomenon. Her poems were printed at *Lyons*, 1555, and at *Rouen*, 1556, 16to; but these have been eclipsed by the edition of *Lyons*, 1762, 8vo.

LABEO (Q. Fabius) a famous Roman

man captain; was quæstor 197 A.C. then prætor, and afterwards commander of the Roman fleet, when he compelled the people of Candia to restore all his countrymen whom they had taken prisoners, which gained him the honour of a naval triumph. He was consul with Marcellus, 184 A.C. and had the command of an army in Liguria. His conduct with respect to the inhabitants of Nola, who had chosen him for the arbiter of their quarrel, and to Antiochus, in the execution of the treaty which he concluded with that prince, does no credit to the integrity on which the ancient Romans piqued themselves. He is said to have been fond of poetry, and to have assisted Terence in his Comedies.

LABEO (Caïus Antistius) a tribune of the people 148 A.C. who, abusing his power against Metellus, because he had erased his name from the list of senators while censor, condemned him, without any trial, to be thrown from the Tarpeian rock; which sentence would have been executed had not another tribune opposed it, at the solicitation of Metellus's friends. Labeo, however, remained unpunished, and again entered the senate, by virtue of a law that he enacted, according to which the tribunes had a deliberative voice there; pronounced a sentence of confiscation on the goods of Metellus, and had them publicly sold.

LABEO (Antistius) an excellent Roman lawyer, one of the conspirators against Cæsar. He caused his freed man to kill him, after the battle of Philippi, 31 A.C. being determined not to survive the Roman liberty. Q. Antistius Labeo, his son, was yet more eminent as a lawyer, and distinguished himself in the time of Augustus by his deep learning and inflexible integrity. He composed many works, which have not come down to us.

LABERIUS (Decimus) a Roman knight, and poet, who had an uncommon talent for inventing *Mimi*, or *Farces*, and did not dare refuse Julius Cæsar's command to act in one of them on the stage, though it was very unsuitable to the dignity of a man of 60 years old, and of his rank. He endeavoured to excuse himself in the best manner he could in the prologue, making it understood that Cæsar had compelled him to mount the stage; for how, said he, could I refuse any thing to him to whom the Gods themselves have refused nothing!

Etenim ipsi Di negare cui nihil potuerunt
Hominem me denegare quis posset pati?

And afterwards lamented his fate in the following terms:

Ergo, bis tricenis annis actis sine nota,
Eques Romanus lare egressus meo
Domum revertar Mimus!

Having passed sixty years without any mark of disgrace, I, who came hither a Roman knight, shall return home a mere buffoon!

He even revenged himself on Cæsar in the course of the piece, by introducing some satirical strokes against him, saying, in the character of Syrus,

O Romans! we have lost our liberty!

And, a little after,

Necesse est multos timeat, quem multi timent.
He must fear many men, whom many fear.

at which words all eyes were turned upon Cæsar. This prince, piqued at the railleries of Laberius, mortified him by giving the preference to another poet, named Publius Syrus. However, when he had acted his part, he presented him with a ring, and permitted him to descend from the stage. Laberius was then going to take his place among the knights; but they all, thinking him no longer worthy of that rank, contrived that he should not find a seat. Cicero, seeing him thus embarrassed, rallied him, saying, *Recepissem te, nisi angusté sederem: I would have made room for you, but I am crowded*; thus making a jest of Laberius, and the great number of senators who had been created by Cæsar. But Laberius retorted fully upon him by this answer: *Mirum si angusté sedes qui soles duabus sellis sedere. It is wonderful that you, who used to sit on two seats, should be crowded:* reproaching him with having neither proved a friend to Cæsar nor Pompey, though he affected being one to both. Laberius died at Puzzoli, ten months after Julius Cæsar, 46 A.C. He used to say, *Beneficium dando accepit, qui digno dedit:*

dedit: i. e. *He received a benefit who confers one on a worthy man.* Some fragments of his writings may be found in the *Corpus Poëtarum.*

LABOUREUR (John le) born 1623, at Montmorency, near Paris. He was well acquainted with the French history; followed the court as gentleman in waiting, and attended the marechal de Guébriant in his embassy to Poland 1644, of which journey he published a very curious account, 1647, 4to. Le Laboureur afterwards entered the ecclesiastical profession; was prior of Juvigné, king's almoner, and commander of the order of St. Michael. He died 1675, aged 53. The principal among his numerous works are the following: *Hist. du maréchal de Guébriant*, fol.; a new edition of *Les Memoires de Michael de Castelnau*, 2 vol. fol.; *Le Recueil des Tombeaux des Personnes illustres, dont les Sépultures sont dans l'Eglise des Célestins de Paris*, 1642, fol.; *L'Histoire du Roi Charles VI.* a translation, 1663, 2 vol. fol.; *Traité de l'Origine des Armoiries*, 1684, 4to.

LABOUREUR (Lewis le) brother of the preceding, bailif of Montmorency, and author of several works in French verse; among others, of the paltry poem entitled *Charlemagne*, 1664, 8vo. He died June 21, 1697.

LABOUREUR (D. Claudius le) uncle of the two preceding; author of *Les Masures de l'Isle Barbe*, 1682, 2 vol. 4to. which is an historical collection relating to that abbey, of which this ecclesiastic had been provost, and is esteemed particularly for the proofs and pieces which accompany it. Claudius le Laboureur was obliged to resign his benefice, to avoid the resentment of the chapter of Lyons, of which he had spoken indiscreetly, when he presented to their archbishop his *Notes and Corrections on the Breviary of Lyons*, 1643, 8vo. He died 1675.

LABOURLOTE (Claudius) rose by his merit to the command of the Walloon forces in the king of Spain's service. His rash courage made him fond of the most dangerous enterprizes: he shared in the cruelties committed by the high admiral of Castile's troops, 1598, and was killed by a musket shot, July 24, 1600. He had a son who was a Dominican, and a daughter married.

LACARRY (Gilles) an ingenious Jesuit, born 1605, in the diocese of Castres, who taught ethics, philosophy, moral theology, and the Holy Scripture, in his society; was rector of the college at Cahors, and afterwards employed in missions. He was well acquainted with the history of France. He died July 25, 1684, at Clermont in Auvergne, leaving several works, chiefly respecting Gaulish history, which are esteemed: the following are the principal: *Hist. Galliarum sub Præfectis prætorii Galliarum*, 1672, 4to. from Constantine to Justinian. *Historia Coloniarum à Gallis in exteras Nationes missarum, tum exterarum nationum Coloniæ in Gallias deductæ*, 1677, 4to; *Historia Romana à Julio Cæsare ad Constantinum magnum, per numismata et marmora antiqua* 1671, 4to.; an excellent book, which contains *Series et numismata Regum Syriæ, Ægypti, Siciliæ et Mesopotamiæ*; *Epitome historiæ Regum Franciæ ex Dionysio Petario excerpta*, 1672, 4to. a work much valued, and which may be considered as a guide to the study of the French history. An edition of *Velleius Paterculus*, with learned notes; *Historia christiana Imperatorum, Consulum et Præfectorum prætorio Orientis, Italiæ, Illyricæ, et Galliarum*; *Notitia Magistratuum imperii utriusque cum notis*, with *Sexti Rufi Breviar.* 1665, 4to. &c.

LACEDÆMON, or SPARTA, founded by its first king, Lelex, about 1516 A. C. whose successors were Myles, Eurotas, Lacedæmon, Amydas, Argalus, Cynortas * Œbalas, Hippocoon, Tyndareus, father of * Castor and Pollux, and of Helen; * Menelaus, husband of Helen;

	A. C.
Orestes, - - -	1189
Tizamenus and Pentilus, -	1132

Procles, and Euristhenes, son of Aristodemus, descended from Hercules, usurped the kingdom, and reigned together; and from that time the Lacedemonians had always two kings, one of each family:

Euristhenes,

	A.C.
Euristhenes,	1125
Agis I.	
Echestratus,	1056
Labotas,	1022
Dorysus,	986
Agesilaus,	957
Archelaus,	913
Telectus,	853
* Alcemenes,	800
Polydorus,	776
Eurycrates I.	724
* Anaxander,	687
Eurycrates II.	
Leo,	647
* Anaxandrides,	597
* Cleomenes,	519
* Leonidas I.	491
* Cleombrotus	480
* Pausanias,	479
Plistarchus,	467
Eristeonax,	466
Pausanias,	408
* Agesipolis,	394
* Cleombrotus II.	380
* Agesipolis II.	371
* Cleomenes II.	370
Areus,	309
Acrotatus I.	265
Areus II.	264
* Leonidas II.	257
Cleombrotus,	254
* Leonidas II. recalled,	239
* Cleomines III.	230
Agesipolis III.	219
Machanides, a tyrant, killed by Philopœmen,	206
* Nabis, a tyrant, killed,	192

	A.C.
Procles,	1125
Prytanis,	1021
Eunomus,	986
Polydectus,	907
* Lycurgus, regent.	
* Charilaus,	896
Nicander,	809
Theopompus,	770
Zeuxidamus,	723
* Anaxidamus,	690
* Agasicles,	645
* Ariston,	597
* Demaratus,	510
Leotychidas,	491
Archidamus,	469
* Agis II.	427
* Agesilaus II.	400
* Archidamus II.	356
Agis III.	355
Eudamidas,	326
Archidamus,	295
Eudamidas II.	
* Agis IV.	244
Eurydamus,	240
Lycurgus,	219

The Romans restored the Lacedemonians to liberty 184, and they governed themselves, according to their own laws, under the Roman authority. v. *the Books mentioned at* ARGOS.

LACERDA, v. CERDA.

LACHESIS, v. FATES.

LACTANTIUS (Lucius Cœlius Firmianus) a very eminent ecclesiastical author at the beginning of the 4th century, a native of Africa, according to Baronius, and of Fermo in the marquisate of Ancona, according to others, from whence they suppose him to have been surnamed *Firmianus*. He studied rhetoric under Arnobius, and professed that science afterwards in Africa, and at Nicomedia, with such great reputation, that the emperor Constantine chose him for preceptor to his son *Crispus Cæsar*; but Lactantius, far from coveting the wealth and pleasures of a court, lived there in so much poverty, that, Eusebius says, he often wanted necessaries. He left several works, written in very good Latin, part of which may be found in the Library of the Fathers: the principal are, a book on *the Wrath of God*, another *on the Works of God*, in which he proves the creation of man, and a Divine Providence. *Divine Institutions*, in 7 books. In this work, which is his largest, he undertakes to prove the truth of Christianity, and to refute all the objections which can be made to it. He has attacked the illusions of paganism with great force and solidity; but we must own, with St. Jerome, that Lactantius succeeds

succeeds better in destroying the errors of the Heathens than in establishing the Christian doctrines, and that he is not every where free from faults, having studied eloquence and philosophy more than theology and the mysteries of our religion. His style is pure, clear, and easy; his expressions noble and elegant. Lactantius is, in short, the most eloquent of all the Latin ecclesiastical authors, and writes that language best (excepting, perhaps, Sulpitius Severus), which has gained him the name of *Tullius Christianus*, *The Christian Tully*. He was also author of *a treatise on the Deaths of the Persecutors*, first published by Baluze. P. le Nourri asserts, that this treatise was written by *Lucius Cœcilius*, who lived at the beginning of the 4th century; but St. Jerome's testimony, as well as the style of the work, leave no doubt of Lactantius having been its author. The most complete edition of his works is by the abbé Lenglet, Paris, 1748, 2 vol. 4to.; there is one *cum notis variorum*, Leyden, 1660, 8vo.; the first was at the monastery of Sublac, 1465, fol. (v. FULGENTIUS); to which is added *De Mortibus Persecutorum*, Utrecht, 1693, 8vo.

LACYDES, a celebrated Greek philosopher of Cyrene, the disciple of Arcesilaus, and his successor in the academy. He devoted himself early to study, and, in spite of the miseries of poverty, became a very skilful philosopher, and very pleasing in his discourses, teaching in a garden which was given him by Attalus, king of Pergamus. This prince also invited him to court, but Lacydes replied, that he portraits of kings should be viewed at a distance. He had a goose who attended him every where, and, when she died, he buried her as magnificently as if she had been his son or brother. Lacydes followed the doctrines of Arcesilaus, and affirmed that we ought not to decide on any thing, but always suspend our judgment. His servants frequently took advantage of this maxim to rob him, and, when he complained of it, maintained that he was mistaken; nor could he, on his own principles, make any reply; but, growing weary at last of being plundered, and they still urging *that he ought to suspend his judgement*, he said to them, *Children, we have one method of disputing in the schools, and another of living in our families.* Lacydes died in consequence of excessive drinking 212 A.C.

LADISLAUS I. (St) king of Hungary, son of Bela I. born 1041, in Poland. He succeeded Geiza 1080, added Dalmatia and Croatia to his kingdom, brought the Bohemians back to their duty, drove the Huns from Hungary, conquered part of Bulgaria and Russia, and gained a great victory over the Tartars. This prince died, July 30, 1095, in great reputation for sanctity, and was canonized, three years after, by pope Celestine III.

LADISLAUS IV. grand duke of Lithuania, and king of Poland, elected king of Hungary, 1440, on Albert of Austria's death. He immediately engaged in a war with Amurath, emperor of the Turks, and gained great advantages by John Hunniades, his general. A peace was concluded some time after, but the pope and the Christian princes made him break it; which step proved very hurtful to Christendom, by the loss of the battle of Varnes, where Ladislaus was killed in the flower of his age, November 11, 1444, whose courage and piety deserved a better fate. His death was the ruin of Hungary, and of the empire of the Greeks.

LADISLAUS, or LANCELOT, a famous king of Naples, surnamed *the Victorious* and *the Magnanimous*, who fought against Louis II. of Anjou, and went to Javarin to be crowned king of Hungary 1403. On his return to Italy, he took Rome, and committed innumerable acts of violence there. He lost the battle of Roqueseche against Louis of Anjou, May 13, 1411; and died at Naples, August 16, 1414, aged 38, in consequence of poison given him by a physician's daughter at Perugia.

LADISLAUS I. king of Poland, succeeded Boleslaus *the Cruel* 1081, defeated the inhabitants of Prussia and Pomerania in three battles, and governed his dominions with great prudence and wisdom. It was during his reign that the Russians shook off the Polish yoke. He died July 26, 1102. Bolislaus III. succeeded him.

LADISLAUS II. king of Poland, succeeded his father Bolislaus III. 1139, went to war with his brothers on frivo-

lous

lous pretences, and was driven from his dominions after having been defeated in several battles. Bolislaus IV. *the Curled*, ascended the throne in his place, 1146, and gave him Silesia at the request of Frederic *Barbarossa*. Ladislaus died at Oldemburg, 1159.

LADISLAUS IV king of Poland, one of the wisest princes of his time, surnamed *Lostic*, i. e. *a Cubit's length*, from his low stature. He succeeded Primislaus, 1295, and was a warlike and politic prince, except at the beginning of his reign; when by seizing the ecclesiastical property he became odious to the people, who deposed him, and elected Wenceslaus in 1300. On the death of this prince 1305, Ladislaus was recalled from Rome, reascended the throne, and from that time governed wisely, extended his dominions, and made himself formidable to his enemies, particularly to the Teutonic knights, who had made some attempts upon Poland, 20,000 of whom he defeated in a battle. He died March 10, 1333, leaving by his wife Hedewige, Casimir *the Great*, and Elizabeth, married to Charles king of Hungary.

LADISLAUS V. surnamed *Jagellon*, grand duke of Lithuania, elected king of Poland, 1386. He united Lithuania to his kingdom, defeated the Prussian knights, and refused the crown of Bohemia which was offered to him by the Hussites. He died May 31, 1434, aged 80, after a glorious reign of 48 years.

LADISLAUS VI. son of the preceding. v. LADISLAUS IV. king of Hungary.

LADISLAUS SIGISMOND VII. a famous king of Poland, and Sweden, who succeeded his father Sigismond III. November 13, 1632, gained some signal victories over the Turks and Russians, and was beloved for his piety and virtues. He died 1648, aged 52. His brother Casimir succeeded him in the throne of Poland.

LADVOCAT (Nicholas) surnamed *Billiad*, a native of Paris, descended from a noble and ancient family. He was admitted into the house of the Sorbonne, December 24, 1652, took a doctor's degree soon after, became canon and grand vicar of Paris, and afterwards bishop of Boulogne, which diocese he governed with great prudence, and contributed much to establishing the seminary at Boulogne, where he died 1679. His works are, *Vindiciæ Parthenicæ*, Paris, 1672, 8vo. in which he defends the corporeal assumption of the Holy Virgin against Claude Joly. *Repetitæ Vindiciæ Adversus Launoium*, Paris, 1672, 8vo. and he also drew up the rules for the hôtel Dieu at Paris, which are in MS. in the Sorbonne library. He must be distinguished from James Ladvocat, king's almoner, and licentiate of the Sorbonne, who died in 1700. Lewis Francis Ladvocat, of the same family, born April 5, 1644, at Paris, was nephew of Lewis Ladvocat de Sauveterre, who was counsellor to the great Condé, secretaire des commandemens to the princess dowager of Condé, counsellor of state in ordinary, and died 1670. This uncle he succeeded as maître des comptes, April 27, 1671, was an able magistrate, a man of great learning, and acquainted with philosophy. He died senior of the chambre des comptes at Paris, February 8, 1735, aged 91. His principal work is entitled, *Entretiens sur un nouveau système de Morale et de Physique, ou la Recherche de la Vie heureuse, selon les lumieres naturelles*, 12mo. M. Dupin says, *this work is well written, contains solid reflexions, and its reasonings are just and well pursued.*

LADVOCAT (John Baptist) author of this Dictionary, born January 3, 1709, at Vauxcouleurs in Champagne, in the diocese of Toul. He descended from the same family as the preceding, his father was judge royal in Eyre, perpetual mayor of Vauxcouleurs, and subdelegate to the intendant. Young Ladvocat began his studies in his native place, continued them at Chaumont in Bassigni and went to finish them at Pont-à-mousson, where he was called *the Prince of the Philosophers*, a title given to those who distinguished themselves by their talents and application to study. As his parents intended him for the ecclesiastical profession, they sent him to Paris, by the advice of their bishop M. Begon, in which city he entered the seminary of St. Louis, and there kept his *Quinquennium*, i. e. staid five years. He afterwards took a bachelor of divinity's degree, was admitted of the house of the Sorbonne, 1734, and of the society,

1736,

1736, being then in his licenciateship; but after finishing that career with equal ardour and glory, he was placed in the second rank, among more than 140 competitors. He took a doctor's degree, June 1738, and afterwards served the curacy of Greux, and Dom-Remi, a village where the famous Joan d'Arc, called the maid of Orleans, was born, to which he had been nominated by his bishop. This worthy prelate proposed to have M. Ladvocat near him, fix him in his chapter, and place his whole confidence in him; but the Sorbonne did not give the bishop time to execute his plan; for one of their royal professorships becoming vacant by the resignation of M. Thierri, chancellor of the church and university of Paris, they hastened to appoint M. Ladvocat to it, January 11, 1740. Our new professor was unable to continue his lectures more than two years and a half, from a disorder of his lungs, thought by the physicians to be incurable, but of which he at length cured himself by consulting the best authors; but it did not prevent his composing in that short time two excellent tracts, one, *on the Proofs of Religion*, the other, *on the Councils*, both which are valued and sought after. In October 1742, he resigned his chair to be librarian to the Sorbonne, an office then vacant by the premature death of the abbé Guedier de St. Aubin, a doctor of uncommon merit; and made use of the leisure this situation afforded, to improve himself in the learned languages, which he had never neglected in the midst of his other studies. He was often consulted by Louis, duke of Orleans, first prince of the blood, who, among other things, wished to become acquainted with the original language of the Holy Scriptures. M. Ladvocat took advantage of his situation with this prince to represent to him what great and important benefits religion would derive from the establishment of a professor *who should explain the Holy Scriptures according to the Hebrew text*. M. the duke immediately comprehended all the good which would result from this professorship, realized it 1751, and chose M. Ladvocat to fulfil its duties; desiring that for that time only, without any precedent being drawn from it in future, the offices of librarian and professor, which till then had been incompatible, might center in one person. M. Ladvocat was no sooner appointed to this professorship, than he considered by what means he might procure scholars to it; in which he was again seconded by the pious liberality of its august founder. The seminary of the Holy Family, endowed by Anne of Austria, in honour of the 33 years of Christ's mortal life, offered choice subjects; the duke assembled them, and revived that seminary by paying the debts which had been necessarily contracted in repairing its buildings. The extinct, or suspended fellowships, rose to new existence, and were no longer given but to deserving competitors; an emulation for understanding scripture inspired the most indifferent, and all the students in divinity, hastened to receive lectures from the Orleans professor. The example was followed by some other communities, and this school, which seemed at first likely to be deserted, is still much frequented, and has already trained up men whose uncommon and fertile geniuses must insure the most lively gratitude to the liberality of the pious prince by whom it was founded. M. Ladvocat died at Paris, December 29, 1765, by which event the house and society of the Sorbonne lost one of its most learned members, the faculty of theology one of its most ingenious doctors, and religion one of its ablest defenders. There is scarce any kind of knowledge which he had not pursued; philosophy, mathematics, the learned languages, history, theology, the holy scripture, all fixed his attention. Assiduous and deliberate study had made the Greek and Latin Fathers familiar to him: no monument of ecclesiastical antiquity had escaped his researches; but his peculiar study was to find the true sense of the Sacred Books; and the theses which he caused to be maintained on the Pentateuch, the Psalms, and the Book of Job, at which the most distinguished among the learned were present, prove the utility of his labours. A genius lively and penetrating, uncommon and extensive; accurate and indefatigable; a ready and retentive memory, a delicate and enlightened feeling, a decided taste formed from the best models of antiquity, a clear and impartial judgment,

a fertile,

a fertile, singular and natural imagination, and a conversation, which, without seeking for ornaments of style, never failed to prove agreeable and interesting, characterized the scholar in M. Ladvocat, and gained him the regard and esteem of all with whom he had any intercourse or connections. He was frequently consulted on the most intricate and important points, by persons of the greatest distinction in different departments, while his frank and ingenuous heart, full of candour and simplicity, tender and compassionate, honest and virtuous, rendered him, though always far from affluence, the resourse of indigent men of letters, and made him a kind relation, an excellent friend, beloved by all who had any intercourse with him, and a most valuable member of society in general. His works are, *a Hebrew Grammar*, 1758, 8vo.; *The Historical Dictionary*, of which this is a translation; the original was reprinted several times during his life; *Tractatus de Conciliis*; *a Dissertation on Psalm* 67, Exurgat Deus; *Lettres sur l'autorite des Textes originaux de l'Ecriture Sainte*; *Jugemens sur quelques nouvelles Traductions de l'Ecriture Sainte, d'aprés le Texte Hébreu.* The four last were published after his death. M. Ladvocat assisted in the *Dict. Geographique*, which has appeared under the name of M. the abbé de Vosgiens, the best edition is 1772, 8vo. He had planned several other works which he had not time to finish, but which were impatiently expected even in foreign countries.

LÆLIUS (C.) a Roman consul, and great orator, surnamed *the Wise*, who was the intimate friend of Scipio Africanus *the Younger*, and signalized himself in Spain during the war against Viriathus, the Spanish general. Cicero speaks frequently in praise of this Lælius, and gives a beautiful description of the strict friendship which united him with Scipio. He was consul 140, A.C. much admired for his eloquence, modesty, and talents, and is supposed to have a share in the comedies of Terence. This Lælius must be distinguished from another of the same name, who accompanied the first Scipio Africanus into Spain and Africa, was a faithful confident of all his secrets, and signalized himself in the battles which Scipio gained in one day against Asdrubal and Syphax. He was advanced to the consular dignity, 190, A.C. and had for his colleague L. Scipio, brother of Scipio Africanus.

LAER, or LAAR (Peter de) a celebrated painter of Haerlem, better known by the name of *Bamboche*, born 1613, at Laar near Naerden. He went to Rome for improvement, and there acquired the esteem and friendship of the most eminent painters, among whom were Poussin, and Claude le Lorrain. The Italians called him *Bambozo*, from his odd figure, for he had very long legs, a very short body, and his head sunk between his shoulders; but his great genius amply compensated for his personal deformity. He fell into a ditch, according to some, or, as others say, threw himself into a well at Haerlem, and was drowned 1675, aged 62. This artist painted in small, and his pictures are much valued.

LAERTIUS, v. DIOGENES LAERTIUS.

LAET (John de) an author of the 17th century, a native of Antwerp, director of the West India Company, and the intimate friend of Saumaise. He was well acquainted with the languages, history and geography; and superintended the edition of Descriptions of most kingdoms in the world, printed by Elzevir, under the title of *Republics*, in Latin, and published *a Description of the new World*, 18 Books in the same language, 1633, fol. and in French, 1640, fol. which is esteemed. *Hist. Naturalis Brasiliæ, G. Pisonis*, 1648, fol. fig.; an elegant edition of *Vitruvius*, Amsterdam, 1649, fol. and other works. He died 1640.

LÆTUS, a captain under the emperor Commodus, who hindered that cruel prince from burning Rome as he had intended. Finding afterwards that Commodus meant to have him killed with some others, he prevented it, by poisoning him, 193, and made Pertinax emperor; but procured his death in three months, thinking him too rigid. He was however put to death himself soon after by Julian.

LÆTUS (Pomponius) v. POMPONIUS.

LÆVINUS TORRENTIUS, vulgarly called *Vander Beken*, or *Torrentin*, second bishop of Antwerp, afterwards arch-

bishop of Malines, a native of Ghent, eminent for his learning, virtue, and genius. He died April 26, 1595, aged 70. He founded a college of Jesuits at Louvain, to which he left his library. He published an edition of Suetonius, with excellent notes, 1610, fol. and some poems in Latin, 1594, 8vo.

LÆVIUS, an ancient Latin poet, of whom we have only a few fragments remaining in Aulus Gellius, and Apuleius. He is supposed to have lived before Cicero.

LAFFICHARD (Thomas) born at Pontflon in the diocese of St. Paul de Leon, who died August 20, 1753, at Paris, aged 55. He wrote several pieces for the French and Italian theatres, and for the comic opera; those which have been printed are collected in one vol. 8vo. or 12mo.

LAFITAU (Joseph Francis) a Jesuit, known in the literary world by *Les mœurs des Sauvages, comparées aux mœurs des premiers siecles*, Paris, 1723, 2 vol. 4to. and 4 vol. 12mo. and by his *Histoire des Découvertes des Portugais, dans le Nouveau Monde*, 1733, 2 vol. 4to. and 1734, 4 vol 12mo.; *Remarque sur le Gin-Seing*, Paris, 1728, 12mo. The author had been sent as a missionary to the Troquois, and the account he gives of them is the most accurate that we have; his *Parallele des Américains avec les anciens peuples*, is very ingenious, and shews great knowledge of antiquity. He died about 1740.

LAFITAU (Peter Francis) born 1685, at Bourdeaux, son of a wine merchant. He entered among the Jesuits early in life, and distinguished himself by his talents for the pulpit; but being sent to Rome on account of the disputes concerning the bull *Unigenitus*, Clement XI. was so pleased with his genius for lively sallies, that he could not part with him; and Lafitau taking advantage of the pope's partiality, quitted his order, and was appointed bishop of Sisteron. His diocese was not much edified by him at first, but in the latter part of his life, he was an example to his clergy, and devoted himself wholly to episcopal duties. He died 1764. His attachment to the bull *Unigenitus*, induced him to publish some works written with more ease of style, than truth as to facts, such as, *Hist. de la Constitution Unigenitus*, 2 vol. 12mo.; *Hist. de Clement XI.* 2 vol. 12mo.; *La Refutation des anecdotes de la Constitution*, 8vo. In his old age he entertained more pacific sentiments on this subject. He also left four volumes of Sermons, reprinted in 2 vol.; *Retraite de quelques jours*; *Avis de Direction*; *Conférences pour les Missions*; *Lettres Spirituelles*; *Vie de la S. Vierge*; all superficial works turned into small practices of devotion.

LAGERLOOF, or LAGERLOEF, *Laurifolius* (Peter) an ingenious Swede, born November 4, 1648, in the province of Vermeland, who was professor of rhetoric at Upsal, and chosen by the king of Sweden to write the ancient and modern history of the northern kingdoms. He died January 7, 1699, leaving *De Ortographiâ Suecanâ*, *De Commerciis Romanorum*, *De Druidibus*, *De Gothicæ Gentis sedibus*, Upsal, 1691, 8vo.; some *Discourses* and *Harangues*, &c. His Latin was much admired in the north.

LAGNEAU (N.) known only by his infatuation for the philosophical gold, which induced him to translate Basil Valentine's book, concerning *the twelve Keys of Philosophy*, 1660, 8vo. those copies which contain the figures of the twelve Keys are in request. Lagneau died at the end of the 17th century.

LAGNY (Thomas Fantet, sieur de) a celebrated mathematician, born Nov. 7, 1660, at Lyons. He was admitted advocate, but soon quitted the study of law that he might indulge his inclination for mathematics, and going to Paris 1686, was appointed to educate the duke de Noailes. The academy of sciences chose him a member 1695, and Louis XIV. sent him to Rochefort two years after as professor of hydrography, in which city he staid six years, and brought its navigation to perfection. On his return to Paris, he was appointed sub-librarian to the king for philosophical and mathematical works, and M. the duke of Orleans regent, gave him a pension of 2000 livres. He died April 11, 1734, at Paris, aged 74. His principal works are, *Méthodes nouvelles et abrégées pour l'extraction et approximation des Racines*, the best edition is *Paris*, 1697, 4to.; *Nouveaux Elemens d'Arithmetique et d'Algebre*, Paris, 1692, 4to.; *La Cubature de la Sphère*, la Rochelle, 1702, 12mo.; Several pieces in the memoirs of the academy

academy of sciences, &c. His *Analyse général, ou méthode pour résoudre les Problêmes*, has been published by M. Richer, *Paris*, 1733, 4to.

LAGUILLE (Lewis) a Jesuit, born 1658, at Autun, who attended the congress of Baden, 1714, and gained a pension by his zeal for peace in that assembly. He published a history of Alsace, *Strasburg*, 1725, 2 vol. fol. and 1727, 8 vol. 8vo. He died 1742, at Pont-à-Mousson.

LAGUNA (Andrew) a learned Spanish physician, born 1499, at Segovia. He spent almost his whole life at the court of the emperor Charles V. and died in his native country about 1560, leaving several works on *Anatomy*, *Weights and Measures*, and translations of different Greek authors, which are esteemed, and contain judicious criticisms.

LAGUS (Daniel) a learned Lutheran divine, professor of divinity at Gripswald, who died May 30, 1678. The following are the principal of his numerous works, *Theoria meteorologica*; *Archologia*; *Examen trium confessionum reformatarum*, *Marchiacæ*, *Lipsiensis*, *et Therunensis*; *Astrosophiama-thematico-physica*; *Steichologia*; *Psychologia*; *Commentaries* on the Epistles to the *Galatians*, *Ephesians*, and *Philippians*, 8vo.; *Controversies* on St. Matthew, &c.

LAIMAN, or LAYMAN (Paul) a German Jesuit of Deux Ponts, who taught philosophy, canon law, and theology, in various colleges in Germany, and died at Constance, November 13, 1635. He left *a System of Moral Theology*, fol. and other works in Latin.

LAINEZ (Alexander) a good French poet, born 1650, at Chimay in Hainault, of the same family with Pere Lainez, second general of the Jesuits. He followed the chevalier Colbert, colonel of the regiment of Champagne, to the army, and explained to him the most remarkable passages in Livy and Tacitus; but growing weary of this employment from the fickleness of his temper, and his disposition to independence, he quitted it to travel into Greece, and also visited the islands of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. Having seen the principal cities of Italy, he passed into France through Switzerland, and returned in but a shabby condition to Chimay, where after living obscurely for about two years, he was suspected as the author of some libels. The abbé Faultrier, intendant of Hainault, however found him innocent of this charge, and having had occasion to discover his talents on the interview, took him home, clothed him, (for Lainez had no other clothes than the night gown on his back) lodged him, maintained him, and made him his confident. Four months after, Lainez attended his benefactor to Paris, and lived with him at the arsenal; but in half a year's time, fancying himself under restraint, and his favourite maxim, *that man is born free*, running always in his head, he begged permission to quit the abbé, and having obtained it, went soon after into Holland, to see Bayle. From thence he embarked for England, and at length returning to Paris, settled there, dividing his time between study and pleasures, particularly convivial ones. No one knew certainly where he lived, for if any body offered to take him home in their coach, he would always be set down on the Pont-Neuf, and walked to his lodgings. His friends did not however importune him about it, satisfied if they could but enjoy his conversation, by which they were both pleased and instructed; for it was lively, agreeable, copious, and brilliant; he conversed on all subjects, and spoke well. Lainez was master of Latin, Italian, and Spanish, and acquainted with all the good authors who have written in those languages; he commonly spent the greatest part of the day in study, and devoted the rest to pleasure. A friend expressing his surprise on finding him in the king's library at eight in the morning, after a convivial meeting of twelve hours, began the morning before, he replied by these two lines made on the spot, in imitation of Virgil:

Regnat nocte calix, volvuntur Biblia mane,
Cum Phœbo Bacchus dividit imperium.

Lainez died at Paris, April 18, 1710, aged 60, and was buried at St. Roch. Although he composed many pieces of poetry, very few of them are remaining, because he was content with reciting them, without wishing to have

them circulated. Some were printed 1753, 8vo. The greatest part being composed over the bottle, they are of course short, lively, easy, ingenious, and full of wit.

LAINEZ (James) a Spaniard, and celebrated general of the Jesuits, in which office he succeeded St. Ignatius 1558, after having been one of his first disciples. He appeared with great distinction at the Council of Trent and Colloquy of Poissy; was much esteemed for his prudence, learning, and piety; refused the cardinal's hat, and died at Rome, January 19, 1565, aged 53, leaving some works in Latin, *on Providence, on the Use of the Cup*, and *on Women's painting and dress*, &c. Father Theophilus Raynaud attributes to him also *the Declarations on the Constitutions of the Jesuits*; while others believe that Lainez drew up the Constitutions themselves, alledging, in support of this opinion, that they discover too much penetration, strength of genius, and refined policy, to have been the work of St. Ignatius. In the first congregation after that saint's death, Lainez caused an absolute authority to be granted him, with a perpetuity of the generalship, and a right of having prisons; thus changing the uprightness and simplicity of the founder's maxims for a system of human policy, which guided all the undertakings of the society, and led at length to its destruction. v. IGNATIUS.

LAIRESSE, or LARESSE (Gerard) a painter and engraver, born 1640, at Liege, who had great facility of invention, and excelled in grand compositions. He has left several prints in aqua fortis. Having lost his sight, he gave lectures on painting, which were printed at Amsterdam, 1719, fol. (v. BIDLOO) in which city Lairesse died 1711, leaving three sons, two of whom had been his pupils. He had also two brothers, Ernest and James, who were good painters: the former excelled particularly in insects; the latter in flower pieces. James left a treatise *on practical painting*.

LAIRUELS (Servais) a doctor of the Sorbonne, and reformer of the order of Premontré, born 1560, at Sogny in Hainault. After becoming vicar-general of his order, he governed the abbey of St. Mary, aux Bois sous Preny, alone; and, after P. Daniel Picart's death, who was its abbot, transferred it to Pont-à-Mousson, that his monks might pursue their studies with more ease. Pope Paul V. and Gregory XV. approved the statutes of his reform 1621. He died October 18, 1631, at St. Mary aux Bois, whither he had returned with the monks to avoid a contagious disorder, which proved very fatal at Pont-à-Mousson. His works, besides the *Statutes* of the Reform, are, *Catéchisme des Novices*, 2 vol. fol.; *l'Optique des Réguliers sur la Regle de S. Augustin*, 4to. &c.

LAIS, a famous courtezan of antiquity, born at Hyccata, a town in Sicily; but, her country being ravaged by Nicias, the Athenian general, she was carried into Greece, and settled at Corinth, one of the most licentious cities in the world. The beauty of Lais became so celebrated throughout Greece, that princes, nobles, orators, even the most austere philosophers, were in love with her. It is said that Demosthenes went privately to Corinth, on purpose to pass a night with her; but Lais demanding 10,000 drachmas, which is about £.4000 of our money, he turned away, saying, *I will not buy repentance so dear.* Diogenes the cynic had an uncommon passion for her, which she returned, notwithstanding his poverty and nastiness. The philosopher Aristippus spent great part of his fortune upon Lais, yet it is said that she did not love him; perhaps because he loved her. On the other hand, she was fond of Xenocrates the philosopher, who fled from her; and she even went to his house, but could not conquer his chastity. She was so much in love with Eubates of Cyrene, as to make him promise to marry her; but he evaded his promise, after gaining a prize in the Olympic games. Lais going at length into Sicily, to seek after a youth she was fond of, the women of that country grew so jealous as to murder her in a temple of Venus, about 340 A. C. All authors, however, do not agree that she died in that manner; some assert that she was choaked by an olive stone. Ausonius has left a pretty *Epigram* on this courtesan's *Looking-glass*, which he translated from an epigram of Plato's, which is in the *Anthologia*.

He

He also relates, in very elegant verse, the adventure of the famous sculptor, Myron, who, though old, went to see Lais; but, not being well received, and supposing his grey hair was the cause, dyed it with brown, and returned to her again: *You fool*, said she, *you ask what I have already refused to your father.*

LAISNE, LAISNAS, or LENES (Vincent) born February 15, 1633, at Lucca. Being invited by an uncle to Marseilles, he entered the congregation of the Oratory there, was professor of ethics and rhetoric, and held public conferences on the Holy Scripture at Avignon, which gained him great reputation. In 1671, he attended M. Mascaron to his bishopric of Tulles; and, returning afterwards to Paris, held conferences on the Holy Scripture at St. Magloire, and at Aix, in which last town he died of a pleurisy, March 28, 1677, aged 45. His works are, *l'Oraison funebre du Chancelier Seguier, et du Maréchal de Choiseul*, 1677, 4to.; *Conferences sur le Concile de Trente*, printed at *Lyons*; *Conferences sur l'Ecriture Sainte*, 4 vol. fol. in MS. as is also *sa Methode pour étudier.*

LAIUS, son of Labdacus, king of Thebes, married to Jocasta, by whom he had Œdipus, who killed him, as the Oracle had foretold. v. ŒDIPUS.

LALANDE (James de) an able counsellor and professor of law at Orleans, in which city he was born December 2, 1622. He discharged the most important offices in his native place with great credit; was dean of the university there, and generally esteemed for his learning and integrity. He died February 5, 1703, aged 81, leaving several works: the principal are, *Commentaire sur la Coutûme d'Orleans*, 1677, fol. more valued and scarce than the edition of 1704, 2 vol. fol.; *Traité du Ban et de l'Arriére-ban*, 1674, 4to. &c.

LALANDE (Michael Richard de) an eminent musician, born December 15, 1657, at Paris. He was first a chorister in the chapel of St. Germain l'Auxerrois; taught music afterwards with reputation, and applied with success to the organ and harpsichord. Lalande was made superintendant of the king's band, and esteemed by Louis XIV. and Louis XV. He died January 8, 1726, aged 68, leaving some *Motets*, fol. which are valued.

LALANDE (Noel de la) a celebrated doctor of the Sorbonne, of the college de Navarre, and abbot of N. D. de Valcroissant, born at Paris, of a noble family. He zealously defended the doctrines of Jansenius on Grace and Predestination, and went to Rome for that purpose. He died February 23, 1673, at Paris, aged 55. The most known among his numerous works are, *De initio piæ voluntatis*, 1650, 4to.; *De la Grace victorieuse*, 1666, 4to. under the name of Beaulieu; a volume entitled, *Conformité de Jansenius avec les Thomistes, sur le sujet des cinq Propos*; *Refut. de la Relation du P. Ferrier, Jes.*; *Vindiciæ Sancti Thomæ circa gratiam sufficientem*, against Pere Nicolai, a Franciscan, with Mess. Arnauld and Nicole; *Eclaircissement du fait et du sens de Jansénius*, in 4 parts, under the name of Denis Raymond, with Claude Girard; two *Letters* to P. Amelot on his treatise on Subscriptions; *Defense de l'Ordonnance des Vicaires Généraux de Paris, Juin* 8, 1661, *ponr la Signature du Formulaire*, against P. Aunat; *Difficultés proposées à M. M. les Docteurs de Paris, sur la Reception qu'ils ont faite du Formulaire, le* 2 *Mai*, 1661, &c. M. M. Arnauld, Nicole, &c. were concerned in many of these works.

LALANNE (Peter) a French poet, born at Paris, son of a master of the rolls to the privy council, descended from a respectable family, originally of Bourdeaux. He travelled frequently to Italy, Holland, and England, in the suite of different noblemen, which did not, however, hinder him from applying to the belles lettres and poetry. His best poems are those written on Mary Galtelles des Roches, his wife, who was very handsome, and died 1644, after being married five years, leaving him a son. They may be found in tom. 4. of the *Recueil des plus belles Piéces des Poétes François*, by Mademoiselle Arnoi, page 74 of the Dutch edition. Mesnage, who was the poet's friend, wrote the following epitaph upon him:

Conjugis ereptæ tristi qui tristior Orpheo,
Flebilibus cecinit funera acerba modis,
Proh dolor! ille tener tenerorum scriptor amorum
Conditur hoc tumulo marmore, Lalanius.

He

He died about 1661. His poems were collected 1759, 12mo. with those of Montplaisir.

LALLEMANT (Lewis) an ingenious Jesuit of Châlons-sur-Marne, who taught philosophy, mathematics, moral and scholastic theology, in his Order, and was afterwards teacher at Bourges, where he died April 5, 1635. P. Champion has added a Collection of his Maxims to his *Life* printed at Paris, 1694, 12mo.

LALLEMANT (James Philip) a Jesuit also, who died 1748, leaving a valuable *Paraphrase on the Psalms*, 12mo. and several other works: the principal are, *Le véritable Esprit des Disciples de S. Augustin*, 1705 and 1707, 4 vol. 12mo.; *Lettre d'un Abbé à un Evêque*, &c.; *Moral Reflexions, with Notes on the New Testament*, written with a design to rival those by P. Quesnel, 12 vol. 12mo. He speaks much of this Jesuit in his *Letters to the Abbé Margon*, his *Anecdotes of the Constitution*, and *the Journal of M. d'Orsane*. Lallemant was among the warmest defenders of the bull Unigenitus.

LALLEMANT, or rather LALEMANT (Peter) entered among the regular canons of St. Genevieve at 33, was appointed chancellor of the university 1662, and employed by the king's council, and by the parliament, to settle several affairs among the ecclesiastics and regulars, in doing which he discovered great virtue, capacity, and prudence. He executed the office of prior at St. Genevieve, and died in that abbey, February 18, 1673, aged 51, leaving three religious works, entitled, *Le Testament Spirituel*; *La Mort des Justes*; and, *Les Saints Desirs de la Mort*, 3 vol. or one vol. 12mo. which are esteemed. He was the author of the *Abridgement of St. Genevieve's Life*, and *the Funeral Eulogy on Pompone de Bellievre*, 4to.

LALLI (John Baptist) entrusted by the duke of Parma and the pope in the government of various cities. He died at Norsia in Ombria 1737, aged 64, leaving several poems in Italian: *Domiziano Moscheida*, 12mo.; *Il mal Francese*, 12mo.; *La Jerusalemme desolata*, 12mo.; *L'Eneide travestita*, 12mo.; a volume of Miscellaneous Poetry, 1638, 12mo.

LALLI (Thomas Arthur, count de) appointed commander in the French settlements in India, Dec. 31, 1756. He left l'Orient May 2, arrived at Pondicherry April 28, 1758, and, when war was declared between France and England, took Gondelour and St. David's, but failed of Madras; and, after losing a battle, was obliged to retire under Pondicherry, which the English blocked up and took, January 16, 1761; the garrison were made prisoners of war, and the place razed. The inhabitants and soldiers upon this turning all their discontent against Lalli, the English carried him to Madras, January 18, to save him from the anger of the officers; and he arrived in England, September 23d following. He obtained leave to return to France, October 21; but, in consequence of complaints from the consul at Pondicherry, and the popular cry, which accused him of extortion, and having abused the authority received from the king, he was sent to the Bastile, Nov. 1762, tried by the parliament, and sentenced to be beheaded, which sentence was executed May 9, 1766. Count Lalli was lieutenant-general of the king's forces, and grand croix of the royal and military order of St. Louis. Three hundred thousand livres, from his confiscated property, were distributed among the inhabitants of Pondicherry. The sentence by which he had been condemned was declared null by the council 1778, and the cause referred to be judged afresh by the parliament of Rouen.

LALLOUETTE (Ambrose) a Parisian, bachelor of the Sorbonne, and chaplain of Notre Dame, who took possession of a canonry of St. Oportune 1721, but never enjoyed it peaceably. He undertook missions in the provinces for the re-union of the Protestants, and devoted himself with success to the care of souls, and to preaching. He died May 9, 1724, aged 71. He was for some time in the Congregation of the Oratory. His works are, *Traité de Controverse pour les nouveaux Réunis, sur la Présence réelle, sur la Communion sous une Espéce, et sur les Traduct. Fr. de l'Ecriture*, 1692, 12mo.; *Extraits des S. S. Peres de l'Eglise, sur la Morale*, in 4 parts, 16to.; *An Abridgement of the Life of Catherine Antoinette de Gondi*, superior general of Calvary, who

who died 1716, 12mo.; an Abridgement of *the Life of Cardinal le Camus, bishop of Grenoble*, 12mo.; The *History and Abridgement of the Pieces written for and against Plays and Operas*, 12mo. a curious work; and *Pensées sur les Spectacles*, Orleans, 12mo. are also attributed to him.

LALOUETTE (John Francis) a French musician, who was Lully's pupil, and even assisted in some of his Operas. He afterwards devoted himself to church music, and became music-master at St. Germain l'Auxerrois; afterwards at Notre Dame. He died 1728, aged 75, leaving several *Motets*, with grand chorusses, which have been much admired.

LAMARE, v MARE.

LAMBECIUS (Peter) born 1628, at Hamburg. His progress in learning was so rapid, that at nineteen he published *Remarks on Aulus Gellius*, which were much admired. He was appointed professor of History at Hamburg, January 13, 1652, and rector of the college there, January 12, 1660; but left that city to get away from his wife, who was old, and had been married by him only for her money; and, going to Rome, openly embraced the Catholic religion. Lambecius was afterwards librarian, counsellor and historiographer to the emperor, and died at Vienna 1680, aged 52. He left several valuable works; the principal are, *Lucubrationum Gelianarum prodromus*, 1647, 8vo.; *Origines Hamburgenses*, 1652, and 1661, 2 vol. 4to. or 1706 and 1710, 2 vol. fol. They are learned and curious books. *Animadversiones ad Codini Origines Constantinopolitanas*, Paris, 1655, fol. in which he discovers the most extensive erudition. A curious and learned Catalogue of the MSS. in the Emperor's library, 8 vol. fol. in Latin; to which must be added the Supplement by N. Hesselius, 1690, 6 parts, in 2 vol. fol. *Harangues*, 1660, 4to. *Prodromus Historiæ Litterariæ*, Lipsiæ, 1710, fol. &c.

LAMBERT (St.) a celebrated bishop of Maestricht, in which city he was born, about 640, of one of the most illustrious families of Liege. He succeeded St. Theodard, bishop of Maestricht, 668, and discharged all the duties of a good pastor; but, when Childeric II. died, who esteemed and consulted him, he was deposed by the cruel Ebroin, and, retiring to the monastery of Stavelo, lived there seven years, in a strict conformity to the monastic rules. After Ebroin's death, St. Lambert was restored to his see, where he laboured zealously for the salvation of souls, and converted many infidels in his diocese. He was killed, September 17, about 708, at Liege, which was then but a village, by Dodon, a powerful man, who thus revenged himself for a murder committed by two of this holy bishop's nephews. St. Hubert succeeded him. He must be distinguished from St. Lambert, abbot of Fontenelle, afterwards archbishop of Lyons, who had been St. Ouen's disciple, and died about 688, and from St. Lambert, bishop of Vence, 1114.

LAMBERT, emperor, or king, of Italy, son of Guy, duke of Spoleto, whom he succeeded 894. He agreed with his competitor, Berenger, two years after, and was killed, while hunting, by Hugh, earl of Milan, 910.

LAMBERT *de Shawemburg*, or, according to some, *d'Aschaffemburg*, a celebrated Benedictine of the 11th century, who entered that order 1058, at the abbey of Hirchfelden, went to Jerusalem, and, at his return, began a *Chronicle*, or History, from the Creation to 1077. His Chronicle is nothing more than abridgement of history till 1050; but, from that year to 1077, it is an excellent history of Germany, and sufficiently extensive. This valuable work was printed at Basil, 1669, fol. with that of Conrad de Lichthenaw, and in the first volume of the German Writers by Pistorius. A monk of Erfort has published a *Continuation* of it to 1472, which is tolerably good, but irregular. It may also be found in the Collection of Pistorius.

LAMBERT *le Begue*, a priest of Liege, founder of the Beguines in the Netherlands in the 12th century.

LAMBERT, a native of Guines, so much admired for his preaching while canon of Lisle, that the Artesians, who wanted to separate their church from that of Cambray, to which it had been united 500 years, chose him for their bishop 1092, and this election was confirmed by Urban II. who also consecrated the new bishop at Rome, notwithstanding the opposition made by

by the Cambraisians. Lambert assisted at some Councils, and dying 1115, was buried in his cathedral, where an epitaph was placed on his tomb, which sets forth, that the holy Virgin had appeared to him, and to two jugglers, and that she gave the bishop a wax candle, which had the virtue of curing St. Anthony's fire, so common in France. A Collection of Charters and Letters, respecting the bishopric of Arras, is attributed to Lambert, which may be found in the *Miscellanea* of Baluze.

LAMBERT (Anne Theresa de Marguenat de Courcelles, marchioness de) a lady celebrated for her talents and writings, daughter of Stephen Marguenat, seigneur de Courcelles, and *Maître des Comptes*. She discovered a great genius, and delicate wit, from her earliest years, which promising dispositions were carefully improved by her father-in-law, M. de Bachaumont, who made her read all the most polite and judicious works published at that time. She was married, February 22, 1666, to Henry de Lambert, who died lieutenant-general of the royal armies 1686, after which she remained a widow, and took great pains in the education of her son and daughter. Her house was a kind of academy, where persons of genius met regularly. She died July 12, 1733, at Paris, aged 86. Her works have been printed in 2 vol. 12mo. The *Advice of a Mother to her Son and Daughter*, the treatise *on Friendship*, and that *on Old Age*, are particularly admired. They are written with great taste, judgment, and delicacy. This lady's other works are, a *Letter* on the famous dispute between madam Dacier and M. de la Mothe, which may be found in the Collection entitled, *Homere en arbitrage*; *Lettre d'une Dame à son Fils sur la véritable Gloire*, printed in the first volume of P. Desmolet's *Memoirs*; *Reflexions nouvelles sur les Femmes, ou Métaphysique d'Amour*.

LAMBERT (Francis) an ingenious Franciscan, born 1487, at Avignon, one of the first Frenchmen who quitted his convent to embrace the Lutheran religion. He retired to Wittemberg, where he married; was much esteemed by Luther, and one of the principal divines employed by the landgrave of Hesse to introduce Lutheranism into his dominions. Lambert preached in Switzerland and Germany as Luther's disciple, was appointed first professor of divinity at Marpurg 1527, and died of the plague 1530. His works are, Two small pieces, one written in defence of his apostacy, the other to decry the order he had quitted 1523, 8vo. The first has been reprinted with several of his *Letters*, and *Theological Questions*, in Selhorn's *Amœnitates Litterariæ*; *Commentaries on St. Luke*, on *Marriage*, on *Solomon's Song*, on *the Minor Prophets*, and *the Apocalypse*, 8vo.; a treatise on the *Vocation of the Church*, 8vo.; a treatise on various Theological Discussions, entitled, *Farrago omnium fere rerum Theologicarum*, 8vo. and other works. He concealed himself a long time under the name of John de Serres, *Joannes Serranus*.

LAMBERT (Claudius Francis) a native of Dole, who held the benefice of Saineau, in the diocese of Rouen, but afterwards resigned it. He died April 14, 1765. He was author of *le nouveau Telemaque, ou Mémoires et Avantures du C. de ***, et de son Fils*, 3 vol. 12mo.; *Mémoires et Avantures d'une Femme de Qualité*, 3 vol. 12mo.; *l'Infortunée Sicilienne*, 12mo.; *Récueil d'Observations sur tous les Peuples du Monde*, 4 vol. 12mo.; *Histoire générale de tous les Peuples du Monde*, 14 vol. 12mo. which are bound in 15; *Histoire Litteraire de Louis XIV.* 3 vol. 4to.; this gained him a pension, bought cheap enough. *Hist. de Henry II.* 2 vol. 12mo.; *Bibliotheque de Physique*, 7 vol. 12mo.; *Mémoires de Pascarilla*, 12mo &c.

LAMBERT (John) a general of the English forces under Cromwell's tyranny, who displayed great courage on several occasions: his genius, though not very extensive, was calculated to form and maintain factions; and his heart, though not upright, was generous. He was chief of the council substituted by Cromwell for the parliament 1653, but opposed his taking the title of king; at which the protector being piqued, deprived him of his office of major-general. After Cromwell's death, Lambert, who could bear no superior, joined with Sir Henry Vane against the parliament and the son of Cromwell, and also opposed the king's restoration; but, being unsuccessful, was taken by general Monk, confined

confined in the tower, and condemned to death 1662. The king changed his sentence, and banished him to the isle of Jersey, where he died.

LAMBERT (Joseph) a pious and learned doctor of the house and society of the Sorbonne, and prior of St. Martin de Palaiseau, near Paris, in which city he was born October 28, 1654, son of William Lambert, maître des Comptes. He preached, at the age of 30, in the church of St. Andrew-des-Arcs, his parish, and drew together very large congregations. The Protestants attended him in crowds, and he was so happy as to convert several of them. To a complete knowledge of the Scriptures and the holy fathers, he joined a tender compassion towards the poor, whom he daily visited, comforting them by his pious instructions, and abundant alms. M. Lambert was much esteemed in the Sorbonne, where his advice had the greatest influence; and it was at his request that the faculty of theology gave a decision, declaring those theses null, in which either the president, or the respondent, shall be called the incumbent of several benefices. He died January 31, 1722, at Paris, aged 68. His works are, Seven volumes of *Homelies, ou l'Année Evangelique*; Conferences, 2 vol. 12mo. entitled, *Discours sur la Vie ecclesiastique*; *Epitres et Evangiles de l'Année, avec des Reflexions*, printed by Muguel, 1713, 12mo.; *Les Ordinations des Saints*, 12mo.; *La Maniere de bien instruire les Pauvres*, 12mo.; *Histoires choisies de l'Anc. et du Nouv. Test.* printed by Lottin, 12mo.; *Le Chrétien instruit des Mystères de la Réligion, et des Vérité Morales*; *Instructions, courtes et familiere, pour tous les Dimanches, et principales Fêtes de l'Année, en faveur des Pauvres, et principalement des Gens de la Campagne*, 12mo.; two *Letters* on plurality of Benefices, against M. Boileau; *Instruction sur les Commandemens de Dieu, en faveur des Pauvres et des Gens de la Campagne*, 12mo. &c. All the above are solid, judicious, and edifying works.

LAMBERT (Michael) a celebrated French musician, born 1610, at Vivonne, who excelled in playing upon the lute, which he accompanied with his voice, and is considered as the first of his nation who displayed the true beauties of vocal music, grace, and just expression. He held a kind of academy at his own house, where he inculcated true taste in singing. Cardinal Richelieu took particular pleasure in hearing him, and his company was sought for all over Paris; but he always promised, and seldom kept his word; to which Boileau alludes where he says,

Et Lambert, qui plus est, m'a donne sa parole.

Lambert was master of the king's private band, and died at Paris 1696, leaving *Motets*, *Leçons de Ténébres*, and a Collection, consisting of several Airs in one, two, and three parts, with a thorough bass. Lully was his son-in-law.

LAMBERT, a Dutch captain, who commanded the fleet, sent by his country against the Algerines 1614. He took two of the corsairs' vessels immediately, and, putting 223 pirates in irons, presented himself before Algiers, and demanded the Dutch prisoners; but, being refused, ordered some of his own to be thrown into the sea, others to be hanged at the mast head, then weighed anchor, and, having taken another prize, returned to Algiers ready to act the same part again. The Algerines, however, chose this time to exchange their prisoners for his.

LAMBIN (Denis) a native of Montreuil-sur-Mer in Picardy, who was well acquainted with the learned languages, resided a considerable time at Rome with cardinal de Tournon, and, on his return to Paris, was made king's professor of Greek. The death of his friend Ramus, who perished in the massacre of St. Bartholomew, so deeply afflicted him that he died in consequence of it 1572, aged 56. He left *Commentaries* on *Plautus*, 1588, fol.; on *Lucretius*, 1660, fol.; on *Cicero*, 1585, fol.; on *Horace*, 1605, fol.; and other works. His *Commentaries* on *Horace* are particularly valued. He left a son, who was a very ingenious man, and tutor to M. Arnauld d'Andilly.

LAMECH, son of Methuselah, or Mathusalah, and father of Noah, died five years before the flood, 2384 A.C. He must be distinguished from another Lamech, descended in a direct line from Cain, which latter Lamech was

the first (as is supposed) who married two wives: their names were Adah and Zillah, and the children he had by them invented the arts. He said one day to his wives, *Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech seventy and seven fold.* Gen. iv. 23, 24. The natural sense of which words appears to be, "Hearken unto me ye wives of Lamech: I have just killed a man, because he had wounded me. He was a young man: I have killed him in my own defence, and because he had already bruised me. But be not alarmed; no harm can happen to me from it; for if God hath decreed that an exemplary vengeance shall be taken on whosoever slayeth Cain, though he killed his brother Abel out of pure malice and jealousy, and *wilfully*; with how much greater reason would he be more rigorously punished who should slay me, when I have only killed this young man in my own just defence, and after he hath bruised and wounded me?" Such seems to us to be the obvious sense of these words, which appear at first very obscure, and have hitherto wearied all the commentators to discover their true sense.

LAMET, v. DELAMET.

LAMI (Bernard) a learned priest of the Oratory, born 1645, at Mans, who taught with reputation in different colleges belonging to the fathers of that congregation. He died January 29, 1715, at Rouen, aged 70. He left many valuable works: the principal are, *Les Elémens de Géométrie, et de Mathematiques*, 2 vol. 12mo.; *Un Traité de Perspective*, 1700, 8vo.; *Entrétiens sur les Sciences, et sur la Méthode d'Etudier*, 1706, 12mo.; An *Introduction* to the Holy Scriptures, translated from M. Boyer's *Apparatus Biblicus*, 4to. The Latin edition is in 8vo.; there is an Abridgement in 12mo. The abbé de Bellegarde has also translated it under the title of *Apparat de la Bible*, 8vo. A large work, entitled, *De Tabernaculo fœderis, de Sancta civitate Jerusalem, et de Templo ejus*, fol.; *Démonstration, ou Preuves évidentes de la Vérité et Saintete de la Morale Chrétienne*, 5 vol. 12mo. 1706 to 1711. Several works concerning the time in which our Saviour kept the passover, &c. The largest of them is his *Harmonia sive concordia Evangelii*, &c. Lyons, 1699, 2 vol. 4to.; with a *Commentary*, and a Geographical and Chronological Dissertation. He asserts in this work, that John the Baptist was imprisoned twice; that Christ did not eat the paschal lamb, nor celebrate the passover at his last supper, and that the two Maries and the sinners were the same person; which three opinions involved him in a long series of disputes with many among the learned. Pere Lami also left *a System of Rhetoric*, 1715, 12mo.; *Réflexions sur l'Art Poëtique*, 12mo.; *Traité de Méchanique, de l'Equilibre*, 12mo. 1687, &c. He was a warm defender of Descartes' philosophy, which he taught at Saumur and Angers; but the vehement partisans of the old philosophy obtained a *Lettre de cachet* against him, by which he was deprived of his professorship, and banished to Grenoble, where cardinal le Camus, being bishop, conceived a great esteem for him, and associated him in the government of his diocese. Pere Lami there devoted himself to the study of Scripture. He always travelled on foot, and composed his Elements of Geometry and Mathematics in a journey from Grenoble to Paris, as cardinal Quirini assures us in his *Memoirs*.

LAMI (Dom Francis) a pious and learned Benedictine of the congregation de St. Maur, born of a noble family at a village called Montyreau, in the diocese of Chartres. He went first into the army, but entered the Benedictine order, 1659, and applied so closely to his studies, that he became an able philosopher, a judicious divine, and one of the best writers of his time. He died April 4, 1711, at St. Denis, aged 75. His works are numerous and esteemed; *Traite de la connoissance de soi-même*, 1700, 6 vol. 12mo.; *De la Vérité évidente de la Religion Chretienne*; *Nouvel Athéisme renverse*, against Spinoza, 12mo. and in the refutations of Spinoza, collected by the abbé Lenglet, *Brussels*, 1731, 12mo.; *L'Incrédule amené à la Religion par la Raison*; a collection of *Letters, theological and moral*; *Lettres Philosophiques sur divers sujets*; *Conjectures Physiques sur divers effets du Tonnerre*, 1689, with an addition published the same year; this little tract

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is very curious. *De la connoissance et de l'amour de Dieu*; *La Rhetorique de College, trahie par son Apologiste*, against the famous Gibert, professor of rhetoric in the Mazarine college; *Les Gémissemens de l'Ame sous la Tyranne du Corps*; *Les premiers Elémens, ou entree aux connoissances solides*, to which is added an essay on logic in form of dialogues, each of these works is in one volume 12mo.; *A Letter to Pere Mallebranche on disinterested love*, with some other *Letters* to M. Libnitz du Puget, &c. on philosophical subjects, 1699, 8vo.; *A Refutation of M. Nicole's system of universal grace*; *Reflexions on the Treatise upon public Prayer*, answered by M. Duguet, in the preface to this treatise in the subsequent editions; *A Defence of the edition of St. Augustine, published by the Benedictines.*

LAMIA (Lucius Ælius) banished for having taken Cicero's part too warmly against Piso; he was Ædile, and then pretor after the death of Cæsar. It is supposed to be this Lamia, who when laid on a funeral pile apparently dead, recovered his senses by the effect of the fire.

LAMIA, daughter of Neptune, a beautiful African according to the fable, and the first woman who prophesied. She had a daughter by Jupiter, named Herophila, one of the Sibylls, and other children, whom Juno destroyed in her rage and jealousy; upon which their mother became so furious and cruel, that she wandered about, stealing children and devouring them. Hence came the popular tradition of the Lamiæ who eat children; and it was also said that they had a power to take out their own eyes, and put them in again at pleasure, and that they kept them in a box when at home, and used them when they went abroad. This is the emblem of curiosity and self-love; every one is blind like the Lamiæ at home, that is, to his own faults, and makes use of his eyes to survey his neighbour's with curiosity.

LAMIA, a celebrated courtezan, daughter of an Athenian named Cleanor. From a flute-player, she became concubine to Ptolemy I. king of Egypt, and being taken in the naval battle which Demetrius Poliorcetes gained against that prince near Cyprus, won the conqueror's affection, though she was not then young. Lamia excelled in witty sayings, and agreeable repartees, and the Athenians were mean and impious enough to flatter Demetrius by building a temple to her under the name of *Venus Lamia.*

LAMOIGNON (William de) marquis de Baville, &c. first president of the parliament of Paris, and one of the most eminent magistrates of his age, born October 20, 1617, at Paris, of a noble and ancient family, which has produced many persons of merit. He was son of Christian de Lamoignon, president of the parliament at Paris, seigneur de Baville, &c. and admitted counsellor to the same parliament 1635, master of the requests 1644, and first president 1658. His prudence, amiable temper, affability, talents for public affairs, and love of learning and learned men, gained him universal esteem. The extent of his genius, and his great eloquence were admired in his *Remonstrances*, and the harangues which he delivered at the head of the parliament. Nor are his abilities less conspicuous in the verbal process of the ordinances of April 1667, and August 1670, nor in his *Resolutions*, which we have on several important points of the French law, 1702, 4to. He died December 10, 1677, aged 60, regretted by all persons of worth. M. Flechier spoke his funeral oration, and Boileau justly mentions him with the highest encomiums.

LAMOIGNON (Christian Francis de) eldest son of the preceding, born June 26, 1644, at Paris. He became advocate general, afterwards president *à Mortier* of the parliament at Paris, and honorary member of the academy of Inscriptions, and was much admired for his speeches, talents, and integrity. He abolished the trial by congress, and died August 7, 1709, aged 65, having resigned the office of president *à Mortier* to M. de Lamoignon, his eldest son, 1707.

LAMOIGNON (Peter de) of the same family as the preceding, born 1555, son of Charles de Lamoignon, master of the requests, and counsellor of state. He excelled in Latin poetry, and was celebrated by the poets of his time. King Charles IX. who was fond of writing verses, valued Peter de La-

moignon's performances very much. He died 1584.

LAMPE (Frederic Adolphus) an eminent Protestant divine, born Feb. 18, 1683, at Dethmold in the county of Lippe, who was successively minister of several reformed churches, particularly that of Bremen, and professor of divinity, at Utrecht. He afterwards returned to Bremen where he was rector, minister, and professor of divinity, and died December 8, 1729, aged 46, leaving seveal works in German, and in Latin, the principal among the latter are, a treatise *de Cymbalis veterum*, Utrecht, 1703, 12mo. which did him great honour; *A Hist. Sacred and Ecclesiastical*, from the creation, to the time in which he wrote, *Utrecht*, 1721, 4to.; *A Commentary on St. John's Gospel*, 3 vol. 4to.; *An Abridgement of Natural Theology*, 8vo.; *An Abridgement of a System of practical Theology*, 4to.; *Hist. of the Reformed Church in Hungary and Transylvania*, 4to.; *Sacred Exercises on Psalm* 45, with learned observations; a treatise *on Urim and Thummim*, &c.

LAMPRIDIUS (Ælius) a Latin historian in the 4th century, author of the *Lives of four Emperors, Commodus, Antoninus Diadumenus, Heliogabalus, and Alexander Severus.* He has dedicated the two latter to Constantine *the Great*, they may be found in *Hist. Agustæ Scriptores*, Leyden, 1671, 2 vol. 8vo.

LAMPRIDIUS (Benedictus) a celebrated poet of the 16th century, born at Cremona, who taught Greek and Latin with reputation at Rome and Padua, and was afterwards. preceptor to the son of Frederic de Gonzaga, duke of Mantua. He left *Epigrams, Odes*, and other poetical pieces in Greek and Latin, *Venice*, 1550, 8vo. He died 1540.

LAMPUGNANI (John Andrew) a domestic in the family of Galeazzo Sforza, duke of Milan. Being angry that his master did not compel the bishop of Coma to restore a benefice which that prelate had taken from him, he conspired with Charles Visconti, and Jerome Olgiati, and assassinated the prince in St. Stephen's church, December 26, 1476. Lampugnani was killed on the spot, and the others died by the severest torments. Olgiati, observing that the executioner turned his head aside as he racked him, said, *courage man, fear not to look me in the face, the pains which you fancy you inflict upon me are my greatest comfort, when I reflect that I suffer them for having killed a tyrant and restored my country to liberty.*

LANCELOT (John Paul) an eminent lawyer of Perousa, where he died 1591, aged 80, leaving many valuable works, the most known among which is his *Institutes of Canon Law*, in Latin, composed by the pope's order, in imitation of Justinian's *Institutes* of civil law. Doujat has published an excellent edition of it, 2 vol. 12mo. *Corpus juris Canonici*, 4to. &c. This family has produced several other able lawyers.

LANCELOT, v. LADISLAUS.

LANCELOT (Dom Claudius) a celebrated Benedictine, born 1616, at Paris, who after having finished his studies retired to Port Royal, and taught ethics there with great success. He was afterwards preceptor to the princes of Conti, and after their mother's death entered as a monk in the abbey de St. Cyran, and at last was banished to that of Quimperlay, where he died April 15, 1695, aged 79, leaving several excellent works, which are attributed to Messieurs of Port Royal in general, because he has not put his name to them. The principal are, *a new method of learning Latin*, 1761, 8vo.; *a new method of learning Greek*, 1754, 8vo.; also abridgements of these two. *The Garden of Greek Roots*, 12mo.; *An Italian Grammar*, 12mo.; *A Spanish Grammar*, 12mo.; The *Dissertations, Remarks*, and *Sacred Chronology* in the bibles printed by Vitré; a treatise on *the Hemina*, the best edition of which is 1688, 8vo.; *The general and rational Grammar*, 12mo. This excellent work was indeed planned by M. Arnauld, but D. Lancelot composed it, at least the greatest part; it was published by M. Duclos with remarks, 1756, 12mo.; *Delectus Epigrammatum*, of which the preface only is by M. Nicole, 12mo.; *Mémoires pour servir à la vie de M. de S. Cyran*, in two parts, the second, entitled, *L'Esprit de M. de S. Cyran*, 2 vol. 12mo. He is accused of having written these memoirs with great partiality and prejudice. *Relation du voiage d'Alet*, 12mo. This is an eulogy on the famous bishop of Alet. Dom Lancelot was involved in many troubles by his attachment to Messieurs of Port Royal.

LANCISI (John Maria) an eminent physician and good botanist, born Oct. 26, 1654, at Rome. He was made anatomical professor in the college *de la Septime*, canon of St. Laurence, then physician and private chamberlain to Innocent XI. and Clement XI. He died January 21, 1720, at Rome, aged 65, leaving many valuable works, the principal of which turn on particular diseases. They have been collected and printed at Geneva, 1718, 2 vol. 4to. reprinted in Latin, 1739, fol. an edition of Michael Mereatus' *Metallotheca Vaticana*, Rome, 1717, with an *Appendix*, which is often wanting, &c. Lancisi was a member of several academies, and left his library, consisting of above 20,000 volumes, to the hospital of the Holy Ghost, to be made public.

LANCRE (Peter de) author of the *Tableau de l'inconstance des mauvais Anges et Démons*, Paris, 1613, 4to. There should be a representation of the Sabbath.

LANCRET (Nicholas) a painter, born 1690, at Paris, where he also died 1743. He chose Watteau for his model, and has left several pictures, the composition of which is gay, the style and subjects modest and gallant, but he is much inferior to Watteau.

LANDAIS (Peter) journeyman to the duke of Britany's taylor, from which situation having gained admittance to the duke's chamber, he insinuated himself into his favour. He rose at last to the office of grand treasurer, the highest post in Britany; but making an ill use of that power, by oppressing the people and nobility, the duke was obliged to deliver him up to his chancellor, by whose order he was hanged, 1485.

LANDINI (Christopher) a learned Venetian of the 15th century, whose works are more sought after on account of their date, than their intrinsic merit. His *translation of Pliny the Naturalist*, is *Venice*, 1476, fol.; the only valuable edition of his *Commentaries* on *Homer*, is *Florence*, 1482, fol.; *Disputationes Camalduenses*, without date of year or place, fol. scarce. It is a book on active and contemplative life.

LANDO (Hortensio) an eminent physician in the 16th century, a Milanese, author of several works which he published under fictitious names, and supposed to have written the dialogue entitled, *Philalethes Utupiensis*, against Erasmus. He was also author of the two dialogues falsely ascribed to cardinal Jerome Aleander, one entitled, *Cicero relegatus*, the other, *Cicero revocatus*, Lyons, 1534, 8vo. and of a dialogue, entitled, *Fortianæ quæstiones*, in which he examines the manners and genius of the different people of Italy, and takes the name of *Philalethes Polithopiensis*, Lovanii, 1550, 8vo. The collection of his letters and small pieces, was reprinted at *Venice*, 1554, 8vo. in Italian.

LANDO, elected pope, December 5, 914, by the interest of Theodora, a lady who had great influence at Rome. He died April 26, 915.

LANDRI, mayor of the palace to Clotaire, whom he skilfully defended in his youth against Childebert. The two armies being in sight of each other, Landri detached some troops towards the enemy's camp, with boughs which they planted, so that Childert's men supposed themselves to be near a coppice; but at day-break Landri's soldiers sallying from among these branches, attacked them so vigourously, that they were put to flight, 593. Landri was supposed to be the lover of Fredegonde, Clotaire's mother.

LANFRANC, a celebrated archbishop of Canterbury, born of a good family at Pavia. After studying at Bologna, he went into France, and took the religious habit at the abbey of St. Bec, of which he became prior. Lanfranc opposed Berenger's heresy in the council of Rome, 1059, and in several others, and was afterwards appointed abbot of St. Stephen's at Caen, from which situation William *the Conqueror* advanced him to the see of Canterbury, 1070. He strenuously defended the rights of his church against the archbishop of York, and maintained the ecclesiastical discipline and immunities. He died May 28, 1089, leaving a book *on the Body and Blood of Christ*, against Berenger; *Commentaries on St. Paul's Epistles*; *Notes on Cassian*, and other works, collected by Dom Luke d'Acheri in 1648, fol. Some of his writings may also be found in the Library of the Fathers, P. Labbé's councils, and d'Acheri's *Spicelegium*.

LANFRANC, an eminent surgeon of

of Milan, quitted his native country, where he had suffered some disgrace and even imprisonment, and went into France. After staying at Lyons some time, he visited Paris, 1295, where finding surgery entirely abandoned to the barbers, he introduced a middle class between them and the physicians, who joined the practice of operations to the science of physic, as he himself did; and this gave rise to the college of surgeons de St. Côme at Paris, which began in the time of St. Louis. Lanfranc left *Chirurgia magna et parva*, Venice, 1490, fol. reprinted several times since; Guy, de Chauliac, and other ancient surgeons are in the edition of Lyons, 1553.

LANFRANCO (John) an excellent Italian painter, born 1581, at Parma, of poor parents. Count Horatio Scotti, to whom he was servant, observing his taste for drawing, placed him with Augustine Caracci; he studied afterwards under Anibal Caracci, and became one of the greatest painters in Italy. This artist excelled particularly in grand subjects and sublime scenery. He died 1647, aged 66.

LANG (John Michael) an able Protestant divine, born March 9, 1664, at Ezelwangen, in the duchy of Sultzbach. He was extremely well skilled in the oriental languages, and appointed professor of divinity at Altorf; but having made himself enemies there, quitted his office, and settled at Prentzlow, where he died June 20, 1731. His works are, *Philologia Barbaro-Græca*, Noribergæ, 1708, 4to.; *Dissertationes Botanico-Theologicæ*, Altorfii, 1705, 4to. and several *Treatises* in Latin, on the Mahometan religion, and the Koran; *De Fabulis Mohamedicis*, 1697, 4to. They are in some estimation.

LANGALLERIE (Philip de Gentils de la Jonchat, marquis de) first baron of Saintonge. He made thirty-two campaigns in the French service, and rose to the rank of lieutenant general; but having carried his expressions of discontent against the minister Chamillard so far, that he was condemned to be beheaded as a traitor, 1707; he had been obliged to go into the emperor's service, 1705, who made him general of the cavalry. This post he could not however keep, having brought himself into disgrace with prince Eugene, upon which he quitted the imperial service, and went into Poland, 1710, where he again grew discontented, accusing the king of failing in his promises, a circumstance which he should have attributed to the nature of the government. In 1714, he turned Calvinist, hoping to be employed by the Protestant princes, and tried the court of Berlin in vain, but had better success at Cassel, where he gained a kind of establishment. After the landgrave's death the marquis de Langallerie went into Holland, where he joined himself to the Turkish Aga, who was there as ambassador, and is said to have concluded a treaty with the Grand Signor. The articles of this treaty were never throughly known, but it is suspected that a descent on Italy was intended and that the marquis was to have commanded the troops. He was arrested by the emperor's order, 1716, while on his way to Hamburgh to prepare ships, and carried to Vienna, where he either starved himself, or died with grief in prison, June 20, 1717, aged 61. A romance under the title of his *Memoirs*, was published 1753, 12mo.

LANGBAINE (Gerard) a learned English writer, born at Barton Kirke, in Westmoreland. He was doctor of divinity, and keeper of the Archives in the university of Oxford, and founded a school at his native place. He died February 10, 1657, aged 50, leaving several very learned works, the most celebrated of which are, an edition of *Longinus*, Greek and Latin, with *Notes*, a Latin preface to John Cheke's book *de Rebellione*; *Fœderis Scotici examen*, in English, 1644, 4to.; An English translation of the *Examination of the Council of Trent*, by Chemnitius, &c. Gerard Langbaine, his son, was also a man of genius.

LANGE (Francis) an able advocate to the parliament of Paris, born at Rheims, who acquired great reputation by his book entitled, *Le Praticien François*, 1755, 2 vol. 4to. He died November 11, 1684, at Paris, aged 74.

LANGEVIN (Eleanor) an ingenious doctor of the Sorbonne, born at Carenten, author of a book entitled, *L'Infallibilité de l'Eglise, touchant la Foi et les Mœurs*, against Masius, professor at Copenhagen,

Copenhagen, *Paris*, 1701, 2 vol. 12mo. He died July 20, 1707.

LANGJEAN (Remi) a painter of Brussels, the most admired among Vandyke's pupils, whose colouring he has very well imitated, though he has not attained to the same delicacy of drawing. He died 1671. Most of his pictures are religious subjects, and painted on a large scale.

LANGIUS (John) a very skilful German physician, born 1485, at Leewenberg in Silesia, who practised with great reputation at Heidelberg, and was physician to four electors palatine. He died June 21, 1565, at Heidelberg, aged 80. His most valuable work is, *Epistolarum Medicinalium opus miscellaneum*, 1589, 8vo. a book which contains uncommon learning, and is very useful for those who study natural philosophy. There was another learned naturalist, named Charles Nicolas Langius, a Swiss, author of *Historia Lapidum figuratarum Helvetiæ*, Venetiis, 1708, 4to.; *Origo eorundem*, Lucernæ, 1706, 4to.; *Methodus testacea marina distribuendi*, Lucernæ, 1722, 4to. and a learned German physician named Christopher John Langius whose works were printed at Leipsic, 1704, 3 tom. in 2 vol. fol.

LANGIUS (Joseph) a learned German, born at Keiserberg, in upper Alsace, who acquired great skill in mathematics, and was appointed Greek professor at Friburg in Brisgaw, about 1610. He quitted the Protestant religion to enter the Catholic church, and left the celebrated collection, entitled, *Polyanthea*, 1659, 2 vol. fol.; *Florilegium*, 8vo.; *Elementale Mathematicum*, 8vo. and other works.

LANGIUS (Paul) a German Benedictine, born at Zwickaw, in Misnia, who visited all the convents of Germany, 1515, in order to furnish the abbé Trithême with memoirs for his book of ecclesiastical writers. Langius left a *Chronicle* of the bishops of Zeitz in Saxony, from 968, to 1515, in *Pistorius*; which chronicle is frequently quoted by the Protestants, because its author blames the clergy for their vices, and praises Luther, Carlostadt, and Melancthon.

LANGIUS (Rodolphus) a gentleman of Westphalia, provost of the cathedral church at Munster, eminent for his learning, and the pains he took to revive literature in Germany. He was sent by his bishop and chapter to pope Sixtus IV. on important business, in which he acquitted himself extremely well, and at his return established a college at Munster, which foundation, and his writings, entitle him to be called the principal restorer of learning in Germany. He died 1519, aged 81. Langius left several poems in Latin, *on the last Siege of Jerusalem*; *on the Holy Virgin*; and on *St. Paul*, which are not known in print, though Mattaire mentions an edition of them at Munster, 1486, 4to.

LANGLADE, v. LUSSAN.

LANGLE (Peter de) born March 6, 1644, at Evreux, of a distinguished family. He was admitted doctor of the Sorbonne, 1670, and discharged the duties of penitentiary, official and grand vicar at Evreux, more than 20 years. His friend M. Bossuet, introduced him afterwards at court, and recommended him as preceptor to the earl of Toulouse, during which time M. Langle received many marks of favour from Louis XIV. and was made bishop of Boulogne, 1698, where he distinguished himself by his zeal and regular conduct. He appealed from the bull *Unigenitus*, in 1717, with three other prelates, and opposed with M. Colbert, bishop of Montpellier, the accommodation of 1720, for which he was confined to his diocese, where he died April 12, 1724, aged 80.

LANGLOIS (John Baptist) a Jesuit of Nevers, who published *a Hist. of the Crusades, against the Albigenses*, 1703, 12mo. and various pieces against the Benedictines' edition of St. Austin. He died 1706, aged 43.

LANGUET (Hubert) one of the most illustrious men of the 16th century for genius, integrity, and skill in public affairs; born 1518, at Vitteaux in Burgundy, of a good family. He went to study the law at Bologna, and having read Melancthon's *Common place Book*, determined to visit him at Wittemberg, where he arrived 1549; they formed a strict friendship, and Languet embraced the Lutheran religion. He afterwards travelled for some time, and in 1565, was appointed one of the first counsellors to Augustus, elector of Saxony, who employed him in the most

most important affairs, and negotiations; in which he acquitted himself extrememely well, made a very bold harangue in his master's name, before Charles IX. 1570, and saved the lives of his intimate friends, Andrew Wechel, and Duplessis Mornay, at the massacre of St. Bartholomew, 1572. Languet quitted the duke's service when disputes arose in Saxony between the Lutherans, and Zuingiians, and was afterwards engaged in the affairs of William prince of Orange, whom he was assisting with very good advice, when he died at Antwerp, unmarried, September 30, 1581, aged 63. His works are, *Letters* in Latin, which he wrote to the elector Augustus of Saxony, during his negotiations, *Halle*, 1699, 4to.; other *Letters* in the same language to Camerarius and his son, *Francfort*, 1685, 12mo. a third collection of *Letters*, in Latin also, written to Sir Philip Sidney, son of the viceroy of Ireland, 1646, 12mo.; an account of the elector Augustus of Saxony's expedition against William Grumbach, and other Saxon rebels, with the *History* of the emperor's proceedings against this prince, 1562, 4to.; His *Speech* in French to king Charles IX. 1570, in the name of the Protestant princes of Germany, in the memoirs of Charles IX.; The *Apology* of William prince of Orange, against the king of Spain, 1581, 4to. is also ascribed to him; also a *Dissertation* in MS. *on the States of the Empire*, and the famous republican libel, entitled, *Vindiciæ contra Tyrannos*, 1579, 8vo. translated into French, 1581, 8vo. which appeared under the name of *Stephanus Junius Brutus*, but is proved by Bayle in a very curious dissertation at the end of his Dictionary, to have been written by Hubert Languet. Philibert de la Mare, has published his *Life* in Latin, *Halle*, 1700, 12mo. M. de Thou, who became acquainted with Languet at the waters of Baden, speaks highly in his praise; and Duplessis Mornay, in the preface to his *Treatise on the Truth of Christianity*, says of him, *Is fuit* (Laguetus) *qualis multi videri volunt; is vixit qualiter optimi mori cupiunt.*

LANGUET (John Baptist Joseph) great great nephew of the preceding, doctor of the house of the Sorbonne, a very celebrated rector of St. Sulpice at Paris, and one of those uncommon and remarkable men, whom providence sometimes raises up for the relief of the poor and miserable, the good of society, and glory of particular nations, born June 6, 1675, at Dijon, son of Denis Languet, proc. gen. to the parliament in that city. After being ordained priest at Vienne in Dauphiny, he went to Paris, and took a doctor's degree January 15, 1703, from which time he attached himself to the community of St. Sulpice, assisted with great success in the parish duties, was chosen by the curate M. de la Chétardie for his vicar, and succeeded him in June 1714. Observing that the buildings belonging to his parish church had been left unfinished from 1675, he formed the great design of compleating them, and undertook this immense work, with no other fund than 100 crowns, which a pious woman had left him for that purpose. This money he laid out in stones, which he displayed in all the streets, to announce his design to the public. Donations came in immediately from every quarter, and the duke of Orleans, regent of France granted him a lottery 1721, having himself laid the first stone of the portal next the street des Fossoïeurs, 1719. The rector of St. Sulpice spared neither pains nor expence during his life to make his church the grandest in the world, both as to architecture and ornaments; the grand portal designed by Servandoni, was began 1733, and the whole was consecrated 1745, with so much magnificence, that his Prussian majesty wrote a letter of congratulation to M. Languet on the occasion. Another undertaking which does him no less honour, is the foundation called *the House of the Infant Jesus*, for educating from thirty to thirty five poor young ladies, who can prove their nobility from 1535, to the time of admission, with the rank of knight in the first father they descended from. A second object of this foundation is to afford an asylum and resource to above 800 poor women and girls, who apply for a maintenance, whether they belong to Paris, or to the country and provinces; they are fed there by day, and enabled to support themselves by work, being all employed in spinning cotton and linen.

The

The expence of this establishment was immense; he spent all his income upon it, besides what he inherited at the death of his brother, the baron de Montigni, and the revenue of the abbey of Bernay, which the king gave him. M. Languet was equally exemplary in his charity and zeal for relieving the poor; no man was ever more ingenious, nor more industrious in procuring abundant alms, and large legacies, which he distributed with uncommon prudence and discretion. When a legacy was left him, he carefully enquired whether the testator had any poor relations who wanted it, and if that proved to be the case, he not only yielded up the legacy to them, but added something of his own to it. Mad. de Cavois, a lady equally illustrious for her birth and her charity, having bequeathed above 60,000 livres to him, he took only 3000 livres for the poor, and gave the rest to her relations. It is known from good authority, that he distributed near a million yearly in alms. He particularly considered noble families when reduced to poverty, and it is affirmed by persons of veracity, that there were some families of distinction in his parish, each of whom received from him to the amount of 30,000 livres annually. During the scarcity of bread in 1725, he sold his furniture and pictures with other valuable and curious things which he had taken great pains to collect, for the relief of the poor, and had from that time only three silver covers, no tapestry, and a bed of plain serge. So far was he from enriching his family, that he gave away even his own fortune. M. Languet's liberality was not confined to his parish, for during the plague at Marseilles, he sent large sums into Provence, for the relief of those visited by that dreadful scourge. He persisted in refusing the bishoprics of Consecrans, Poitiers, and several others which were offered him by Louis XIV. and XV. during the administrations of M. the duke, and cardinal de Fleury. In 1748, he resigned his cure to M. the abbé du Lau, but continued to preach in the parish every Sunday as usual, and to support *the House of the Infant Jesus*, till he died, October 11, 1750, at his abbey of Bernay, where he went to settle some charitable establishments. This excellent man's piety and constant attention to acts of charity, did not prevent his being lively and agreeable in conversation; he discovered much wit, and frequently entertained by ingenious and delicate repartees. He never made use of the authority which his character gave him, till all other methods had failed; and at the time when the famous *Convulsions* made so much noise in Paris, found means to preserve his parish from them, without having recourse to the police. A Convulsionist making frightful contorsions one day in a chapel of his church, and having gathered a great croud about her, M. Languet immediately shortened his Sermon, and hastened to the spot; but finding that his remonstrances had no effect upon her, he called for the Holy water pot, and emptied it on her head, saying, *My dear daughter, as the devil which possesses you is a spirit of pride, I command you in God's name to go directly to the Salpétrie, there to receive humiliation and correction, which are the only remedies for your disorder, otherwise, I shall order you to be shut up there*; at which words the Convulsionist fled, and appeared no more. Being informed sometime after, that about thirty convulsed persons were at a house in the parish, he mentioned them in his Sermon as being seized with an epidemical madness, and describing the place, recommended to all his parishioners who should pass through that street, for the space of nine days, to say five *Paters*, and five *Aves*, on their knees, before that afflicted house. These words made the greatest part of his congregation smile; but great numbers of simple persons actually went to kneel and pray at the Convulsionist's door, and being much questioned by all who passed by, replied very innocently, *that M. the rector had recommended to them in his Sermon to pray thus for all the people in that house, who were gone mad.* This remedy however succeeded so well that all the Convulsionists decamped that very night, and no such assemblies were any more heard of in the parish. A grand mausoleum was erected to M. Languet, in the church of St. Sulpice.

LANGUET (John Joseph) brother of the preceding, a doctor of the Sorbonne, who was made bishop of Sois-

sons, 1715, strenuously opposed the *Anti-Constitutionarians*, and published numerous pieces in defence of the bull *Unigenitus*, in which he was much assisted by M. Tournely, professor at the Sorbonne; and this celebrated doctor dying 1729, the *Appellants* then said, that Pere de Tournemine directed his pen. M. Languet was appointed archbishop of Sens, 1731. He was very zealous against the *Miracles*, attributed by the *Appellants* to M. Paris, and against the famous *Convulsions*, and died May 3, 1753, at Sens, in the midst of his curates, whom he then kept in retirement. M. Languet was a member of the French academy, superior of the Royal Society of Navarre, and counsellor of state. His works are, three *Advertisements* to the *Appellants*, very well written; several *Pastoral Letters*, *Instructions*, *Mandates*, *Letters* to different persons, and other writings in favour of the bull *Unigenitus*, and against the *Anti-Constitutionarians*, the *Miracles* ascribed to M. Paris, and the *Convulsions*. All the above have been translated into Latin, and printed at Sens, 1753, 2 vol. fol. but this edition of M. Languet's *Polemical works*, was suppressed by a decree of council; a translation of *the Psalms*, 12mo. which are esteemed; a refutation of Dom. Claudius de Vert's treatise *on the Church ceremonies*, 12mo. but a trifling work; Several books of devotion; some esteemed *Remarks* on the famous Jesuit Pichon's work; *The Life of Mary Alacoque*, which made much noise, and is by no means worthy of this celebrated archbishop, on account of its romantic and fabulous style, the inaccurate expressions, indecencies, dangerous principles, and scandalous maxims which it contains. The edition most valued is 1729, 4to. (v. MARGARET.) M. Languet is among the divines who wrote best against the *Anti-Constitutionarians*, and is only chargeable with not having always distinguished between *dogmas* and *opinions*, and with not unfrequently advancing as articles of faith, sentiments which are opposed by orthodox and very learned divines.

LANNOY (Charles de) a celebrated general of the emperor Charles the fifth's forces, son of John de Lannoy, seigneur de Maingoval, descended from one of the most ancient Flemish families, which has produced many great men. He was knight of the Golden Fleece, governor of Tournay, viceroy of Naples, had the general command of the emperor's armies on the death of Prosper Colonna, 1523, and won the famous battle of Pavia, 1525, in which Francis I. was taken prisoner. When Francis delivered up his sword to him, Lannoy returned it, and kissed his hand, saying, *that it did not become an officer of the emperor's to see a king disarmed.* He always treated him as a king, caused him to be conducted to the fortress of Pizzighitone, and persuaded him to go into Spain, that he might have a conference with the emperor; it was Lannoy also who brought this prince from Madrid, as far as Fontarabia. The emperor gave him the principality of Sulmona, as a reward for his services, with the earldom of Asti, and that of la Roche in Ardenne. He died 1527.

LANOUE (John Sauvé de) an actor at the French theatre in Paris, who died 1760, still more celebrated for his integrity than his talents. He published *Mahomet II.* 1739, a tragedy, which succeeded; a *Comedie Ballet*, called *Zelisca*, 1746; *Le retour de Mars*; and *La Coquette Corrigee*, 1757, a comedy which was received with some applause on the Italian theatre.

LANSBERGE (Philip) an ingenious mathematician of the 17th century, born 1561, in Zealand, who was several years minister at Antwerp, but retired in the latter part of his life to Middleburg, where he died 1632, aged 71. He left *a Sacred Chronology*, 1625, 4to.: *Progymnasmata Astronomiæ restitutæ*, 1619, 4to.; *Comment. in motum terræ*, in the preceding and other works, where he declares for the Copernican system. They have been collected at Middleburg, 1673, five parts.

LANSIUS (Thomas) a celebrated German lawyer, born 1577, at Bergen in upper Austria, who having acquired great knowledge of the laws and customs of different nations by travelling, was appointed professor of law at Tubingen, and died 1657. He left *Orationes seu consultatio de principatu inter Provincias Europæ*, Amsterdam, 1636, 8vo.

LANSPERGE, LANSPERGIUS (John) a celebrated German Carthusian,

sian, a native of Lansperge, surnamed *the Just*, for his virtue and piety. He died 1539, at Cologn. He left *Paraphrases*, and *Sermons* on the Epistles and Gospels; *Discourses* between J. C. and the faithful soul; *Canons of the Spiritual life*, &c. printed at Cologn, 1693, 5 vol. 4to. The *Discourses* have been translated into French.

LANUZA (Jerome Baptist de Sellan de) a celebrated Dominican, born October 23, 1553, at Ixar in Arragon, in the diocese of Saragossa. He entered his order while young, taught theology in it with great reputation at Valentia and Saragossa, was raised to the highest offices, and distinguished himself so much by his virtues, as to be called *the St. Dominic of his Age*. When father Lanuza was provincial of the province of Arragon, he presented a famous *Petition* to Philip III. against the progress of Molinism, in which he expresses himself strongly against that silence which had been imposed by the pope on controversial subjects respecting grace. He was appointed bishop of Balbastro 1616, and of Albarazin 1622, zealously discharged his episcopal duties, and devoted himself, with the greatest assiduity, to the instruction of the faithful, the reformation of the clergy, and the suppression of all vice and irregularity. This excellent bishop died with the most pious sentiments, December 15, 1625, leaving, besides *the Petition* above mentioned, some *Evangelical Treatises*, containing a sound and strict system of morality; three volumes of *Homilies* in Spanish, which have been translated into Latin by Onesimus de Kien, *Mentz*, 1649, 4 vol. 4to. and into French, but the French translation is not valued.

LANZONI (Joseph) a physician and professor at Ferrara, member of the academy of Naturalists, born 1663, at Ferrara, and died 1730. His reputation was so great in Italy, that he was almost always applied to for the solution of philosophical and medical questions. Several foreign academies admitted him a member, and he revived that of his native place. His works have been collected at Lausanne, 1738, 3 vol. 4to.

LAOCOON, son of Priam and Hecuba, and priest of Apollo. He dissuaded the Trojans from admitting the wooden horse into their city, which the Greeks wanted to introduce, and even ventured to strike its side with his javelin; but was punished for this rashness, being strangled with his two sons, by two monstrous serpents, according to the fable.

LAODAMIA, daughter of Acastus and Laodothea, who being deeply afflicted at the loss of her husband Protesilaus, killed by Hercules, desired to see his ghost, and died on beholding it, according to the fable. There was another Laodamia, daughter of Bellerophon, and mother of Sarpedon, who was shot to death by Diana for her pride.

LAODICEA, daughter of Priam and Hecuba, and wife of Helicoon, known by her extravagant passion for Acamas, Diomedes' companion. There were three others of this name; one wife of Phoroneus, another daughter of Cyninus, and the third, daughter of Agamemnon and Clytemnestra, who was offered in marriage to Achilles. v. ANTIOCHUS *the God*.

LAODOCUS, son of Antenor, a very brave young Trojan, whose form Pallas assumed when she wanted to induce Pandarus to throw a dart at Menelaus, that the truce with the Greeks might be broken. There was another Laodocus, son of Apollo.

LAOMEDON, king of Troy, succeeded his father Ilus, and built the outward walls of that city with treasures consecrated to Apollo and Neptune. From hence the poets have feigned that those gods built the walls themselves, and that being denied their due recompence, Apollo sent a plague into the city, and Neptune a violent flood. Laomedon afterwards exposed his daughter Hesione to a sea monster, by advice of the oracle, but Hercules delivered her, killed Laomedon, because he refused to give him any reward, and then gave Hesione in marriage to Telamon.

LAPARELLI (Francis) a skilful engineer, born 1521, at Cortona, who was employed to execute Michael Angelo's designs for the building of St. Peter's at Rome. He built the city of Valetta, in the island of Malta, and was going to assist in defending the isle of Cyprus, when he died of the plague at Candia, 1570.

LARA, a Naiad of the river Almo, who having counteracted Jupiter's amours with Juturna, was, according to his order, conducted to hell by Mercury; but that God falling in love with Lara, had twins by her, which were the gods called Lares. She is the same with Larunda.

LARESSES, or LAIRES, a painter. v. LAIRESSE.

LARGENTIER, v. ARGENTIER.

LARGILLIERE (Nicholas de) an excellent portrait painter, born 1656, who discovered uncommon talents for his art very early, and was much admired at the English court, where his stay was desired, but M. le Brun fixed him in France, and the academy admitted him as historical painter. On the accession of James II. to the throne of England, Langilliere was sent for to paint the king and queen's picture, on which occasion, he even surpassed himself. This excellent artist lived always in friendship with his rival Rigaud, and died at Paris, 1746, leaving a large fortune, and an only daughter worthy to inherit it. He had a son who wrote some theatrical pieces, and died 1742.

LARREY (Isaac de) a celebrated historian, born September 7, 1638, at Montivilliers, of noble parents, who were Protestants. After having practiced as an attorney some time in his native country, he went to Holland, was *Historiographer to the States General*, and settled afterwards at Berlin, where he had a pension from the elector of Brandenburg. He died March 17, 1719, aged 80. His principal works are, the *Hist. of Augustus*, 1690, 12mo. esteemed; *The Hist. of Eleanor, queen of France, and afterwards of England*, 1691, 8vo. curious; *A Hist. of England*, 1697, to 1713, 4 vol. fol. the most valued of all Larrey's works; but it has sunk since the publication of Rymer's *Fœdera*, and the History written by Rapin Thoiras. The history, or rather romance of *the Seven Sages*, the most complete edition is the *Hague*, 1721, 2 vol. 8vo.; *the Hist. of France, under Louis XIV.* 3 vol. 4to. and 9 vol. 12mo. This work is not esteemed; the three last volumes are by la Martiniere. *Reponse à l'avis aux Réfugies*, reprinted at Rouen, 1714, and 1716, 12mo.

LARROQUE (Matthew de) one of the most learned and judicious writers among the Protestants, born 1619, at Leirac, near Agen. He was well acquainted with ecclesiastical antiquity, and happening to preach at Charenton, before the duchess de la Trémouille, pleased her so much, that she appointed him her minister at Vitré in Britany. Larroque was afterwards minister at Rouen, and died January 31, 1684, aged 65, leaving several controversial works much esteemed by the Protestants, the principal of which are, a *Hist. de l'Eucharistie*, very curious, Elzevir, 1669, 4to. and 1671, 8vo. An answer to M. Bossuet's treatise *De la Communion sous les deux especes*; *An Answer to the motives of the minister Martin's conversion*; *An Answer to the office of the Holy Sacrament of Port Royal*; two Latin dissertations, *De Photino et Liberio*; *Considérations servant de reponse a ce que M. David a écrit contre la dissertation de Photin*, 4to.; *Observations* in Latin, in support of Daillé's opinion, that the epistles of St. Ignatius are spurious, against Pearson and Beveridge; *Conformite des Eglises reformées de France avec les anciens*; *Considerations sur la nature de l'Eglise, et sur quelques-unes de ses propriétés*, 12mo.; a treatise in French on *the Regal* and *Sacred Observations*, in Latin, with *a Dissertation on the Thundering Legion*. These two last works were published by nis son.

LARROQUE (Daniel de) son of the preceding, born at Vitré. He retired 1681, to London, on the revocation of the edict of Nantes, and afterwards to Copenhagen, where his father's friends promised him a settlement, but finding none, he went into Holland, where he remained till 1690, and then going into France, abjured Calvinism, and turned Catholic. He usually resided at Paris, but having written the preface to a satirical piece, in which Louis XIV. was much abused on account of the famine in 1693, he was arrested and sent to the Châtelet, and then removed to the castle of Saumur, where he remained five years. At the end of that time, however, here gained his liberty by the abbess of Fontevraud's solicitations, and got a place in M. de Torcy's office, minister and secretary of state. When the regency commenced, Larroque was appointed secretary to the interior council, and on the

the suppression of that council, had a pension of 4000 livres till his death, which happened September 5, 1731, when he was about 70. He left several works, but much inferior to his father's: the principal are, *La Vie de l'Imposteur Mahomet*, 12mo. translated from the English of Dr. Prideaux; *Les véritables Motifs de la Conversion de M.* (le Bouthilier de Rancé) *l'Abbé de la Trappe*, with some reflections on his life and writings, 1685, 12mo.; a satirical work. *Nouvelles Accusations contre Varillas, ou Rémarques critiques contre une Partie de son Histoire de l'Héresie*, 8vo. a trifling work; *La Vie de François Eudes de Mezerai*, 12mo. a satirical romance; a translation of Echard's *Roman History*, revised and published by the abbé Desfontaines, Daniel Larroque, who assisted, during some months, in the *Nouvelles de la Republique des Lettres*, while Bayle was ill. The *Advice to the Refugees* is also attributed to him, which was believed to have been written by the famous Bayle, because the latter would never betray Larroque, who, it is supposed, was the real author of it, chusing rather to suffer the persecution which this publication raised against him, than prove false to his friend, who had enjoined him secrecy.

LASCA, v. GRAZZINI.

LASCARIS (Theodore) went into Natolia when Constantinople was taken by the Latins; caused himself to be acknowledged there as despot, and to be crowned emperor at Nice, two years after, in 1206. He died 1222. John Ducas Varacius, his successor, had a son who was also named Theodore Lascaris, and reigned at Nice from 1255 to 1259. He left a son called John Lascaris, whose eyes were put out 1261, by order of Michael Paleologus, emperor of Constantinople.

LASCARIS (Andrew John) a celebrated Greek, surnamed *Rhyndacenus*, of the same family with the preceding, who, going into Italy after the Turks had taken Constantinople 1453, was favourably received by Laurentius de Medicis, one of the greatest patrons of learning, and sent twice to Constantinople in search of Greek MSS. On his return Louis XII. drew him to the university of Paris, and deputed him on an embassy to Venice 1503, and 1505. Cardinal J. de Medicis being elected pope, ten years after, by the name of Leo X. his old friend John Lascaris went to visit him at Rome, and was appointed director of a college of Greeks. He returned to France in the reign of Francis I. and died of the gout at Rome 1535, aged near 90. Although a Greek, he understood Latin extremely well; and the greatest part of the most beautiful Greek MSS. which are to be found in the West, were brought thither by him. There are some *Epigrams* of his in Greek and Latin, *Paris*, 1544, 4to. which are esteemed.

LASCARIS (Constantine) one of the learned Greeks to whom we are principally indebted for the revival of literature in the West. Going into Italy 1454, he taught the belles lettres at Milan, whither he had been invited by Francis Sforza; and, going afterwards to Rome, was received with great kindness by cardinal Bessarion. He taught with reputation at Naples, and ended his days at Messina, leaving to the senate there some excellent MSS. which he had brought from Constantinople. He was buried at the public expence, and the senate of Messina erected a marble tomb for him. Constantine Lascaris left a Greek grammar, written in that language only, *Milan*, 1476, 4to.; the first Greek book which was printed: it has been reprinted with some other grammatical works, *Venice*, 1537, 4to. Cardinal Bembo, and several other great men, were his pupils.

LASCENE, or LASENA (Peter) an eminent Neapolitan advocate, descended from a Norman family, born October 16, 1590, at Naples. He was well acquainted both with the belles lettres and law, and left several works, among which are, *Nephenthes Homeri, seu de abolendo luctu*, Lugd. 1624, 8vo.; *Cleombrotus, sive de iis qui in aquis pereunt*, Romæ, 1637, 8vo.; *Dell'antico Ginasio Napoletano*, Napoli, 1688, 4to. He died August 20, 1636, at Rome, aged 46.

LASCUS, or LASCO (John) a learned Protestant divine, born of an illustrious family in Poland, who going to Embden, was pastor there, and engaged in the reformation of the churches by the countess of Oldemburg's

burg's order. He went into England at Cranmer's solicitation, but, being banished from thence in the reign of queen Mary, took refuge at Francfort on the Main, where he died 1560, after having been much persecuted by the Lutherans. His principal works are, *Tractatus de Sacramentis*, Londini, 1552, 8vo.; *Forma Ministerii in peregrinorum Ecclesiâ institutâ Londini*, 1550, *per Edvardum VI.* 8vo.

LASNE (Michael) a celebrated designer and engraver of Caen, who possessed great genius, and was uncommonly skilful in expressing the passions. He died 1667, aged 72.

LASSENIUS (John) an eminent Lutheran divine, born 1636, in Pomerania, of a noble and ancient family. He travelled much, visited the libraries, and formed connections with the learned of all countries. His *Classicum belli Turcici*, which he published at Nuremberg against two Jesuits, and against Jæger, raised him many enemies. He was carried off privately, and, being confined in Hungary, suffered greatly. At length, however, he gained his liberty, became pastor of several churches in Germany, and, being invited to Copenhagen, was appointed professor of divinity. He died 1692, leaving some Sermons which are esteemed, and many works in German.

LASSUS (Orlando) a very eminent musician in the 16th century, a native of Bergen, who taught music in various courts of Europe, and died at Munich 1594, aged 74, leaving a great number of compositions, both sacred and profane, in several languages, as, *Theatrum Musicum*, *Patrocinium musarum*; *Motet, et Madrigalium libri*; *Liber missarum*, &c. It was said of him,

Hic ille Orlandus, Lassum qui recreat orbem.

LASUS, or LASSUS, an ancient Greek poet, born at Hermione in Peloponnesus, son of Chabrinas. He was the first Grecian who wrote on music, and acquired so much fame by his Dithyrambic verses, that he was numbered among the seven sages of Greece, instead of Periander. Lassus lived about 500 A. C.; his works are lost, only some fragments of them remaining in Athenæus, and other authors. Being asked what was best calculated to teach men wisdom, he replied, *Experience.*

LATERANUS (Plautius) nominated consul in 65, and afterwards put to death by order of Nero, for having engaged in Piso's conspiracy. He died with heroic resolution. When Epaphroditus, the emperor's freed man, urged him to discover some circumstances of the plot, he only replied with contempt, *If I have any thing to say, I shall say it to thy master:* nor did he reproach the tribune who was about to behead him, although he had been among the conspirators. The famous Lateran palace at Rome took its name from him, being formerly the residence of this Roman family.

LATHBER (John) a learned English Franciscan in the 15th century, author of valuable *Commentaries* on the *Psalms*, *Jeremiah*, and *the Acts.*

LATINUS, king of the Latins in Italy, son of Fanus, began to reign about 1239 A. C. His only daughter, Lavinia, married Eneas, according to the fable, after that Trojan prince had killed Turnus, king of the Rutuli.

LATINUS, Pacatus Drepanius, a Latin orator in the 4th century, born at Drepane in Aquitaine, by whom we have a Panegyric on the emperor Theodosius *the Great*, which he spoke before that prince, 389, after the tyrant Maximus had been defeated, 1651, 8vo. and with the *Panegyrici veteres*, 1677, 4to.

LATINUS, LATINIUS, one of the most learned critics of the 16th century, born about 1513, at Viterbo. He acquired an extensive knowledge of the belles lettres and sciences, and was chosen with the other learned men, in 1573, to correct Gratian's *Decretal*, in which great work he took much pains. He died January 21, 1593, at Rome, aged 80. Latinus left Notes on Tertullian, and a very learned book, entitled, *Bibliotheca sacra et profana, sive Observationes, Correctiones, conjecturæ et variæ Lectiones*, 1677, fol.

LATOME, or LATOMUS, i. e. *Mason* (James) a learned scholastic divine of the 16th century, a native of Gambron in Hainault, doctor of Louvain, and canon of St. Peter's in the same city, who wrote against Luther, and was one of the best controversialists of his time. He died 1544.

All

All his works were collected and published 1550, fol. by his nephew, James Latomus, who died 1596. They are in Latin, and consist of good *Treatises on the Church*, the *Pope's Primacy*, and *Auricular Confession*; *a Defence of the Articles of Louvain*; a tract *on the Study of Divinity, and of the three Languages*, in which he defends *Scholastic Divinity*. Erasmus having refuted this work, Latomus answered him by an *Apology*. He wrote Latin with facility, but without elegance, and neither understood Greek nor Hebrew.

LATOMUS (Bartholomew) a native of Arlord, well skilled in polite literature, professor of Latin, and Latin eloquence. He died about 1566, at Coblentz, aged 80. He left *Notes* on *Cicero*, *Terence*, &c. and some controversial tracts against the Protestants.

LATONA, daughter of the Titan Cœus, and Phœbe Juno banished her from earth, because she was beloved by Jupiter, ordering the serpent Python to pursue her; till Neptune, in compassion, caused the floating island of Delos to appear, where Latona was delivered of Diana and Apollo, according to the fable.

LAU (Theodore Lewis) a famous Spinosist of the 18th century, counsellor to the duke of Courland, who unfortunately made himself known by a treatise printed at Francfort, 1717, entitled, *Meditationes Philosophicæ de Deo, Mundo, Homine*, in which he says, paragraph 4th, *Deus est materia simplex*; *Ego materia modificata: Deus oceanus*; *Ego fluvius: Deus terra*; *Ego gleba*. This book was prohibited, which has rendered it very scarce. Lau also wrote some political tracts.

LAVAL, one of the most noble and ancient French families, famous for having produced many illustrious men, the most celebrated of whom are,

LAVAL (Urban de) marquis de Sablé, and de Boisdauphin, maréchal of France, and governor of Anjou, who signalized himself in various sieges and battles. He joined the League, was wounded, and made prisoner at the battle of Ivry 1590; but a reconciliation taking place between him and Henry IV. he restored several towns to that prince, who appointed him marechal of France, knight of the royal orders, and governor of Anjou. Marechal de Laval at length retired from court, and died March 27, 1629. He was of the same family with those mentioned in the following articles: his male posterity ended in Charles, who was killed at the siege of Woerden 1672.

LAVAL (Giles de) seigneur de Retz, &c. marechal of France, and king's chamberlain. He was at first extremely serviceable to Charles VII. and contributed much to driving out the English, but afterwards stained all his noble actions by his impiety, which proceeded from his debauchery; for he was accused of corrupting children, and then killing them, to compose charms with their blood. The duke of Britany's judges condemned him to be burnt alive, and the duke, who disliked him, was present at his execution in the field of Nantes, December 23, 1440, *being very glad* (says Mezeray) *to have an opportunity of revenging his own cause, by revenging that of heaven.* He ordered him, however, to be strangled before he was burnt. Marechal de Laval's trial may be found in MS. in several libraries. He left only a daughter.

LAVAL (Andrew de) seigneur de Loheac and de Retz, admiral and marechal of France, second son of John de Montfort, seigneur de Kergolay, and Anne de Laval, whose name and arms he took. He rendered important services to Charles VII. and was by him made admiral, afterwards marechal, but suspended from his office at the beginning of Louis the Eleventh's reign. This prince, however, restored him soon after, and gave him the collar of St. Michael 1469. Andrew de Laval died 1486, aged 75, leaving no children by Mary de Laval, daughter of the preceding.

LAVAL (Francis de) son of Hugh de Laval, seigneur de Montigni. He was appointed archdeacon of Evreux, and afterwards first bishop of Quebec 1673, where he founded a school, made himself universally beloved by his virtue and eminent piety, and died May 6, 1708, aged 86, having resigned his bishopric 1688.

LAVAL (Anthony de) chief-justice in Eyre in Bourbonnois, afterwards captain of the castles of Beaumanoir-lez-Moulins. He died about 1630, aged

aged 80. His largest work is, *Desseins de Professions nobles et publiques*, containing among others, *l'Histoire de la Maison de Bourbon*, Paris, 1605, 4to.

LAVARDIN, v. BEAUMANOIR, MASCARON.

LAVATER (Lewis) an eminent Protestant divine, born March 11, 1527, at Kiburg in the canton of Zurich, son of Robert Lavater, who was one of the most illustrious and valiant men Switzerland has produced. Lewis Lavater was canon and pastor of Zurich, where he died July 15, 1586. His *Sacramentarian History*, and *Treatise on Apparitions*, Leyden, 1687, 12mo. are most esteemed by the Protestants among his numerous works.

LAVAUR (William de) an able advocate to the parliament of Paris, born June 11, 1653, at St. Cere, in Querci, of a good family. He was the counsellor, arbiter, and, as it were, the oracle of his native place. He died April 8, 1530, aged 76. His works are, *L'Histoire secrette de Neron, ou le Festin de Trimalcion*, translated from Petronius, 12mo. and *Conférence de la Fable, avec l'Histoire-Sainte*, 2 vol. 12mo. This last is a system of fabulous history, taken from M. Huet's *Evangelical Demonstration*.

LAUBANIE (Yrier de Magonthier de) born 1641. He rose through the different military ranks to that of lieutenant-general, and was the French governor of Landau when it was besieged by Joseph, king of the Romans, who admired the bravery with which M. de Laubanie held out during 69 days. At the end of 1705, however, he was forced to capitulate, and died 1706. The duke of Marlborough having sent him a basket of grapes during the siege, Laubanie sent in return, two dozen of lemons, and as many oranges.

LAUBESPINE, v. AUBESPINE.

LAUBRUSSEL (Ignatius de) a Jesuit, born September 27, 1663, at Verdun, who taught ethics, rhetoric, philosophy, and scholastic divinity, in his order; became afterwards rector of the college at Strasburg, then provincial of Champagne, and had been just appointed rector again at Strasburg, when he was sent for into Spain, to superintend the studies of prince Lewis of Asturias. When this prince married, P. Labrussel was confessor to the princess, and died at Port St. Mary's in Spain, October 9, 1730. His principal writings are, a *treatise* on *the Abuse of Criticism in Matters of Religion*, 2 vol. 12mo.; a work in which the arguments of the infidels appear more forcible than the author's answer to them. *The Life of Father Charles de Lorraine, a Jesuit*, 8vo.

LAUD (William) a celebrated archbishop, born at Reading, who distinguished himself by his genius and learning, and was successively doctor of divinity at Oxford, bishop of St. David's, then of Bath and Wells, afterwards of London, and, lastly, archbishop of Canterbury 1633. His attachment to Charles I. occasioned him to be sent to the tower by the parliament, who afterwards condemned him to die, and he was beheaded, January 10, 1644, at the age of 72. He suffered with fortitude, and discovered the most pious sentiments at the hour of death. Archbishop Laud's principal work is a *Treatise* in favour of the Church of England, against Fisher, *London*, 1639, fol. His life has been written in English by William Prynne, Peter Heylin, and Warton; the performance of the latter is much esteemed; it contains the archbishop's trial, and many curious particulars.

LAUGIER (Mark Anthony) born 1713, at Manosque. He was a Jesuit, and appointed king's preacher, but had quitted his order before its dissolution, and died 1763. His works are, *Essai sur l'Architecture*, 1755, 8vo.; *Apologie de la Musique Françoise*, 1754, 8vo.; *l'Histoire de Venice*, 1758, and the following 12 vol. 12mo.; *l'Histoire de la Paix de Belgrade*, 1768, 2 vol. 12mo.; *Paraphrase du Miserere*, translated from Segneri, 12mo.; *Voyage à la Mer du Sud*, translated from the English, 1756, 4to. and 12mo.

LAVINIA, daughter of Latinus, king of Latium, and promised in marriage to Turnus, king of the Rutuli; but married to Eneas, according to the fable, by whom she had a posthumous son called *Sylvius*, because he was born in a wood, whither his mother had retired through fear of Ascanius, son of Eneas.

LAVIROTTE (Lewis Anne) a physician, born 1725, at Nolay in the diocese of Autun, died March 3, 1759. He published, *Observations sur une Hidrophobie*

phobie suivie de la Rage, 12mo.; and the following translations from the English. *Observations sur les Crises par le Pouls, de Nichell*, 12mo.; *Dissertation sur la Transpiration*, 12mo.; *Sur la choleur*, 12mo.; *Découvertes Philosophiques de Newton, par Maclaurin*, 1749, 4to.; *Méthode pour pomper le mauvais Air des Vaisseau*, 1740, 8vo.; *Observations microscopiques de Needham*, 1750, 8vo.

LAUNAY (Peter de) a learned and judicious Protestant writer, born 1573, at Blois, descended from one of the most respectable families in that city. At the age of 40 he resigned a post in the exchequer, the title of king's secretary, and all prospects of advancement, that he might devote himself entirely to the sacred writings; and, from that time till he was 89, rose constantly at four in the morning to read and meditate on Scripture. The French Protestants placed an extraordinary confidence in him. He was deputed to all the synods of his province, and to almost every national synod held in his time, and died 1662, greatly lamented by the Calvinists. His works are, Paraphrases on all *St. Paul's Epistles*, on *Daniel*, *Ecclesiastes*, *the Proverbs*, and *Revelations*; *Remarks on the Bible, or an Explanation of the difficult Words, Phrases, and Metaphors, in the Holy Scriptures*, Geneva, 1667, 4to. These two works are much valued by the Protestants. A treatise *de la Sainte Céne*, another *sur le Millénarisme*.

LAUNOY (Francis de) born August 6, 1612, at Angers. He was received advocate at Paris 1638, became eminent afterwards at the bar, and was the first professor of French law at the college of Cambray, that chair being newly founded 1680. He died July 9, 1693, aged 81. His works are, *Commentaries* on Anthony Loisel's *Instituts Coutumiers*, 1688, 8vo.; *Traité du Droit de Chasse*, 1681, 12mo.; *Rémarques sur l'Institution du Droit Romain*, and *du Droit François*, 1686, 4to. and other valuable works.

LAUNOY (John de) doctor of the Sorbonne, of the house of Navarre, born December 21, 1603, at Valdesis, two leagues from Valogne, and admitted doctor at Paris 1636. Few doctors are found so industrious, and so disinterested, as M. de Launoy, who persisted in refusing all the benefices which were offered him, and lived in a plain, frugal manner, contented with his books and his private fortune, though the latter was but moderate. He was an enemy to vice, free from ambition, charitable, benevolent, a kind friend, ever consistent in his conduct, and submitted to be excluded from the faculty of theology at Paris, rather than sign the censure of M. Arnauld, though he differed in opinion from that celebrated doctor on the subject of Grace. M. de Launoy died in cardinal d'Estrées hôtel, March 10, 1678, aged 75, and was buried at the convent of the Minimes de la Place Roïale, to whom he left 200 crowns in gold, all the rituals which he had collected, and half his books; bequeathing the remainder to the seminary at Laon. His works were collected by the abbé Granet, and published 1731, 10 vol. fol.; his *Letters* had been printed before at Cambridge, 1689, fol. The principal of the other works contained in this edition are, the famous treatise *de variâ Aristotelis fortunâ*, which is esteemed; *Hist. du College de Navarre*, containing some curious and interesting particulars; Enquiries on several points of History and Ecclesiastical Discipline; *St. Denis l'Aréopagiste*; *Lazare, Marthe, et Marie*; *S. Bruno*; *Les Carmes*; *Le Scapulaire*; *Les anciennes Eglises de Paris*; *Des Réliques*; *Victorin*; *Les Ecoles de Charlemagne*; *Le Concile qui a condamné les Donatistes*; *Le 6eme Canon du Concile de Niece*; *S. Germain des Prés*; *Les Prémontrés*; *S. Médard de Soissons*; *l'Auteur de l'Imitation*; *Le fréquent Usage de la Pénitence, et de la Communion*; *Du Soin de l'Eglise pour les Pauvres*; *Des Jeûnes*; *De l'Extreme Onction*; *De la Simonie*; *De la Satisfaction*; *La Prédestination*, &c. All M. de Launoy's works discover great reading, and extensive knowledge of ecclesiastical affairs. He forcibly defends the liberties of the Gallican church, and shews much penetration and skill in criticism. His style is neither flowery nor polished, nor is his reasoning always just: but he fully compensates for these defects by the variety of his subjects, and the depth of his learning.

LAUNOY (Matthew de) a native of la Ferté-Alais, in the diocese of Sens, who was ordained priest, but suffering himself afterwards to be seduced

duced by the Calvinists 1560, they appointed him minister at Sedan, where he married, and was hanged in effigy for adultery. This disgrace inducing him to return to the Catholic church, he obtained a canonry at Soissons, then the rectory of St. Méry at Paris, and became one of the most celebrated among the leaguers. He presided in the assemblies of the sixteen, who sentenced the famous Barnabas Brisson to death, 1591, and to escape from the duke of Mayenne's vengeance for this murder, fled into Flanders, and there ended his days. After his re-union with the church, he published the *Motives of his Change*, an *Answer* to the calumnies which he pretended the ministers had spread against him, and some controversial works. Some writers deny that he was hanged in effigy, or had the rectory of St. Méry.

LAURA *de Noves* (the Beautiful) a celebrated and virtuous lady of Provence, born June 4, 1310, at Avignon. Daudiffret de Noves, her husband, was named Hugh de Sade, sieur de Saumane. She became famous by her beauty, wit, and virtue, and was one of the ladies who composed the *Court of Love*, so called because all the gallant questions proposed there, were ingeniously solved. She died June 4, 1348, aged 38. Petrarch, who lived in the solitude of Vaucluse, going to divine service at l'Isle, a small neighbouring village, saw the beautiful Laura with whom he immediately fell in love, and recorded his passion in his poems; a passion which subsisted ten years after the death of its charming object. King Francis I. wrote the following epitaph for the fair Laura's tomb, which is in the Franciscan church at Avignon:

En petit lieu compriens vous pouvez voir,
Ce qui comprend beaucoup par renomme,
Plume, Labeur, la Langue et le savoir,
Furent vaincus par l'aimant de l'aimee.
O Gentile ame, etant tant estimee,
Qui te pourra louer, qu'en se taisant?
Car la parole est toujours reprimee,
Quand le sujet surmonte le disant.

LAURATI (Pietro) an Italian painter of Sienna, who lived in the 14th century, and excelled principally in draperies, and perspective.

LAUREA, v. LAURIA.

LAURENCE (St.) one of the most illustrious Christian martyrs, raised to the dignity of first deacon of Rome by the holy pope Sixtus II. who also entrusted him with the sacred treasure. The emperor Valentinian having published a severe edict against the Christians, and St. Sixtus being seized, St. Laurence followed him to the place of execution, and melting into tears, cried out, *Whither do you go, my Father, without your son and minister? My son*, replied St. Sixtus, *a greater combat is reserved for you, you shall follow me in three days.* St. Laurence, comforted by these words, prepared for martyrdom, and distributed all the riches of the church among the poor, not sparing even the sacred vessels, which he sold for their relief. In consequence of these great bounties, he was immediately arrested, and Comelius Secularis, prefect of Rome, who thirsted equally for the gold and blood of the Christians, demanded where the church treasures were, saying, that the prince wanted them to maintain his soldiers. St. Laurence obtained a delay of three days, during which time he assembled all the poor whom the church supported, and presenting them to Cornelius, said, *Behold the treasures of the Church.* The prefect enraged, ordered him to be torn with scourges, and then laid on a hot gridiron; in which situation, St. Laurence having remained some time, he said coolly to the prefect, *I have been long enough on this side, let me be turned that the other may be roasted*; and in a few moments added, *My body is done enough, you may feast now upon it if you please.* He afterwards prayed for the city of Rome, and then expired, August 10, 258.

LAURENCE (St.) a Roman monk, and priest, who, with St. Augustine was sent by St. Gregory *the Great*, to convert the English, baptized a considerable number of them, and succeeded St. Augustine as archbishop of Canterbury. He died 619. He must be distinguished from St. Laurence, one of the blood royal in Ireland, abbot of Glindale, and afterwards archbishop of Dublin, who died at Eu in Normandy, November 14, 1181.

LAURENCE, bishop of Novara, in the 6th century, eminent for his zeal and

and virtues. Some of his homilies are in the Library of the Fathers.

LAURENCE JUSTINIANI (St.) v. JUSTINIANI.

LAURENS (Andrew du) a native of Arles, Lewis Duret's pupil, professor of physic at Montpellier, and first physician to Henry IV. He died August 16, 1909. He left an excellent *Treatise on Anatomy*, in Latin fol. which has been translated into French, and several other valuable works.

LAURENS (Honoré du) brother of the preceding, advocate general to the parliament of Provence, in which office he distinguished himself, as well as in the league. Being left a widower, he entered the ecclesiastical profession, was appointed archbishop of Embrun, by Henry IV. and governed his diocese wisely. He died January 24, 1612, at Paris. He was author of a treatise which is esteemed, and contains a panegyric on the *Henoticon*, or *Edict* published by Henry III. for re-uniting the Protestants to the Catholic church, 1588, 8vo.; also of the *Conference of Surêne*, between the deputies from the states general, and those from the king of Navarre, 1593, 8vo. but this *Relation* or *Conference* is by no means to be depended upon.

LAURENT (James) son of a paymaster-general of the army. He wore the ecclesiastical habit a long time, officiated as secretary to the duke de Richelieu, and was burnt in his own house, which took fire 1726. This gentleman translated Sagredo's *Ottoman History*, 6 vol. 12mo.

LAURENTIENI (Laurence) a professor of physic at Florence and Pisa, in the 15th century. He bought a house and paid one third of the price, promising to pay the remainder in six months, on failure of which, the proprietor was to have the house again, and keep the money already paid; but finding that he should be unable to fulfil his agreement, he threw himself into a well in a fit of despair. He translated Galen's treatise on fevers into Latin, and left *Commentaries* on the *Prognostics of Hippocrates*, Lyons, 1550, 12mo.

LAURENTIO (Nicholas Gabrini called) and vulgarly *Cola-di-Reinzo*, born in the 14th century, and a remarkable example of the vicissitudes of human life. He was the son of a tavern keeper and a laundress, but made himself famous at Rome, by his eloquence, drove away the nobles who oppressed the people, malefactors, adulterers, and thieves, gave laws, was declared tribune Augustus, deliverer of the people in 1346, and thus found himself at the head of a new Roman republic. The emperor and queen of Naples sent ambassadors to him; he carried on a successful war against the nobles, and put an entire end to their faction; but after having suppressed the tyranny of the great, he became a tyrant himself, and being treated in consequence as he had treated others, was forced to fly. Charles of Luxemburg, king of the Romans, ordered him to be arrested 1348, at Prague, whither he had retired, and sent him to Clement VI. who ordered preparations to be made for his trial; but the pope's death stopt these proceedings, and Innocent VI. his successor, sent Laurentio back to Rome with the title of senator. He there revived his party against the Colonnas, but made himself so odious by his severity and extortions, that the people rose and set fire to his palace, and he was killed while endeavouring to escape from Rome, disguised as a beggar, October 8, 1354. His life has been written by Pere Cerceau, *Paris*, 1733, 12mo.

LAURI (Philip) an Italian painter, born 1623, at Rome, son of Balthasar Lauri, a good painter, who placed him in the school of Angelo Caroselli, his brother-in-law, where Lauri discovered great talents for painting, perspective, historical pictures, and poetry. He excelled particularly in executing subjects from the metamorphoses, bacchanals, and historical pieces in small; but his colouring is censured. He died 1694, at Rome.

LAURIA (Francis Laurence de) a learned divine of the Franciscan order, and celebrated cardinal, whose name was *Brancati*, but he is better known by that of *Lauria*, given him from a town in the kingdom of Naples, where he was born. He became famous in Italy by his writings, was appointed professor of divinity, counsellor to the inquisition, and at length cardinal under pope Innocent XI. entirely from

his merit. He died November 30, 1693, at Rome, aged 82. His most celebrated work is a treatise in Latin, on *Predestination, Reprobation, and actual Grace*, Rome, 1688, reprinted 1705, 4to. It is written with great learning and precision, and is esteemed.

LAURIERE (Eusebius Jacobus de) a celebrated lawyer, and learned advocate to the parliament of Paris, in which city he was born, July 31, 1659, son of Jacob de Lauriere, a surgeon. He attended but little to the bar, his life being almost wholly spent in his closet; but he explored, with indefatigable pains, every part of the French law, both ancient and modern, formed friendships with men of learning, and was esteemed by all the most able magistrates. M. de Lauriere married twice, and died at Paris, January 9, 1728, aged 69, leaving many valuable works, some of which he wrote with Claude Berroyer, another eminent advocate of Paris. The principal are, *De l'origine du Droit d'Amortissement*, 1692, 12mo.; *Texte des Coutumes de la Prévôté et Vicomté de Paris, avec des Notes*, 12mo.; *Bibliotheque des Coutumes*, 4to; M. Loisel's *Instituts Coutumiers*, with notes, *Paris*, 1710, 2 vol. 12mo. This edition and M. de Lauriere's notes are much valued. *Traité des Institutions et des Substitutions contractuelles*, 2 vol. 12mo. The first and second volume of the collection of *Ordinances* of the French kings, which valuable and very interesting work has been continued by M. Secousse, a member of the academy of inscriptions and belles lettres, and M. de Villeraut, to 11 vol. fol.; *Le Glossaire du Droit François*, 1704, 4to.; an edition of the *Ordinances*, compiled by Neron and Girard, 1720, 2 vol. fol.; *Tables Chronologiques des ordonnances*, 4to. with two of his brethren, &c. v. SECOUSSE.

LAURO (John Baptist) born 1581, at Perugia. He was chamberlain to Urban VIII. canon of St. Mary's, secretary to the consistory, &c. He died 1629, aged 48, leaving *Epistolæ*, 1624, 8vo.; *Poëmata*, 1623, 12mo.

LAUTREC, v. FOIX.

LAW (John) a Scotchman, whose original trade was that of a gamester, which led him into a great variety of calculations. Being compelled to fly from England for a murder, he proposed to the duke of Savoy, the establishment of a company, who should pay the national debt by notes, and reimburse themselves by the profits, on the same plan as the bank, and East India Company in England; but Victor Amadeus replied, that he was not powerful enough to ruin himself. Law succeeded better with the duke of Orleans, then regent of France, and established a bank in his own name 1716, which was to have the benefit of the Missisippi trade, from which great expectations were raised, and the public attracted by the charms of gain, hastened eagerly to purchase shares in the bank and Mississippi company united. The former was declared a Royal Bank 1718, undertook the Senegal trade, and the farms general of the kingdom, and acquired the original privilege of the India company. This bank being established on such extensive foundations, its shares rose to twenty times their original value, and in 1719, were worth eighty times the amount of the current specie of France. When they were at the highest, government, and the most prudent persons, paid their debts in paper, and from this epoch the ruin of the best established fortunes may be dated. This paper sunk into discredit, and government called it in at much less than its first value, and only allowed life annuities to the proprietors. Law in the mean time bought the finest estates, and became comptroller-general 1720; but, loaded with the public execration, was forced that very year to quit a country which he had attempted to enrich, but had in fact ruined. He lived in England some time on the marquis de Lassay's bounty, and died at Venice, almost in a state of indigence, 1759. v. *Hist. du Systême des Finances*, by du Hautchamps, *Hague*, 1734, 6 vol. 12mo.

LAUZUN (Anthony Nompar de Caumont, duke de) born 1634. He not only acquired the favour of Louis XIV. but of mademoiselle de Montpensier, insomuch that the princess placed her happiness in marrying him, and obtained the king's consent. Lauzun's vanity now proved fatal to him, for instead of marrying immediately, he lost time in making preparations for the wedding, and in the interval Louis revoked

revoked his consent. The princess however espoused him privately, but the king, to punish this disobedience, confined Lauzun in the citadel of Pignerol. Mademoiselle de Montpensier obtained his liberty by solicitations, and by appointing the duke of Maine her heir; but had little reason to rejoice in her husband's gratitude, and was forced to forbid him her presence. Going into England, he favoured the escape of king James, who obtained for him the title of duke of Lauzun, 1692. He died at the convent of the *Petit's Augustins* in Paris, 1723, aged 90, leaving no children by a daughter of the marechal de Lorges, whom he married after mademoiselle de Montpensier's death.

LAZARELLI (John Francis) a celebrated Italian poet, born at Gubio, who was judge of the Rota at Macerata, afterwards priest and provost of Mirandola, and died 1694, aged above 80. He left a singular poem, entitled, *La Cicceide légetima*; the second edition, which is enlarged, was printed at *Paris*, without date, 12mo. and reprinted a third time. It is a collection of sonnets and satirical verses against *Alvrighini*, his colleague, in the Rota of Macerata, whom he abuses under the name of *Ciccio*, from his conception, till after his death. This satirical poem is ingenious, lively, full of witty turns, subtle and pointed railery, but too licentious.

LAZARUS, a real or symbolical poor man, mentioned in the gospel, as lying covered with sores at a rich man's door, where he desired only to have the crumbs which fell from the table, but received nothing. When he died his soul was carried into Abraham's bosom, while the rich man was condemned to the torments of hell.

LAZARUS (St.) brother of Mary and Martha, dwelt at Bethany near Jerusalem, and was raised from the grave four days after his death by Christ. This miracle was so strikingly evident, that the chief priests and Pharisees, jealous of our Saviour's glory, determined to kill Lazarus, as if they imagined that he, who had once raised him, could not recall him to life a second time. Lazarus is supposed to have been bishop of Cyprus, and to have died in that island. His voyage to Provence, and death at Marseilles, have been invented in modern times.

LAZARUS (St.) a celebrated Greek monk, and excellent painter, in the 9th century, who was cruelly tormented by Theophilus, emperor of Constantinople, because he painted images of J. C. the Holy Virgin, and the saints, which this prince had forbidden to be made or worshipped. He died about 867.

LAZERME (James) professor of physic in the university of Montpellier, who died 1756, aged above 80. His works are, a *Tr. de Morbis internis capitis*, 1748, 12mo.; *Curationes Morborum*, 1751, 2 vol. 12mo. of which there are two different French translations, 2 vol. 12mo.; *De superationis eventibus*, 1724, 8vo.; *De Febre tertiana intermittente*, 1731, 8vo.

LAZIUS (Wolfgang) physician and historian to the emperor Ferdinand I. taught the belles lettres, and physic at Vienna, his native place, who died 1565, aged 50. His numerous works shew him to have been indefatigable, but a very indifferent critic. The principal are, *Commentariorum Reipublicæ Romanæ in exteris Provinciis bello acquisitis constitutæ, Libri XII.* 1598, fol.; *De Gentium migrationibus*, 1572, fol. in which he examines particularly the migrations of the northern people, which weakened and divided the Roman empire. *Geographia Pannoniæ*, in Ortelius; *De rebus Viennensibus*, 1546, fol. a curious treatise, but not very critical. *In Genealogiam Austriacam Commentarii*, 1564, fol. &c. The greatest part of this author's works were collected and printed at Francfort, 1698, 2 vol. fol.

LEAH, eldest daughter of Laban, treacherously given in marriage to Jacob, 1752, A.C. She had six sons; Reuben, Simeon, Levi, Judah, Issachar, and Zabulon, and a daughter named Dinah.

LEANDER ALBERTI, v. ALBERTI.

LEANDER, v. HERO.

LEANDER (St.) bishop of Seville, in the 6th century, one of the most celebrated among the western prelates for learning and piety, a native of Carthagena, and St. Gregory *the Great's* intimate friend, who dedicated his *Morals on Job*, to him. He converted the

the Arians in his diocese, and assisted at the council of Toledo, 589, and died 601. St. Leander composed several works, but none of them remain, excepting a *Letter* to his sister St. Florentine, who had retired to a convent, which Letter contains excellent instruction for virgins consecrated to God, respecting contempt of the world; and a *Discourse* on the Conversion of the Arian Goths, which may be found at the end of the *Acts* of the third Council of Toledo, and in the Library of the Fathers Some also attribute the *Mosarabic Rite* to him. v. XIMENEZ.

LEANDRE (Father) a capuchin of Dijon, where he died 1666, author of a book *upon the Gospel*, 1661, and 1662, 2 vol. fol.; and a *Commentary* on St. Paul, in Latin, 2 vol. fol.

LEBLANC (Marcel) born 1653, at Dijon. He was one of the 14 academicians sent by Louis XIV. to the king of Siam, and died in his passage to China 1695, in consequence of a blow he received on his head during a storm. He published *Hist. de la Révolution de Siam de* 1688, Lyons, 1692, 2 vol. 12mo.

LEBRIXA, v. ANTHONY NEBRISSENSIS.

LE BRUN, v. BRUN.

LECLAIR (John Maria) born 1697, at Lyons, son of a musician. He obtained the place of symphonist to Louis XIV. who honoured him with his favour, and after visiting Holland settled at Paris, where he was murdered by some robbers 1764. It was Leclair who introduced that brilliant execution on the violin which distinguishes the French orchestra. He published four books of Sonatas, two of Trios, two of Duets, two of Concertos, two *Divertimenti*, entitled, *Récréations*, and the Opera of *Scylla and Glaucus*.

LECTIUS (James) four times syndic of Geneva, died 1611, aged 53. He left *Poems*, 1609, 8vo.; *Discourses*, 1615, 8vo. and published an edition of *Poetæ Græci veteres Heroici*, Genevæ, 1606, fol. The tragick poets appeared, 1614, fol.

LEDA, daghter of Thestius, and wife of Tyndarus, beloved by Jupiter, who deceiving her in the shape of a swan, while bathing in the river Eurotas, she conceived an egg, and was delivered of it in the city of Amyclæ. This egg contained Pollux and Helena; and Leda, at the same time, produced another, conceived by Tyndarus, which contained Castor and Clytemnestra.

LEDESMA (Bartholomew) a learned Spanish Dominican, born at Nieva near Salamanca, who taught theology at Mexico and Lima, during a considerable time, and was made bishop of Oaxaca 1583, in which situation he discharged all the duties of a good pastor. He died 1604, leaving *a Treatise on the Sacraments*, and other valuable works. He must be distinguished from Martin de Ledesma, another Dominican, who taught divinity with reputation at Coimbra, and wrote *a Commentary on the fourth Book of the Sentences*. He died August 15, 1584. Peter de Ledesma, born at Salamanca, a Dominican also, was author of *a Treatise on Marriage*, a *Summary of the Sacraments*, and several other works. He taught at Segovia, Avila, and Salamanca, and died 1616. Diego de Ledesma, a Spanish Jesuit of Cuella, was much esteemed by pope Gregory XIII. and died at Rome, November 28, 1575, leaving several works.

LEDESMA (Alphonso) a celebrated Spanish poet of Segovia, whose great success in small poems, on various important subjects taken from Scripture, obtained him the surname of *The Divine Poet*. He died 1623, aged 71. A collection of his poems has been printed under the title of *Conceptos Espirituales*. They are ingenious, noble, elegant, and written in that forcible, grave, and majestic style, which is suitable to the religious subjects he has chosen.

LEDRAN (Henry Francis) an eminent surgeon, particularly in lithotomy. He died October 17, 1770, at Paris, aged 85.

LEDROU (Peter Lambert) a native of Hui, who entered the Augustine order when young, took a doctor's degree at Louvain, and acquired great reputation as professor of divinity in that city, teaching the doctrine of St. Augustine, and of St. Thomas, to which he was much attached. Innocent XI. being informed of his merit, invited him to Rome, and made him prefect of the college *della Propaganda*. Nor was he less esteemed by popes Alexander VIII. Innocent XII. and Clement XI. Innocent XII. nominated

nated him to the bishopric *in partibus de Porphyre*, and made him assistant of the pontifical throne, his sacristan, provost of the collegiate church at Mentz, archdeacon of Hesse, &c. and, it is said, would even have created him cardinal, had not father Ledrou refused that high dignity through modesty. He was chosen by Clement XI. to be one of the counsellors in the affair of Quesnel's *Moral Reflexions*, which Louis XIV. wished to have condemned, and gave his opinion against their condemnation; but, meeting with some vexation in consequence of it, retired to Liege as vicar-general of that diocese, and died there May 6, 1721, aged 81. He published four *Dissertations on Contrition and Attrition*, at Rome, 1707, reprinted at Munich 1708, in which he proves, against father Francolin, a Jesuit, *that attrition, without the love of God, is not sufficient for receiving the sacrament of penitence, and being justified thereby.*

LEE (Nathaniel) a celebrated English poet, who was educated at Westminster, and went from thence to Trinity college, Cambridge. He left eleven plays, which have been acted with great applause, but died mad. Mr. Addison speaks highly in his praise.

LEGER (St.) a bishop of Autun, who employed his influence over Clotaire III. and Childeric II. in persuading those princes to be just and merciful; but the courtiers having rendered him suspected to Childeric, he retired to Luxenil. Ebroin however, pursuing his vengeance, caused him to suffer the most dreadful torments, and to be beheaded 678. Some of his *Synodal Statutes* remain in Labbe's *Councils*, and a *Consolotary Letter to Sigrade*, in the same father's *Bibliotheca* MSS.

LEGER (Anthony) a learned Protestant divine, born 1594, at Ville-Seiche, in the valley of St. Martin in Piedmont. Going to Constantinople as chaplain to the ambassador from the states-general, he formed a friendship in that city with the famous Cyrillus Lucar, and obtained from him a confession of the faith of the Greek and Eastern Churches. On his return to the Vallies, he was appointed minister there; but, being condemned to death by the duke of Savoy, retired to Geneva, where he was made professor of divinity, and died 1661. He left an edition of the New Testament in the original Greek, and vulgar Greek, 2 vol. 4to. His son, Anthony Leger, born 1652, at Geneva, was a celebrated preacher, and five volumes of his Sermons have been published since his death, which happened at Geneva 1680.

LEGER (John) a learned Protestant divine, born 1615, at Ville-Seiche, in the valley of St. Martin in Piedmont, nephew of Anthony Leger the elder. He was minister of several churches, then of that at St. Jean, and escaped from the massacre which the marquis de Pianesse made of the Waldenses 1655. Having been deputed to several Protestant powers in 1661, the court of Turin ordered his house at St. Jean to be razed to the ground, and declared him guilty of high treason. He became pastor afterwards of the Walloon church at Leyden, in which city he was living in 1665, and there published his *Hist. des Eglises Evangeliques des Vallées de Piémont*, fol. The year of his death is unknown.

LEGET (Anthony) born in the diocese of Frejus. He was superior of the seminary at Aix under cardinal de Grimaldi, and author of *Rétraite de 10 Jours*, 12mo.; *La Conduite des Confesseurs dans le Tribunal de la Pénitence*, 12mo.; and, *Les véritables Maximes des Saints sur l'Amour de Dieu.* Leger died 1728, aged 71. He was then director of the house de Sainte Pélagie.

LEGIONENSIS, v. LEO.

LE GROS (Peter) an excellent sculptor, born April 12, 1666, at Paris, son of Peter le Gros, sculptor in ordinary to the king. His great talents for this art appeared so early, that he gained the first prize in the royal academy when but 21, which inducing M. de Louvois to send him to Rome, the young man made so rapid a progress there, as to be one of the best sculptors of his time in a few years. He died at Rome, May 3, 1719, aged 34, leaving several statues in that city, and elsewhere, which are admired by connoisseurs. v. GROS.

LEIBNITZ (William Godfrey, baron de) an excellent mathematician, great philosopher, and one of the finest geniuses of his age, born 1646, of a noble

noble family at Leipsic. He acquired extensive, and, as it were, universal knowledge, by reading; had a taste and talent for poetry, and was well acquainted with history, and every thing relative to the interests of princes; which induced the princes of Brunswick to employ him in writing the history of their house. For this purpose Leibnitz visited all the abbies in Germany, and went from thence into Italy in search of materials. His merit raised him to several honourable posts: he was counsellor to the elector of Mentz, the duke of Brunswick Lunenberg, the elector Ernest Augustus, and at length aulic counsellor to the emperor. Besides his knowledge of the belles lettres and history, he had great talents for law, philosophy, and mathematics, which placed him at the head of the foreign members of the academy of sciences at Paris. That at Berlin owes its establishment to Leibnitz, being formed on his plan in 1700, and he was perpetual president of it. In 1684 he published, in the *Acts of Leipsic*, the Rules of the *Calculus Differentialis*, concealing the demonstrations; but the learned having attributed the honour of this invention to Newton, Leibnitz was so much chagrined, that his health declined by degrees, and it is said to have occasioned his death, which happened November 14, 1716. He was 70 years of age, and had never been married. His works of every kind are numerous; the principal are, *De jure Suprematus, ac Legationis Principum Germaniæ*, under the assumed name of Cæsar Furstener, 1667, in which he proves that ministers, or envoys, from such princes of the empire as are not electors, ought to have the same titles and prerogatives as those from the princes of Modena, and other Italian princes. *Codex Juris gentium diplomaticus*, with a Supplement, entitled, *Mantissa Codicis Juris gentium diplomatici*, Hanoverræ, 1693, 2 vol. fol. with elegant and learned prefaces. These two form an excellent Collection of Treaties of Alliance, Letters of Investiture, and Diplomas, not only relating to Germany, but to France, and other countries. Three folio volumes, in Latin, of the writers who illustrate the history of Brunswic, entitled, *Scriptores Brunswicensia illustrantes*, 1707. This is a valuable collection of original titles relative to the general history of the empire, and the author has added excellent prefaces. *Originis Guelficæ*, 1751, 4 vol. fol. *Scriptores annalium Boicæ Gentis*, 1710, fol. Numerous Tracts and Dissertations on physical and mathematical subjects, several of which may be found in the *Acts* of Leipsic. *Essays, by Theodiceus, on the Goodness of God, the Freedom of Man*, &c. Amsterdam, 1747, 2 vol. 12mo. In this work he asserts, that the Deity, having compared together all possible worlds, preferred that which now exists, because of all possible worlds it contains, on the whole, the most good, and the least evil. The first volume of Memoirs of the Academy at Berlin, in Latin, entitled, *Miscellanea Berolinensia*; *De Arte Combinatoria*, 1690, 4to.; *Notitia Opticæ promotæ* in Spinoza's posthumous works; *Letters*, of which Christian Kortholt has published several collections. (v. KORTHOLT.) Several mathematical pieces, on *Space, Time, a Vacuum, Atoms, natural and supernatural, Liberty*, &c. published by M. Desmaiseaux, at *Amsterdam*, 2 vol. 12mo. In this collection, particularly, may be found his system of *Monads*, or *Simple Substances*, with other very singular opinions. Two small tracts, one entitled, *Theoria motus abstracti*; the other, *Theoria motus concreti*, against the principles of Descartes. Leibnitz wrote these when but 25, and dedicated them to the Academy of Sciences at Paris. A theological tract, entitled, *Sacro-Sancta Trinitas per nova inventa Logica defensa*, against the famous Socinian, Wissovatius, nephew of Socinus, which contains very good arguments. *Letters* to M. Pelisson *on Religious Toleration*, to which the author was a warm friend, *Paris*, 1692, 12mo. with M. Pelisson's *Answers*. *Accessiones Historicæ*, 2 vol. 4to. a useful collection, which contains *the Chronicle of Albertic*, and other valuable pieces. *De Origine Francorum disquisitio.* P. de Tournemine, and D. Vaissette, were of a different opinion. Leibnitz frequently descended from theory to practice: he had framed a plan for making coaches and carts more convenient; for a wind-mill, by which water might be drawn from the deepest mines; invented an arithmetical machine

machine different from M. Paschal's, and formed the project of a universal philosophical language. He wished to reduce all the world to one language, and all Europe under one power as to temporal affairs, and under one head as to spiritual. Being a German, it is not surprising that he should make the emperor governor of Europe, but very much so, that, being a Lutheran, he has adjudged the ecclesiastical supremacy to the pope: *so far*, says the illustrious author of his life, *had the spirit of system, which he possessed in the highest degree, prevailed over the spirit of party, in what related to religion; but all these noble projects remained useless, because all men agree in this one only point, the not understanding their common interest.* His *mathematical* works have been collected at Lausanne, 1767, and 1768, 6 vol. 4to.

LEICH (John Henry) a learned German, born 1720, at Leipsic, in which city he was afterwards professor of rhetoric and ethics, and died 1750. His works are, *De Origine et incrementis Typographiæ Lipsiensis.* This book, which is very curious, he published when but twenty years old. *De Diptycis veterum et de Diptycho emin. Card. Quirini. De vita et rebus gestis Const. Porphyrog. Diatribe in Photii Bibliothecam.* A new edition of Fabri's *Thesaurus*, &c. He also assisted in the *Acta eruditorum*, and the *Nouvelles Litteraires* of Leipsic.

LEIDRADE, a native of Nuremberg, and celebrated archbishop of Lyons, librarian to Charlemagne, by whom he was greatly esteemed, and entrusted with the administration of justice throughout Narbonne Gaul. He was appointed archbishop before 799, and ended his life holily in the monastery of St. Medard, at Soissons, after having resigned his archbishopric in 816. We have a treatise by him on *Baptism* in the Library of the Fathers, and some *Opuscula* in Mabillon's *Analecta*. M. Baluze has published an edition of them with Agobard.

LEIGH (Sir Edward) an English knight, of Leicestershire, well skilled in the learned languages. He died 1671. His works are, *Reflections* on the five poetical Books of the Old Testament, viz. *Job*, *Psalms*, *Proverbs*, *Ecclesiastes*, and *Solomon's Song*, fol.; Notes on the New Testament, fol.; a *Hebrew Dictionary*, which is esteemed, and joined to his *Greek Dictionary*, under the title of *Critica sacra*, Amsterdam, 1696, fol. v. WOLZOGEN.

LELAND (John) an ingenious antiquary of London, employed in the search of English antiquities by Henry VIII. who gave him a handsome salary, and the title of Antiquary. He spent six years in visiting all the counties in England, and collected a great number of materials respecting them, which he had not time to digest before he fell into a deep melancholy, which ended in madness, because his pension was not paid; and in this deplorable state he died, April 18, 1552. His MSS. are in the Bodleian Library. Leland understood not only Latin and Greek, but all the modern European languages. His work, *De Scriptoribus illustribus Britannicis*, Oxford, 1709, 2 vol. 8vo. which he left complete, is esteemed; as are also his *English Itinerary*, in English, *Oxford*, 1710, 8vo. 9 tom. and *De rebus Britannicis collectanea*, Oxonii, 1715, 6 vol. 8vo.

LELLIS (Camillo de) founder of the Congregation of the *Regular Clerks who attend the Sick*, born May 25, 1550, at *Bucchianico*, in Abruzzo. After leading a wandering life for many years, he was forced to go into the hospital of St. James at Rome for incurables, on account of an old ulcer on his leg, where he behaved so well as to gain friends, and be appointed steward, and there formed a plan of an order for the more effectual relief of the sick. He learned Latin at the age of 32, and was ordained priest; resigned his stewardship 1584, and procured his congregation to be approved by pope Sixtus V. Gregory XIV. and Clement VIII. His patron, cardinal de Mondovi, left him all his property 1592. Camillo settled several foundations, and died at Rome, July 14, 1614. He has been canonized by pope Benedict XIV.

LELY (Sir Peter) an excellent portrait painter, born 1613, at Soest, in Westphalia. He went to England in the suite of William II. prince of Orange, and had the honour to paint portraits of all the royal family. His reputation as an artist was so great, that he employed a servant to set down the names of the noblemen and

ladies who wished to be drawn by him. He died 1680, in London.

LEMERY (Nicholas) a skilful chemist, born November 14, 1645, at Rouen, son of Julian Lemery, attorney to the parliament of Normandy He applied early to chemistry and pharmacy, travelled nearly through all France to improve himself, and, being afterwards received as apothecary at Paris, read public lectures on chemistry at his own house, where Rohaut, Bernier, Ansout, Tournefort, and several others of the learned, were among his auditors. Lemery was at that time the only person in Paris who could make the *Spanish white*, which proved very profitable to him; and he was the first who introduced clear ideas into chemistry, banishing from it all the barbarous and unintelligible terms. Being involved in some disagreeable affairs as a Protestant, he turned Catholic 1686, and was admitted into the academy of sciences 1699. He died June 19, 1715, at Paris, aged 70. His works are, *A Course of Chemistry*, of which M. Baron has published a new edition, with learned notes, *Paris*, 1756, 4to.; a *Universal Pharmacopeia*, 1764, 4to.; *Traité universel des Drogues simple*, 1759, 4to.; *Traité de l'Antimoine*, 12mo. They are all esteemed.

LEMERY (Lewis) son of the preceding, an ingenious chemist, born January 25, 1677, at Paris, who took a doctor's degree in physic at 21, and was but 23 when he entered the academy of sciences as pupil. He purchased the office of king's physician in 1722, in which capacity he accompanied Maria Anne Victoria of Spain, afterwards queen of Portugal; and, on his return to Paris, was honoured by the queen of Spain with the post of consulting physician to her majesty. Lemery attended the Hôtel-Dieu 33 years, and attached himself particularly to the duchess of Brunswick and the princess of Conti, second dowager. He died June 9, 1743. His works are, *Traité des Alimens*, 1702, 12mo. reprinted in 2 vol. written with great clearness and precision; a criticism on M. Andry's. *Treatise on the Generation of Worms in the Human Body.* Several Chemical *Memoirs* among those of the Academy of Sciences.

LEMNE, or *Lævinus Lemnius*, a celebrated physician, born 1505, at Ziric-Zee in Zealand, who practised with reputation; but, having taken priest's orders after the death of his wife, was appointed canon of Ziric-Zee, where he died 1568, leaving several valuable works: the principal are, *De occultis Naturæ miraculis*, 8vo.; *De Astrologiâ*, 8vo.; *De Plantis biblicis*, Francofurti, 1591, 12mo. William Lemnius, his son, was also very skilful, and appointed first physician to Eric, king of Sweden, but put to death when that prince was dethroned. There was a poet named Simon Lemnius, who has left some bad Epigrams.

LEMOS (Thomas de) a celebrated Spanish Dominican, born about 1550, of an illustrious family at Rivadavia, in Gallicia. He defended so forcibly the doctrine of the Thomists on Grace, in opposition to the opinions of Molina, that he was sent with Alvarez, by the general chapter of his order, held at Naples 1600, to support this doctrine against the Jesuits at Rome, and excited the famous disputes held in the congregations *de Auxiliis*, assembled in that city under pope Clement VIII. and Paul V. in which he had the principal part. This made him so celebrated, that the king of Spain offered him a bishopric; but he refused it, being contented with a pension, and died at Rome, August 23, 1629, aged 84, in the convent de la Minerve. He lost his sight three years before, and had been counsellor general several years, Many of his writings on the subject of *Grace* remain, composed during the congregation *de Auxiliis*; and a very minute Journal of what passed there, printed at Rheims under the name of Louvain, 1702, fol.; a large work, entitled, *Panoplia Gratiæ*, 2 vol. fol. printed at Beziers, under the name of Leige, 1676. v. VALENTIA.

LENCLOS (Anne, called Ninon de) born 1615, at Paris, of noble parents, but left an orphan at 15. This lady may be said to have been nursed up in the genius of Montagne and Charon; her conversation was charming, and unmixed with female frivolity. To a rational philosophy, she united the enchanting attractions of music and dancing, which, joined to superior beauty, would have ensured her a husband, had

she

she not preferred to marriage a licentious freedom, which eclipsed her shining qualities in the opinion of the virtuous. By sinking her fortune, she gained an annuity of ten thousand livres; and her friends were always sure of help in their necessities, for she always kept one year's income untouched. Ninon never accepted any reward for her favours. Coligni, Villarceaux, Sévigné, the great Condé, la Rochefoucault, the marechal d'Albret, Gourville, John Ranier, and la Chatre, were successively her lovers, and her happy lovers. Mad. de Maintenon tried in vain to give her a taste for devotion; and she preferred her impure voluptuousness to the pomp of a court. Scarron, Moliere, St. Evremond, and Fontenelle, were among her friends, and consulted her upon their works. If we may believe what is said of the abbé Gedoin, this lady inspired violent passions at four score. She died in 1705, aged 90, some say, as she had lived, but others, with pious sentiments. One of her sons died a marine officer; another, who had fallen in love with her, killed himself on finding that she was his mother. M. Bret has published her life, 1751, 12mo. Another is prefixed by Damours to the Letters which he supposes to have been written by her to the marchioness de Sévigné, 1761, 2 vol 12mo. There are some letters by Ninon in St. Evremond's works.

LENFANT (David) a learned and laborious Dominican, born at Paris. He died May 31, 1688, aged 85, leaving, *Concordantiæ Augustinianæ*, 2 vol. fol.; *Biblia Augustiniana*, containing all the passages of Scripture which have been explained by St. Augustine. He had before done the same with St. Bernard in his book, entitled, *Biblia Bernardiana*, 4to. and afterwards published *S. Thomæ Aquinatis Biblia*, 3 vol. 4to. which contains all the parts of the Old Testament as explained by St. Thomas; but it is not known why he did not afterwards give those of the New Testament: a work, entitled, *Histoire générale de tous les Siècles*; the best edition is, 1684, 6 vol. 12mo. &c.

LENFANT (James) a celebrated Protestant divine and historian, born April 13, 1661, at Bazoche in Beauce, son of a clergyman. He was appointed chaplain to the dowager electress Palatine, and minister in ordinary to the French church at Heidelburg, 1683; but, when the French forces entered the Palatinate, 1688, was obliged to return to Berlin, and there became preacher to the queen, chaplain to the king her son, counsellor to the superior consistory, a member of the society established in England *for propagating the Gospel*, and of the academy of sciences at Berlin. M. Lenfant was fond of society; his manner of speaking was delicate and engaging; his disposition mild and peaceable; his application to study indefatigable. He died of a palsy, August 7, 1728, aged 67, leaving no children. The following are the principal of his works: *L'Histoire du Concile de Constance*; the best edition is 1727, 2 vol. 4to.; *Hist. du Concile de Pise*, 1724, 2 vol. 4to.; *Hist. de la Guerre des Hussites, et du Concile de Bâle*, 1731, 2 vol. 4to.; *The New Testament*, translated into French from the original Greek, with *literal Notes*, by Mess. Beausobre and Lenfant, 2 vol. 4to.: there are two editions, one 1718, the other 1741. The minister Dartis accused him of having weakened the proofs of Christ's divinity in this work. *Hist. de la Papesse Jeanne, tirée de la Dissertation Latine de M. Spanheim.* The most complete edition is that by M. de Vignoles, 1720, 2 vol. but it is said that M. Lenfant refused to have any thing to do with it, as he had then laid aside his prejudices respecting that ridiculous fable. Several pieces in different Dutch Journals, &c. He had a great share in the *Bibliot. Germanique*; *Considérations générales sur le Livre de M. Brueys*, entitled, *Examen des Raisons qui ont donné lieu à la Séparation des Protestans.* M. Lenfant was but 23 when he published this book, which did him great credit among those of his communion. A translation of *St. Cyprian's select Letters to the Confessors, and Martyrs; with Reflexions moral and historical*, 12mo. *Innocence du Catéchisme de Heidelberg*, 12mo. A Latin translation of Malbranche's *Search after Truth. Poggiana, ou le Vie, le Caractère, les Sentimens, et les Bon Mots de Pogge, Florentin, avec son Histoire de la République de Florence, et diverses Pieces*, 2 vol. 12mo. *Préservatif contre la Réunion avec le Siege de Rome*, against a work written by mademoiselle de Beaumont, to refute

the reasons of the Protestants' separation from the Romish church, 1725, 5 vol. 8vo.; *Sermons*, 2 vol. 12mo. &c.

LENGLET (Peter) a native of Beauvais, professor royal of rhetoric at Paris, who died October 28, 1707, leaving *P. Lengleti Carmina*, 1692, 8vo.

LENGLET *du Fresnoy* (Nicholas) born October 5, 1674, at Beauvais. He entered the Sorbonne, as a student, under M. Pirot, a celebrated doctor of that house, but being convicted of having privately obtained from this gentleman's bureau, some papers relative to what was then transacting in the Sorbonne, respecting Maria d'Agreda's *Mystical city of God*, and having published 1696, a *Letter addressed to Messieurs the Syndics, and doctors in divinity of the faculty of Paris*, consisting of 22 pages in 12mo. concerning this censure, M. Pirot expelled him. Lenglet then went to the seminary of St. Magloire, entered into sacred orders, and took his licentiate's degree, 1703. He was sent to Lisle, 1705, by M. Torcey, minister for foreign affairs, as first secretary for the Latin and French languages, with a view to his watching that the elector of Cologn's ministers, who were then at Lisle, might do nothing against the king's interest; and was also entrusted by the elector, with the foreign correspondence of Brussels and Holland. When Lisle was taken in 1708, Lenglet obtained a safeguard for the elector of Cologn's furniture and property from prince Eugene. Having made himself known to that prince through M. Hoendorf, he desired the latter to tell his highness, that he would give up the memoirs of the Intendants for fifty pistoles, which the prince sent him; but the abbé Lenglet wrote to M. Hoendorf eight days after, to say that the papers had been siezed at his house by the minister's order, and kept the money. He discovered a conspiracy formed by a captain at the gates of Mons, who had promised not only to deliver up that city, but also the electors of Cologn and Bavaria, who had retired thither, for a hundred thousand piasters. Lenglet was arrested at the Hague for his *Memoirs sur la collation des Canonicats de Tournay*, which he had published in that very place, to exclude the disciples of Jansenius from this collation; but obtained his liberty six weeks after, at prince Eugene's solicitation. After his return to France, the prince de Cellemare's conspiracy, which cardinal Alberoni had planned, being discovered in December 1718, he was chosen to find out the number and designs of the conspirators, which he did, after receiving a promise that none of those so discovered, should be sentenced to death; this promise the court kept, and gave Lenglet a pension. In 1721, he went to Vienna, pretending to solicit the removal of M. Ernest, whom the Dutch had made dean of Tournay; but having no orders from France for the journey, was arrested at Strasburg on his return, and confined six months in prison. This disgrace the abbé Lenglet attributed to the celebrated Rousseau, whom he had seen at Vienna, and from whom he had received every possible service in that city; and thence originated his aversion to him, and the satire which he wrote against him, under the title of *Eloge historique de Rousseau, par Brossette*, which that friend of Rousseau's disavowed, and the latter found means to have suppressed in Holland, where it had been printed, 1731. Lenglet refused to attach himself to cardinal Passionei, who wished to have him at Rome, and was so far from deriving any advantage from the favourable circumstances he found himself in, or from the powerful patrons which he had acquired by his talents and services, that his life was one continued series of adventures and misfortunes. His passion was to write, think, act, and live with a kind of cynical freedom; and though badly lodged, clothed and fed, he was still satisfied, while at liberty to say and write what he pleased; which liberty however he carried to so great an extreme, and so strangely abused, that he was sent to the bastile ten or twelve times. Lenglet bore all this without murmuring, and no sooner found himself out of prison, than he laboured to deserve a fresh confinement. The bastile was become so familiar to him, that when Tapin (one of the life guards) who usually conducted him thither, entered his chamber, he did not wait to hear his commission, but began himself by saying, *Ah! M. Tapin, good morning!* then turning to the woman who waited upon him, cried,

Bring

Bring my little bundle of linen and snuff directly, and followed M. Tapin with the utmost cheerfulness. This spirit of freedom and independence, and this rage for writing, never left him; he chose rather to work and live alone in a kind of garret, than reside with a rich sister, who was fond of him, and offered him a convenient apartment at her house in Paris, with the use of her table and servants. Lenglet would have enjoyed greater plenty in this situation, but every thing would have fatigued him, and he would have thought regularity in meals quite a slavery; besides, he is supposed to have studied chymistry, and sought after the philosopher's stone, to which operations he desired no witnesses. In the end however, he fell a victim to his love of independency, and to his singular and whimsical mode of living; for going home about six in the evening, after having dined with his sister, he fell asleep, while reading a new book which had been sent him, and fell into the fire. The neighbours went to his assistance, but too late, his head being almost entirely burnt. He was taken up dead, at the age of 82, and buried at St. Severin. This accident happened January 15, 1755. The abbé Lenglet's works are numerous; their subjects extremely various, and many of them very extravagant. *Tr. historique et dogmatique des apparitions, des visions, et des révélations particulieres*, 2 vol. 12mo. 1751, and *Recueil d'Ecrits sur les apparitions*, 4 parts 12mo.; *L'Imitation de J. C. en forme de Prieres*, 1698, 12mo. This has passed through four editions. *Novum J. C. Testamentum, notis historicis et criticis illustratum*, 2 vol. 24mo.; *Dionysii Petavii rationarium Temporum*, Paris, 1703, 2 vol. 12mo. with supplements from 1631, to 1700. *Diurnal Romain, François et Latin*, 1705, 2 vol. 12mo. He made this translation at the princess of Condé's request, who repeated her breviary every day. *Tr. historique et dogmatique du Secret inviolable de la Confession*, 12mo. which is esteemed. Nine *Memoirs* respecting the collation to the canonries of Tournay, 1711, 12mo. which have been mentioned before. A *Commentary on M. Dupuy's liberties of the Gallican church, with new observations*, &c. 1715, 2 vol. 4to. The preface to this work has been suppressed. *Méthode pour étudier l'Histoire, avec un Catalogue des principaux Historiens*, 1734, 9 vol. 12mo. and 3 vol. 12mo. of *Supplements*, 1736. It has also been printed in 5 vol. 4to. and was reprinted 1772, 15 vol. 12mo. Of all the abbé Lenglet's works, this has had most success, and does him most honour. It has been translated into English, and also into Italian. *Méthode pour étudier la Géographie*, 1767, 10 vol. 12mo. which is esteemed. *Œuvres de Clement, Jean et Michel Marot*, 1729, 6 vol. 12mo. and 4 vol. 4to. The notes are learned and curious, but frequently licentious, obscene, and injurious to the celebrated poet Rousseau, who had laid the abbé Lenglet under solid obligations. *Réfutation des erreurs de Spinosa*, Brussels, 1731, 12mo. This is a collection of what has been written against that famous atheist, by de Boulanvilliers, Fenelon, Father Lami, a Benedictine, &c. *Arresta amorum cum Commentariis Benedicti Curtii*, 1731, 2 vol. 12mo. an elegant edition with a curious preface. *The Imitation of J. C.* translated into French, *Amsterdam*, 1731, 12mo. remarkable for containing the twenty sixth chapter of the first book, which is wanting in all the other editions, and which Lenglet has restored from ancient MSS. *Les Œuvres du Poëte Regnier*, 1733, 4to. a magnificent edition which was to have been dedicated to the celebrated poet Rousseau, by a satirical epistle; but Rousseau hearing of it from the abbé de Vayrac, prevented this *Epistle* from being prefixed to Regnier. *De l'usage des Romans, avec un Catalogue des Romans*, 1735, 2 vol. 12mo. At the end of the first volume, he has inserted the satirical epistle just mentioned. *L'Histoire justifiée contre les Romans*, 1735, 12mo. Lenglet wrote this work against the preceding, that the public might think it was not his. *Le Romain de la Rose, avec d'autres ouvrages de Jean de Meung*, Paris, (Rouen) 1735, 3 vol. 12mo. There was a historical and critical preface, which has been suppressed, and another substituted in its place, but some copies of the first have got abroad. *Principes de l'Histoire pour l'éducation de la Jeunesse*, 1736, 6 vol. 12mo. not much esteemed; *Histoire de la Philosophie Hermétique, avec un Catalogue des Auteurs qui ont écrit sur la Chymie métallique*, 1742, 3 vol.

vol. 12mo.; *La Messe des Fideles, avec un ordinaire de la Messe*, 1742, 12mo.; *Catulli, Tibulli, Propertii, opera*, Lugd. Bat. (Paris,) 1743, 12mo. an elegant edition; The sixth volume of *Mémoirs de Condé*, Londres, (*Paris*,) 1743, 4to.; *Lettres et Négociations secrettes sur les affaires présentes*, Londres, (*Paris*,) 1744, 12mo. It is a supplement to the Letters of M. de Van-Hoé. *Tablettes chronologiques de l'Histoire universelle*, 1763, 2 vol. 8vo. tolerably well esteemed, though not very accurate. *Journal du regne de Henri III.* Cologne, (*Paris*,) 1744, 5 vol. 8vo. to which he has added some scarce pieces on the league. *Journal d'Henry IV.* 1744, 4 vol. 8vo.; *Lettre d'un Pair de la Grande Bretagne sur les affaires présentes de l'Europe*, 1745, 12mo. curious; *L'Europe, pacifiée par l'équité de la Reine de Hongrie ..... par M. Albert Van-Heussen*, &c. Brux, 1745, 12mo. This is sought after, on account of the bold strokes which it contains. *Mémoirs de Philippe de Commines*, Londres, (*Paris*,) 1747, 4 vol. 4to.; a good edition of *Lactantius*, 1748, 2 vol. 4to.; *Mémoirs de la Régence de M. le Duc d'Orleans*, 1749, 5 vol. 12mo. This work was written by M. de Poissens, and only revised by the abbé Lenglet, who has however added some important pieces to it, particularly the prince de Cellamare's conspiracy, and an abridgement of the famous system. *Calendrier historique, ou l'on trouve la Généalogie de tous les Princes de l'Europe*, 1750, 24to. For this little work he was sent to the bastile. *Cours de Chymie de Nicolas le Févre*, 1751, 5 vol. 12mo. The two last contain experiments by the abbé Lenglet. *Metallurgie d'Alphonse Barba, traduite de l'espagnol en François*, 1751, 2 vol. 12mo. the second volume is by Lenglet. *Histoire de Jeanne d'Arc, dite Pucelle d'Orleans*, 1753, 3 vol. 12mo. This he extracted from a MS. of the famous Dr. Richer's, containing a Hist. of the Maid of Orleans, which had been entrusted to him. *Plan de l'Histoire générale et particuliere de la Monarchie Françoise*, he published only three volumes of this work. Editions of L'Alosia Sigea, of *Le Cabinet satyrique*, and several other obscene, or satirical books, are also attributed to him. The abbé Lenglet's works discover in general much fire, vivacity, and fancy, a great strength of memory, and uncommon learning; but they are deficient in taste and correctness; his style is not pure, and he is too bitter and satirical.

LENONCORT (Robert de) descended from one of the most noble and ancient houses of Lorrain. He was archbishop of Rheims, and distinguished himself so much by his eminent piety, and by his charity, as to be called the *Father of the Poor*. This archbishop crowned king Francis I. and died in great reputation for sanctity, September 25, 1531.

LENONCOURT (Robert de) nephew of the preceding, bishop of Châlons in Champagne, afterwards of Metz, which city he contributed much to restore to the French in 1552. He had been made a cardinal by Paul III. 1538, and was also archbishop of Embrun, Arles, &c. He died February 4, 1561, at la Charité on the Loire.

LENONCOURT (Philip de) nephew of the preceding, cardinal and archbishop of Rheims. He acquired the esteem and confidence of king Henry III Henry IV. and pope Sixtus V. He died December 13, 1591, at Rome, aged 65.

LENS LENSEE, or LENSÆUS (John de) a learned divine of Bailleul in Hainaut, who was canon of Tournay, and taught philosophy and theology with great reputation at Louvain. He assisted in composing the famous censure of Louvain, in 1558, on the doctrine of grace against Lessius, and wrote a justification of this censure with Henry Gravius, who died 1593, at Louvain, leaving several controversial tracts; *De unica Christi Ecclesia*; *De unica Religione*; *De verbo Dei non scripto*; *De libertate Christiana*; *De fidelium purgatorio*; *De limbo patrum*, &c. each in one volume 8vo.

LENTULUS, a famous Roman senator, descended from an illustrious and ancient family, which gave several consuls and many great men to the republic. Having engaged in Cataline's conspiracy, he was arrested and put to death in prison.

LENTULUS GETULICUS (Cneus) raised to the consulate in the year 26. He was proconsul in Germany, when Sejanus was killed, and accused of having intended to give his daughter in marriage to that minister's son; but

defended

defended himself by so eloquent a letter, that his accuser was banished. Tiberius, however, growing jealous of his credit in the army, put him to death.

LENTULUS (Scipio) a Neapolitan, and celebrated Protestant minister in the 16th century. After having quitted the church of Rome, he retired among the Grisons, where he undertook *the Defence* of an edict, which the Grison leagues published 1570, against the Sectaries, in 8vo. He also left an *Italian Grammar*, Geneva, 1568.

LEO, ALLATIUS, ALLATIO, or ALLAZZI, v. ALLAZZI

LEO I (St.) surnamed *the Great*, a doctor of the church, and one of the most eminent popes who have filled the Roman see, born in Tuscany, or rather at Rome. He made himself very useful to the church under pope St. Celestine, and Sixtus III. and was concerned in all important affairs while but a deacon. The Roman clergy recalled him from Gaul, whither he was gone to reconcile Albinus and Æëtius, generals of the army, and raised him to the Holy Chair, September 1, 440. He condemned the Manicheans, in a council held at Rome, 444, and completely extirpated the remains of the Pelagian heresy in Italy; *Let those Pelagians*, said he, *who return to the church, declare by a clear and public profession, that they condemn the authors of their heresy, that they detest that part of their doctrine which the universal Church has beheld with horror, and that they receive all such decrees of the Councils as have been passed for exterminating the Pelagian heresy, and are confirmed by the authority of the apostolical see, acknowledging by a clear and full declaration signed by their hand, that they admit these decrees, and approve them in every thing.* St. Leo also condemned the Priscillianists, and annulled all the proceedings in the council of Ephesus, which was called *the Band of Ephesian Robbers*, 449. He presided by his legates at the general council of Chalcedon, 451, but opposed the canon made there in favour of the church of Constantinople, which gave it the second rank, to the prejudice of that at Alexandria. The letter which St. Leo had written to Flavianus on the mystery of the Incarnation, was received with acclamations in this council, and the errors of Eutyches and Dioscorus condemned. The following year he went to meet Attila, king of the Huns, who was advancing to Rome, and addressed him with so much eloquence, that he was prevailed upon to return home. Genseric having taken Rome, 455, St. Leo obtained from that barbarous prince, that his soldiers should not set fire to the city, and saved the three grand churches (which Constantine had enriched with magnificent gifts) from being plundered. He was a strict observer of ecclesiastical discipline. He died November 3, 461, at Rome. Never did that church appear with more true grandeur, nor less pomp, than in this great pontiff's time; no pope was ever more honoured, esteemed, and respected; no pope ever displayed more humility, wisdom, mildness, and charity. St. Leo left 96 *Sermons*, on the principal festivals throughout the year, and 141 *Letters*, which may be found in the Library of the Fathers. He is the first pope by whom we have a body of works; their style is grand and elegant, and in every part of his writings we admire the solidity of his jndgement, the delicacy of his genius, and the greatness of his courage. The books on *the Vocation of the Gentiles*, and *a Letter to the Virgin Demetriada*, are also attributed to him. The best edition of this pope's works, is that by Pere Quesnel, *Lyons*, 1700, fol. They have been printed at *Rome*, by Father Cacciaci, 3 vol. fol. and at *Venice*, by Mess. Ballarimi, 3 vol. fol. but these editions have not sunk the credit of Quesnel's. P. Maimbourg has written a *History* of his pontificate, 4to. or 2 vol. 12mo.

LEO II. (St.) a Sicilian, succeeded pope Agatho, August 17, 682. He understood the Greek and Latin languages, music, and the canons of the church; was eminent for his piety and charity; confirmed the sixth general council, and governed the church with great prudence. He died July 3, 683. Six *Epistles* are attributed to him.

LEO III. a Roman, elected pope December 26, 795; Paschal and Campellus, nephews of his predecessor Adrian I. angry that neither of them could succeed their uncle, attempted privately to destroy Leo, and sent some armed men in 799, to cut out his tongue,

tongue, and pluck out his eyes. He was first assaulted with a thousand blows, and afterwards thrown into the prison of a monastery, while covered with wounds and blood; they could not however pull out his tongue, nor was he entirely deprived of his sight; for those who were appointed to pull out his eyes, being moved with compassion, spared him. Soon after this, he escaped from prison, and went to Charlemagne, who gave him an honourable reception, and sent him back to Rome, where he entered as pope in triumph, on the feast of St. Andrew. This pontiff crowned Charlemagne emperor of the west, on Christmas Day 800, and obtained from him a pardon for Paschal and Campellus, whom this prince had condemned to death. Thirteen of his *Letters* remain, *Helmstadt*, 1655, 4to. He is said to have had a dispute with the Spanish bishops in 809, about the addition of the particle *Filioque*, and to have placed two silver tablets in St. Peter's church, with the Nicene Creed, written in Latin, on one, and in Greek, on the other, without the addition of this particle. To him must be attributed the supposititious work, entitled, *Enchiridion Leonis Papæ*; the best edition of which is, *Rome*, 1525, 24to. and the next best, *Lyons*, 1584, 24to.

LEO IV. a Roman, unanimously elected pope, April 12, 847. He repaired and adorned Rome, and opposed the descent of the Saracens, part of whom were sent to the gallies, and the rest dispersed by a storm. Upon this occasion Leo built and fortified a new city, calling it *Leopolis*, from his own name, and died in great reputation for sanctity, July 17, 855. Benedict III. was elected pope five days after, which proves the error of those who place pope Joan's pretended pontificate between those two popes.

LEO V. a native of Ardea, who succeeded pope Benedict IV. 904, but was deposed by Christopher about a month after, and sent to prison, where he died of grief.

LEO VI. a Roman, succeeded pope John X. July 6, 928. He died January 20, 929.

LEO VII. a Roman, elected pope 936; his conduct discovered great zeal and piety. He died April 23, 939.

LEO VIII. elected pope by the emperor Otho's authority, 963. M. Fleury mentions him as a legitimate pontiff; but Baronius and Father Pagi treat him as an intruder and an antipope. He died April 965. Benedict V. disputed the papal chair with him.

LEO IX. (St.) before called Bruno. He had been bishop of Toul 22 years, when he was elected pope in an assembly held by his cousin the emperor Henry III. at Worms, in 1048, and being received at Rome with great acclamations, was enthroned there, Feb. 13, 1049. St. Leo was a pious and learned pontiff, and laboured zealously for the reformation of ecclesiastical discipline. Simony and Concubinage being at that time the two great pests of the church, he decreed in a council held at Rome, that any woman convicted of having prostituted herself to a priest, should be condemned as a slave in the Lateran palace. This pontiff also held several councils in Italy, France, and Germany, and engaged in a war with the Normans, 1053; but his forces being defeated, he was kept a prisoner at Benevento by the enemy, from June 23, 1053, till March 12, 1054. He died piously at Rome on the nineteenth of April following. There are some *Sermons* by this pope in the works of St. Leo, some *Decretal Epistles* in P. Labbe's *Councils*, and a life of St. Hidulphe in Martenne's *Thesaurus anecdotorum*. The schism of the Greeks, of which Photius had laid the foundation, broke out during his pontificate, by the writings of Michael Cerularius, patriarch of Constantinople, but these writings were solidly refuted by order of Leo IX. His life has been written in Latin, by the archdeacon Wibert, and published by Pere Sirmond, *Paris*, 1615, 8vo.

LEO X. a celebrated pope, and one of the greatest politicians in the 16th century, son of Laurentius de Medicis, and Charice d'Ursino. He was created cardinal at 14, by Innocent VIII. and being afterwards appointed legate to Julius II. was taken prisoner in the exercise of that office, at the battle of Ravenna, gained by the French in 1512; but the soldiers, who took him, treated him with such high veneration, as to beg his pardon with great humility. Having made his escape at a very favourable

favourable crisis, the death of Julius II. he so skilfully availed himself of the caprices of the young cardinals, and the credulity of the elder, as to be elected pope March 5, 1513. Leo X. entered Rome, April 11, the very day on which he had been taken prisoner the year before, and mounted on the same horse. He immediately turned his thoughts to conciliating the favour of the different princes, particularly Louis XII. and afterwards Francis I. whom he drew to Bologna, 1515, when the *Pragmatic Sanction* was abolished, and the famous *Concordate* drawn up, in which he had the benefit of Chancelor du Prat's artifices, and long experience. Since this agreement, the king has nominated to all the great benefices in his dominions, and the pope receives the *Annates*, or one year's income of each. In 1517, Leo X. finished the Lateran council, which his predecessor had begun, and soon after discovered a conspiracy formed against him by two cardinals, who were offended at his having taken the duchy of Urbino, from one of Julius the fourth's nephews; cardinal Petrucci was hanged 1517, but cardinal Soli saved himself by his wealth. He then ordered the clergy to preach in favour of a crusade against Selim, emperor of the Turks, and published indulgences for those who should contribute towards the expence of finishing St. Peter's church. It was on this occasion, that Luther first opposed indulgencies in 1518, and began openly to spread the erroneous opinions which he had drawn from the writings of John Huss. The pope after having tried in vain, to convert this heresiarch by mildness, published a bull against him, June 15, 1520, which begins with these words from Psalm 74, *Arise, O, God! maintain thine own cause*, &c. and anathematized him and his followers, by a second bull of January 5, 1521. Leo X. joined afterwards with Charles V. to drive the French out of Italy, and died at Rome, Dec. 1, 1521, aged 44. No pope was ever more zealous in patronizing arts and sciences; he gloried in being the friend of Picus de Mirandola, Marcilius Ficinus, John Lascaris, Christopher Landi, Ariosto, and other learned men. The revival of the belles lettres in Italy, is principally to be attributed to him; he spared no pains nor expence in recovering ancient MSS. and procuring good editions of them; and particularly favoured poets, and men of true taste. He is nevertheless accused of having been too fond of pleasures, and hunting, and of living with excessive profusion. Jovius has written his life.

LEO XI. (Alexander Octavian, of the Medici family, cardinal of Florence) elected pope April 1, 1605, and died on the seventeenth of the same month, aged 70, universally lamented for his uncommon merit.

LEO I. of Thrace, surnamed *the Elder*, or *the Great*, succeeded Marcian as emperor of the East, by the interest of Aspar, a patrician, February 7, 457, and was crowned by the patriarch Anatolius, being the first emperor who received his crown from a bishop's hands. Leo was very zealous for the Catholic religion, and authorized the council of Chalcedon against the Eutychians, which procured him great commendations from St. Leo. V. and the Eastern bishops. In 461, he concluded a peace with Valamer, general of the Goths, delivered the empress Eudoxia from Genseric's hands the year following, and engaged in a war against the Vandals, 467, which proved unfortunate, through the treachery of Basiliscus. He put Aspar, and his son Ardaburus to death, 471, and died January 26, 474. This emperor destroyed by his avarice the high character which his zeal for religion, and the regularity of his conduct claimed; he ruined the provinces by taxes, listened to informers, and frequently condemned innocent persons to death. His grandson, Leo *the Younger*, succeeded him.

LEO *the Younger*, son of Zeno and Ariadne, the daughter of Leo I. succeeded his grandfather, 474, when only six years old. His father Zeno reigned at first in his name, but caused himself to be proclaimed emperor in the month of February the same year, and young Leo dying in the November following, Zeno remained sole master of the empire.

LEO III. *the Isaurian*, a man of an obscure family, who succeeded Theodosius III. as emperor of the East, March 25, 717. He bravely defended Constantinople when besieged by the Saracens, and afterwards opposed the

worship of the holy images with great violence, banishing St. Germanus, patriarch of Constantinople, who had ventured to resist his orders on that subject, and was excommunicated by pope Gregory II. and Gregory III. This emperor persecuted all scholars, abolished divinity schools, burnt the Library at Constantinople, with the learned men, whom he had ordered to be shut up in it, and died June 18, 741, after an unhappy reign of 24 years. Constantine Copronymus, his son, succeeded him.

LEO IV. surnamed *Chazare*, emperor of the East, succeeded his father *Constantine Copronymus*, 775, and was, like his predecessors, a great enemy to the holy images. He died September 8, 780.

LEO V. *the Armenian*, was beaten with rods, banished, and compelled to take the monastic habit under Nicephorus; but having been recalled in the reign of Michael Curopalates, was proclaimed emperor of the East, in his place, 813. He gained a celebrated victory over the Bulgarians, but made himself detested afterwards by his cruelty, and aversion to image worship, and was murdered on Christmas night, 820.

LEO VI. emperor of the East, surnamed *the Wise*, and *the Philosopher*, succeeded his father Basilius *the Macedonian*, March 1, 886. He drove Photius from the see of Constantinople, fought with success against the Hungarians, and Bulgarians, and died June 11, 911, leaving only one son, *Constantine Porphyrogenetta*, though he had had four wives. This emperor was surnamed *the Philosopher*, from his attachment to learning, and not from his manners, which were very irregular. He was fond of writing *Sermons*, and there are several of his composing in the Library of the Fathers; the following works are also attributed to him; a treatise on *Tactics*, a useful work for those who would acquire a knowledge of the lower empire; it has been translated into French, by M. de Maiseroi, 1770, 2 vol. 8vo.; *Novellæ Constitutiones*, in which several novelties introduced by Justinian are abolished; *Opus Basilicon*, where all the laws contained in Justinian's works are new modelled. This System of Law was adopted by the Greeks afterwards (v. FABROT.) In Constantine Manasses, printed at the Louvre, may be found *Leonis sapientis oracula*. Alexander his brother succeeded him.

LEO, a grammarian, author of a *Chronicle* of Constantinople, from Leo the Armenian, to Constantinople VII. which may be found at the end of St. Theophanes.

LEO BYZANTIUS, a famous philosopher of Byzantium, Plato's disciple, who gained great reputation by his genius, and skill in public affairs, and was frequently sent as ambassador to the Athenians, and Philip of Macedon. The latter finding that he could never take Byzantium, while Leo had a share in the government, sent a forged letter to its inhabitants, in which the philosopher promised to deliver up the city to him. The too credulous people, supposing this letter genuine, ran furiously to Leo's house, who fled and strangled himself, to avoid their rage. He composed several works, which have not come down to us.

LEO, *of Modena*, a celebrated Venetian rabbi in the 17th century, author of a *Hebrew and Italian Dictionary*, Venice, 1612, 4to. reprinted and enlarged at Padua, 1640; and an excellent account of *Jewish Rites and Customs* in Italian, the best edition of which is, *Venice*, 1638. Richard Simon published a French translation of it, *Paris*, 1674, 12mo.

LEO D'ORVIETTO, *Leo Urbevetanus*, a native of that city, said by some to have been a Franciscan, and by others a Dominican. He left a *Chronicle* of the popes, which ends in 1314, and one of the *Emperors*, ending 1308, published at Florence, 1737, 2 vol. 8vo. These Chronicles are useful for the History of those times, but the fabulous parts must be carefully distinguished.

LEO (John) a skilful geographer, born at Grenada, who retired into Africa, when his native place was taken in 1492, whence he had the surname of *Africanus*. After having travelled a considerable time in Europe, Asia, and Africa, he was taken at sea by some pirates, and abjured the Mahometan religion under pope Leo X. who gave him particular proofs of his esteem. He died about 1526. He wrote

wrote a *Description of Africa*, in Arabic, which he afterwards translated into Italian. Marmol has translated this work, almost entirely, without mentioning it. There is a Latin translation by John Florian, not very accurate, and a French one by John Temporal, *Lyons*, 1556, fol. John Leo also left *the Lives of the Arabian Philosophers*, which Hottinger printed in Latin at Zurich, 1664, in his *Bibliothequarius, quadri partitus*, and in tom. 13, of the *Bibliotheca* of Fabricius, from a copy which Cavalcanti sent from Florence.

LEO *Legionensis* (Aloisius, or Lewis) a learned Augustine, professor of divinity at Salamanca, well acquainted with Greek, Hebrew, and the Holy Scriptures, and who rose to the principal offices of his order, but was afterwards confined in a dark prison, the Inquisition suspecting some heresy in his *Commentary on Solomon's Song*, printed in Latin, at *Venice*, 1604, 8vo. In this situation Leo displayed the most heroic patience, and greatness of soul, quitted his prison triumphantly, at the end of two years, and was restored to his professorship and other offices. He died August 23, 1591, aged 64. His principal work is a learned *Treatise* in Latin, entitled, *De utriusque Agni typici et veri immolationis Legitimo tempore*. P. Daniel has published this Book in French, with *Reflections*, 1695, 12mo. Leo also left some *Poems*, Madrid, 1631, 16mo.

LEO (Peter Ciecá de) a Spanish author of the 16th century, who went into America, at 13, spent 70 years in studying the manners of its inhabitants, and wrote a *History of Peru*, which he finished at Lima, 1550. The first part was printed in Spanish, at *Seville*, 1553, fol. and at *Venice*, in Italian, 1557, 8vo. It is esteemed by the Spaniards.

LEO *de Castro*, v. CASTRO.

LEO *the Hebrew*, v. ABRABANEL.

LEONARD (St.) a famous Solitary of Limosin, who gave his name to the little town of *St. Leonard le Noblet*, five leagues from Limoges, and died about the middle of the 6th century.

LEONARD *de Malespines* (Mark Anthony) born 1700, son of Leonard, the king's printer at Paris. He was counsellor to the châtelet, and translated Warburton's *Essay on Hieroglyphics*, 1744, 2 vol. 12mo. He died 1768 His brother, Martin Augustine Leonard, a priest, who died 1768, aged 72, leaving, *Refutation du Livre des Reglés pour l'intelligence de l'Ecriture-Sainte*, 1727, 12mo.; *Traité du sens litteral des Saintes Ecritures*, 12mo.

LEONARDI (John) founder of the *Congregation of Regular Clerks of the Mother of God*, at Lucca, born 1541, at Decimo. He established his congregation for instructing youth, 1583, and was much esteemed by pope Clement VIII. and the grand duke of Tuscany. He died October 8, 1609, at Rome, aged 69. Lewis Meracci has written his *Life*, Venice, 1617, fol.

LEONARDO *Matthei d'Udina*, a celebrated Dominican of the 15th century, so called from the place of his birth, who taught theology with reputation, and was one of the most eminent preachers of his time. He left many *Sermons* in Latin, those *de Sanctis*, 1473, fol.; those for *Lent*, Paris, 1478, fol.; a treatise *De Sanguine Christi*, 1473, fol. and other works.

LEONARDO *da Vinci*, v. VINCI.

LEONICENUS (Nicholas) an eminent physician, born 1428, at Lunigo in Vicentino. He taught with reputation at Ferrara above 60 years, and was the first who translated Galen's works into Latin, but would not practice the medical art, *because*, said he, *I do the Public more good by instructing all the Physicians, than I should by visiting the sick*. Leonicenus died 1524, aged 96, having enjoyed a vigorous state of health to the last, which he ascribed to the strict purity of his manners. He was a very good poet, and we have still remaining his Latin translation of the *Aphorisms of Hippocrates*; a Book, entitled, *Anti-Sophista*; *A Latin Grammar*, 1473, 4to.; An Italian *Translation* of *Dion's History*, and *Lucian's Dialogues*, and several other valuable works, collected at *Basil*, 1532, fol. The two Scaligers speak in praise of Leonicenus.

LEONICUS (Nicholas) a virtuous and learned philosopher, in the 16th century, a Venetian, whose family was originally of Albanio. He studied Greek at Florence, under Demetrius Chalcondyles, and restored a taste for the belles lettres at Padua, where he explained the Greek text of Aristotle. He died 1533, aged 75, leaving a translation of the Commentary of Proclus on Plato's *Timæus*, and other

translations, both Latin and Italian, which are much praised by Erasmus and M. Huet.

LEONIDAS I. king of the Lacedemonians, famous for his courage and genius. He defended the pass of Thermopylæ, with only 300 men, against the immense army of Xerxes, and died there with his soldiers, but they acquired immortal glory. It is said, that, being asked by his wife, on his quitting Sparta, if he had no injunctions to leave with her, he replied, *Only this, that you marry again to some brave man, in order to have children like me.* When told that the Persian army was so numerous as to darken the sun with their arrows, *So much the better*, said he, *we shall fight in the shade.* On being asked why the brave preferred death to life, he replied, *Because they derive one from fortune, and the other from virtue.* When Xerxes tried to gain him by offering him the empire of Greece, he sent for answer, *That he had rather die for his country than command it unjustly:* and, when that prince demanded his arms, made this laconic reply, *Come and take them.*

LEONIDAS II. king of the Lacedemonians, reigned 256 A.C. He was deposed by his son-in-law, Cleombrotus, but restored afterwards to the throne.

LEONINUS, or LEEW, *Leonius* (Elbert, or Engelbert) one of the best lawyers, and ablest politicians, in the 16th century, a native of the isle of Bommel in Guelderland. He taught law at Louvain; the prince of Orange made him his confidant, and he contributed much to establishing the new republic of the states-general. Leoninus was appointed chancellor of Guelderland 1581, on the departure of the archduke Matthias; was one of the ambassadors sent by the states to Henry III. king of France, and also harangued the earl of Leicester in their name at the Hague, who had been sent there by queen Elizabeth. He died, December 4, 1598, at Arnheim, aged 79. Leoninus was married: he was not a Protestant, nor would he ever engage in religious disputes. He left *Consilia*, fol.; *Emendationum sive observationum, libri* 7, 4to.; and several other works on the law, which are esteemed.

LEONIUS, a celebrated Latin poet of the 12th century, canon of Paris, his native place, much esteemed by pope Alexander III. and Louis *the Younger*, king of France. He left MSS. containing almost all the Old Testament in verse. Some authors call him canon of St. Benoît at Paris, and say, that he entered as a regular canon in the abbey of St. Victor in that city, and died there; but it appears more probable that he was canon at Paris, as M. le Beuf proves in his Dissertation on this *Leonius*. It was not the same poet who gave name to the verses called *Leonins*, for they were in fashion long before his time. The art of these verses consists in making the hemistich rhyme to the end, as,

Damon languebat, Monachus tum esse volebat;
Ast ubi convaluit, mansit ut ante fuit.

LEONORE (St.) regionary bishop of Bretany in the 6th century.

LEONTIUM, a famous Athenian courtezan, who studied philosophy under Epicurus, was much beloved by him, as well as by his disciples; and, becoming the wife, or concubine, of Metrodorus, had a son, whom Epicurus recommended to his executors. Metrodorus was one of that celebrated philosopher's principal disciples. Some suppose this lady to have been the Leontium of whom the poet Hermosianax was fond; but this is uncertain. She made, however, a great progress in philosophy, and composed a work against Theophrastus, the firmest supporter of Aristotle's sect, and the ornament of his age, which Cicero says was extremely well written. Leontium had a very licentious daughter, named Danæ, who became concubine to Sophron, governor of Ephesus, and possessed the entire confidence of Laodice; but, having afterwards favoured Sophron's escape, when Laodice would have put him to death, she was sentenced to be thrown down a precipice, and talked very impiously while leading to execution.

LEONTIUS, an Athenian philosopher in the 5th century, who took great pains in bringing up his daughter Athenais; and, thinking that so excellent an education ought to render any fortune unnecessary, disinherited her, leaving

leaving all his property to his two sons. This unjust step, however, proved the foundation of her fortune; for, going to Constantinople to solicit the protection of Pulcheria, sister of Theodosius *the Younger*, the princess was so charmed with her wit and beauty, that she married her to the emperor.

LEONTIUS (St.) a celebrated bishop of Frejus in 361, who died December 1, about 450. He is to be distinguished from St. Leontius *the Younger*, bishop of Bourdeaux about 450, who died about 564.

LEONTIUS, a patrician of the East, who displayed great courage under Justinian II.; but that emperor, being prejudiced against him, kept him three years in a close prison. Leontius, having recovered his liberty, deposed Justinian, and maintained himself on the throne till 698, when, being forced from it by Tiberias Absimarus, he had his nose and ears cut off, and was confined in a monastery. After the Bulgarians had restored Justinian, Leontius was beheaded 705.

LEONTIUS *the Scholastic*, a Greek author at the end of the 6th century, by whom we have a *treatise on the Council of Chalcedon*, and other works in the Library of the Fathers.

LEONTIUS PILATUS, or LEO, Barlaam's disciple, a monk of Calabria, who first taught Greek in Italy. He went into Greece for the purpose of bringing back MSS. but was killed by lightening on the Adriatic sea, when returning to Italy. Some suppose him to have been a native of Thessalonica, and others affirm that he was a Calabrian. He lived in the middle of the 14th century.

LEOPARD (Paul) an ingenious teacher of ethics in the 16th century, born at Isemberg near Furnes, who chose rather to spend his life in teaching in a small college at Bergues St. Vinox, than accept a royal professorship of Greek, which was offered him at Paris. He died June 3, 1567, aged 57. He left twenty books, in Latin, of *Miscellanea*, 1568, 4to. which are esteemed.

LEOPOLD (St.) surnamed *the Pious*, son of Leopold III. called *the Handsome*, marquis of Austria, and Itta, daughter of the emperor Henry III. succeeded to his father's dominions 1096. His first care was to introduce a good police among his people. He lessened the taxes, showed himself easy of access, and became greatly beloved and valued by his subjects. St. Leopold signalized himself by his courage under the emperor Henry IV. and afterwards took the part of Henry V. who gave him his sister Agnes in marriage 1106; and he had, by this virtuous princess, 18 children, eight sons and ten daughters. She was the widow of Frederic, duke of Suabia, by whom she had Conrad, afterwards emperor, and Frederic *Barbarossa*. St. Leopold died piously 1139, and was canonized by pope Innocent VIII. 1485.

LEOPOLD I. emperor of Germany, son of Ferdinand III. and Maria Anne of Austria, sister of Philip IV. king of Spain, born June 9, 1640, at Vienna, and elected emperor at Francfort, on his father's decease, July 18, 1658. He never ran any risk by the exercise of arms, was never at a siege nor a battle, nor appeared at the head of his troops; but he carried on war by his generals throughout his reign; and one of them, named Montecuculi, being assisted by France, won the famous battle of St. Gothard against the Turks, July 26, 1664. Three years after this, Leopold ordered the count de Serin, Nadasti, Frangipani, and several other Hungarian noblemen, who were near rebelling, to be beheaded. In 1671, he sent assistance to the states-general against France, and this step involved him in a severe war upon the Rhine, in which the Imperial forces were almost always defeated, till the great Turenne's death, 1675. The Hungarians having called in the Turks to their assistance 1683, the grand visir Mustapha entered Hungary with 240,000 men, and, afterwards laying siege to Vienna, was at the point of taking that capital, when Sobieski, king of Poland, arrived with his army, to assist prince Charles of Lorrain, defeated the Turks, and forced them to raise the siege with disgrace. This victory was followed by several more, and the Imperialists recovered all the cities which the Turks had taken. Leopold took advantage of these victories to intimidate the Hungarian lords, by the dreadful executions of them which he ordered at Eperies, and which continued till the states had declared

clared the crown of Hungary hereditary in his family. In 1684, the emperor ceded Strasburg, the fort of Kell, and several other places, to France, and entered into a treaty with the prince and states of Transylvania 1686, which furnished him with means to make himself master of that country. The same year, July 9, he concluded the famous league of Augsburg, the real object of which was to ruin France, and dethrone James II. king of England. War was immediately kindled throughout Europe, and, after various turns, and much bloodshed on both sides, a peace was made at Reswick, Oct. 30, 1697, by which treaty Louis XIV. kept Strasburg, and the Rhine was the boundary between Germany and France. On the death of Charles II. king of Spain, a war commenced about the succession to that monarchy; but Leopold did not live to see it finished, for he died at Vienna, May 5, 1705, aged 65. This prince possessed an accurate and solid judgement, and an equal temper; but he was not well qualified for reigning, and left the care of government to his ministers. They served him, however, tolerably well, for they contrived that all their master's wars with Louis XIV. should be declared wars of the empire. His mildness and moderation made him beloved; while the grandeur and pomp of Louis made him feared. The emperor Joseph, his son, succeeded him.

LEOPOLD, duke of Lorrain, born Sept. 11, 1679. His father, Charles, who was one of the greatest generals of that time, always lived in the emperor's court, and had never been able to recover his dominions, which were in the possession of France. When the peace of Riswick was concluded in 1698, Louis XIV. restored Lorrain to Leopold, but on such conditions as his father would never submit to, for he was not even permitted to have ramparts in his capital city. Whatever mortification the duke might feel at being deprived of part of his prerogatives, the hope that he might be useful to his people prevailed above every other consideration. When he arrived in Lorrain, he found it desolate and deserted, for all those who could follow duke Charles had done so, and were in the Imperial service; but the return of their prince brought back his subjects. Leopold took advantage of the hard terms which had been imposed on him when his dominions were restored, to preserve them in a state of peace, while all Europe besides was engaged in war; and his neutrality was approved, because his poverty was known. This long peace restored that plenty to which the unhappy people were become strangers; the nobility were raised from indigence by their master's bounty, who rebuilt their castles, and portioned their daughters in marriage. He followed the example of Louis XIV. in establishing laws for the administration of justice, and bringing the arts and belles lettres into a flourishing state; and his duchess, Elizabeth, daughter of the duke of Orleans, had introduced the French politeness at court; so that none who went from Versailles to Lunéville were sensible of any change in their situation. Leopold was not unmindful of the education of the young nobility, but founded a school for that purpose at Lunéville. His greatest pleasure consisted in doing good, and he frequently said, *I would resign my sovereignty to-morrow if I could do good no longer.* He died March 27, 1729. His son, Francis Stephen, was emperor. His widow died 1744.

LEOTYCHIDES, king of Sparta, son of Menares. He defeated the Persians in a great naval combat near Mycale, 479 A.C. but, being afterwards accused by the Ephori of a capital crime, took refuge at Tegea, in Minerva's temple, and died there. His grandson, Archidamus, succeeded him.

LEOWITZ, *Leovitius* (Cyprian) a Bohemian astronomer, who dealt in astrological predictions, which, proving false, exposed him to Bodin's ridicule. He foretold that the emperor Maximilian would certainly become master of all Europe, and that the world would end in 1584; which last famous alarm induced timid people to leave legacies to monasteries and churches, in order to retard the universal judgment. Leowitz had a conference on astronomy with Tycho Brahe 1569, and died at Lawingen 1574. He left *a Description of Eclipses*, fol.; *Ephemerides*, fol.; *Predictions* from

1564 to 1607, 1565, 8vo.; *De judiciis Nativitatum*, 4to. &c.

LEPICIE (Bernard) a skilful engraver, who died 1755, at Paris. He has engraved portraits and historical pieces from the best French painters, and had also a taste for the belles lettres, on which account he was chosen perpetual secretary and historiographer to the academy of painting and sculpture, and professor of Fable, History, and Geography, to the pupils patronized by the king. Lepicie published a Catalogue of the Pictures in the King's Closet, printed at the Louvre, 2 vol. 4to.

LEPIDUS (M. Emilius) a famous Roman general, of an illustrious family, which produced many great men. He was pontifex maximus, and three times consul; placed himself at the head of an army during the troubles of the Roman republic which followed Cæsar's death; and was one of the triumvirate with Augustus and Mark Anthony. (v. ANTHONY.) After Sextus Pompeius had been defeated by Augustus, Lepidus attempted to make himself master of Sicily (the inhabitants of which favoured Pompey), and took Messina; but was forced to submit at length to Augustus, who banished him to a small city of Italy, 36 A.C.

LEQUEUX (Claudius) chaplain to St. Ives at Paris, where he died 1768. He published and translated several treatises of St. Augustine's, and of St. Prosper's, *on Grace*, and *on the small number of the Elect*; and was author of *les dignés Fruits de Penitence*, 12mo.; *le Chretien fidele à sa Vocation*, 12mo.; *le verbe Incarné*, 12mo.; *Tableau d'un vrai Chrétien*, 12mo. &c.

LE QUIEN. v. QUIEN.

LERAC. v. CAREL.

LERAMBERT (Lewis) a sculptor of Paris, by whom there are in the park of Versailles, a group of a *Bacchante*, and a child playing with Castenets; two satyrs, a female dancer, some children, and sphinxes, which are admired. He was admitted into the academy of painting and sculpture 1663. He died 1670, at Paris, aged 56.

LERI (John) a native of la Margelle, a village in Burgundy, who, being a student at Geneva when Villegagnon desired to have some ministers in Brasil, went thither with the two who were sent by the Protestants of Geneva 1556. They arrived at the Isle de Colligny, under the tropic of Capricorn, in March 1557; and, the year following, Leri returned to France, and wrote an *Account* of his voyage, 1578, 8vo. which is praised by M. de Thou, and other learned men. He was at Sancerre in 1578, when it was besieged by marechal de la Câtre, and has left a very interesting *Account* of this siege, and the dreadful sufferings of the people by famine, 1574, 8vo. Leri retired afterwards to Bern, and died there 1611.

LERMA (Francis de Roxas de Sandoval, duke of) favourite and prime minister of Philip III. king of Spain; a nobleman of a mild and peaceful disposition, which led him to conclude a league with the English, and a truce with the United Provinces. It seems natural that a minister of a pacific turn, who neither demanded any tribute, nor laid on any heavy taxes, should have been dear to the people; but it is impossible to enjoy, at once, the favour of the master and the love of the subject. As no real cause could be found, his enemies had recourse to calumny, and he was accused of having procured queen Margaret to be poisoned, 1611, by his favourite Roderigo Calderone. However contrary such an action was to the duke's disposition, Philip could not stand out against the hatred of the courtiers, and he was deprived of his office 1618; but having embraced the ecclesiastical profession after his wife's death, and been honoured with the purple, the king, out of respect to his dignity, forbad the accusation to be enquired into. The duke died 1625, stript of the greatest part of his property by Philip IV. The duke d'Uzedo, his son, who had been his cruelest enemy, succeeded him in the ministry, but his credit ended with the life of Philip III. 1621.

LERUELZ. v. LAIRUELS.

LESBONAX, a celebrated philosopher in the reign of Augustus, disciple of Timocrates, who taught with great reputation at Mytelene. His countrymen had a medal struck in his name. This philosopher's works have not come down to us: two Harangues, which

which may be found in the Collection of *Ancient Orators* by Aldus, 1513, 3 tom. fol. are however attributed to him; and *De figuris Grammaticis*, with *Ammonius*, Leyden, 1739, 2 parts, 4to. His son, Potamon, was one of the greatest orators of Mytelene.

LESCAILLE (James) a celebrated Dutch poet in the 16th century, born of an illustrious family at Geneva. He and his daughter, Catherine Lescaille, have excelled all others in Dutch verse: the latter, who died June 8, 1711, was called the *Dutch Sappho*, and the *tenth Muse*. A collection of her *Poems* has been printed, which contains the following tragedies: *Genseric*, *Wenceslaus*, *Herod and Mariamne*, *Hercules and Deianira*, *Nicomedes*, *Ariadne*, *Cassandra*, &c. James Lescaille, her father, was honoured with the poetic crown by the emperor Leopold 1663, and died after the year 1677, aged 67.

LESCARBOT (Mark) a native of Vervins, and advocate to the parliament of Paris, who went into New France, where he staid some time, and at his return attended P. de Castille, ambassador from Louis XIII. into Switzerland. He published *le Tableau, ou la Description des* 13 *Cantons*, in heroic verse, *Paris*, 4to.; also, *Hist. de la Nouvelle France*, the best edition of which is *Paris*, 1612, 8vo. It is an interesting work.

LESCHASSIER (James) an able lawyer, and celebrated advocate to the parliament of Paris, in which city he was born, 1550, of a respectable family. When Henry IV. to whom he had remained faithful during the fury of the League, wanted to support the annuities charged on the Hôtel de Ville, Leschassier dissuaded him from his design by two very wise petitions. He was consulted by the Venetian republic, 1605, respecting their disputes with pope Paul V. and replied by his *Consultatio Parisini cujusdam*, printed 1606, 4to. which proves him to have been a deeply learned and judicious canonist. He died April 28, 1625, at Paris, aged 75. The most complete edition of his works is, *Paris*, 1652, 4to. which contains several curious and interesting particulars concerning *the Liberties of the Gallican Church*, and other affairs of great importance.

LESCOT (Peter) a celebrated French architect, abbot of Clugny, who constructed the beautiful fountain at the Innocents, rue St. Denis in Paris. The sculpture of this fountain was by the famous Goujon. They both also assisted in the Louvre. Lescot lived in the time of Francis I. and Henry II.

LESCUN, v. FOIX.

LESDIGUIERES (Francis de Bonne, duke de) peer, marechal, and constable of France, governor of Dauphiny, and one of the greatest generals of his age, born April 1, 1543, at St. Bonnet de Chamsaut, in Dauphiny, of a noble and ancient family. He was among the chiefs of the Calvinists, for whom he took several places, and when Henry IV. ascended the throne, received fresh marks of his esteem, being appointed lieutenant-general of his forces in Piedmont, Savoy, and Dauphiny. Lesdiguieres defeated the duke of Savoy at the battle of Esparon, April 15, 1591, and in several other engagements; and when the king blamed him for having suffered that prince to build Fort Barreaux, he replied, *Let the duke of Savoy be at that expence; your majesty wants a fortress opposite to Montmelian, and when it is built and stored, we will take it.* He kept his word, and conquered Savoy. This brave man received the marechal's staff 1607, and his estate of Lesdiguieres was made a *dutché Pairie*, as a reward for his services. At length he abjured Calvinism at Grenoble, and was afterwards presented by his son-in-law, the marechal de Créqui, with letters, in which the king appointed him constable, July 24, 1622. He commanded the troops in Italy 1625, and died at Valence in Dauphiny, September 28, 1626, aged 84. Louis XIII. bestowed this encomium upon him, *That he had always been a conqueror, and had never been conquered.* His secretary, Lewis Videl, has written his *Life*, or rather his eulogy, 1638, fol. v. CRÉQUI.

LESLEY, LESLIE, or LESLE', *Lesl*æ*us* (John) a celebrated bishop of Ross, in Scotland, descended from one of the most illustrious and ancient families in that country, which has produced many great men. He was ambassador in England from queen Mary Stuart 1571, where he suffered much

persecution.

persecution. Lesley rendered great services to that princess, and negociated for her liberty at Rome, Vienna, and in several other courts. He died 1591, at Brussels, and left a History of Scotland, in Latin, entitled, *De Origine, Moribus et Rebus gestis Scotorum.* Rome, 1578, 2 vol. 4to.; some pieces in favour of the right of queen Mary, and her son, to the English throne; and other works.

LESLEY, or LESLIE (Charles) bishop of Carlisle, one of the most learned divines in the 18th century, author of several esteemed works, the principal among which are, *A short and easy Method of demonstrating the Truth of Religion*, 8vo.; it has been translated into Latin, 4to.; and, *The Truth of Christianity demonstrated*, 8vo. translated into French, 1770, 8vo.

LESPARRE, v. FOIX.

LESSEVILLE (Eustache le Clerc de) born of a good family at Paris. He was appointed rector of the university in that city when under twenty, and introduced the use of coaches when the university went in a body to solicit the support of their privileges, for they had always gone on foot before. Lesseville was afterwards doctor of the house and society of the Sorbonne, one of the almoners in ordinary to Louis XIII. counsellor to the parliament, then rector of St. Gervais at Paris, and, lastly, bishop of Coutances, in which situation he gained the esteem and friendship of his whole diocese, and was the arbiter of all the most important affairs in the province, from his integrity, and deep knowledge of divinity and law. He died at Paris, December 4, 1665, while the assembly of the clergy were sitting, to whom he had been deputed.

LESSIUS (Leonard) a celebrated Jesuit, born October 1, 1554, in the parish of Brechran, near Antwerp, who taught theology and philosophy with reputation at Louvain. He died January 15, 1623, aged 69, leaving *Tr. de Justitiâ et Jure*, in which he is accused of relaxation in morality; and another, *De potestate summi Pontificis*, where he supports the *Ultramontane* pretensions; both of them proscribed by the parliaments of France; and other works, 2 vol. fol. in Latin. While he was professor of divinity among the Jesuits at Louvain, his brother Hamelius and he caused public theses to be maintained, 1586, on the Holy Scriptures, Grace, and Predestination, which made a great noise, and were censured by the universities of Louvain and Douay. This affair was also carried to Rome in the time of Sixtus V. and Innocent XI. but they gave no decision on the subject.

LESTANG (Francis de) president *à Mortier* to the parliament at Toulouse, and one of the most able magistrates of his time. He was concerned in the League with his brother Christopher Lestang, bishop of Lodeve, afterwards of Alet and Carcassonne; but they both returned afterwards to their duty, and were esteemed by Henry IV. and Louis XIII. Francis died at Toulouse, December 9, 1617, after settling several foundations, and left various works. Christopher died 1621, at Carcassone

LESTONAC (Jane de) foundress of the Benedictine nuns, of the company of our lady, born 1556, at Bourdeaux. She was daughter of Richard de Lestonac, counsellor to the parliament in that city; and the celebrated Michael de Montagne was her uncle. After her husband's death, Gaston de Montferrand, by whom she had seven children, she instituted her *Order* for the instruction of young girls, which being approved by Paul V. 1607, she was its first superior, and died piously February 2, 1640, aged 84. There are many religious houses belonging to this foundation.

LETI (Gregorio) born May 29, 1630, of a family which appeared formerly with some distinction at Bologna. He made open profession of Calvinism at Lausanne, 1657, which so pleased John Anthony Guerin, an eminent physician with whom he lodged, that he obtained his daughter for a wife, and settling with her at Geneva, 1660, remained there nearly twenty years. In 1674, Leti was presented with the freedom of the city *gratis*, which had never before been granted to any one. He went into France five years after, and to England in 1680, where he was very kindly received by king Charles II. who presented him with a thousand crowns, after the first audience, and promised him the place of Historiographer, upon which he wrote a *History*

of England; but this work displeasing the court, he was ordered to quit the kingdom. Leti then went to Amsterdam, had the office of Historiographer in that city, and died suddenly June 9, 1701, aged 71. He was an indefatigable writer, and tells us in his *Belgic Theatre*, that three days in the week he spent twelve hours in writing, and six hours the other three days; whence the number of his works is prodigious. The greatest part are written in Italian; among those which have been translated into French, the following are the principal; *Le Nepotisme de Rome*, 2 vol. 12mo.; *La Monarchie universelle du Roi Louis XIV.* 2 vol. 12mo.; *The Life of Pope Sixtus V.* in Italian, *Amsterdam*, 1721, 3 vol. 12mo. plates; in French, 4to. or 2 vol. 12mo.; *The Life of Philip II. king of Spain*, 6 vol. 12mo.; *of Charles V.* Amsterdam, 1730, 4 vol. 12mo.; *of Queen Elizabeth*, Amsterdam, 1741, 2 vol. 12mo. plates; *History of Cromwell*, 1703, 2 vol. 12mo. plates; *La vie de P. Giron, duc d'Ossone*, 3 vol. 12mo.; *Rome pleurante, ou Dialogue entre le Tiber et Rome*, 12mo.; *Le Syndicat d'Alexandre VII. avec son voyage en l'autre monde*, 12mo. a bitter satire; *Critique sur les Loteries*, 2 vol. 12mo. This last has been refuted by Pere Ricotier. Leti's principal Italian works which have not been translated into French are, *The French Theatre*, 7 vol. 4to. a bad work; *The Belgic Theatre*, 2 vol. 4to. equally bad; *The British Theatre, or History of England*, Amsterdam, 1684, 5 vol. 12mo. in which there is a capital portrait of queen Elizabeth. It was for this work that he was sent out of England. *L'Italia regnante*, 4 vol. 12mo.; *History of the Roman Empire in Germany*, 4 vol. 4to.; *The Cardinalism of the Holy Church*, 3 vol. 12mo. a violent satire; *History of Geneva*, 5 vol. 12mo.; *The just balance in which are weighed all the maxims of Rome, and the actions of the living Cardinals*, 4 vol. 12mo.; *The Historical Ceremonial*, 6 vol. 12mo.; *Political Dialogues on the means used by the Italian Republics for their preservation*, 2 vol. 12mo.; *An Abridgement of Patriotic virtues*, 2 vol. 8vo.; *Fame jealous of Fortune*; *A Panegyric on Louis XIV.* 4to.; *A Poem on the enterprize of the Prince of Orange in England*, 1695, fol.; *An Eulogy on Hunting*, 12mo.; *Letters*, 1 vol. 12mo.; *The Itinerary of the Court of Rome*, 3 vol. 8vo.; *History of the House of Saxony*, 4 vol. 4to.; *History of the House of Brandenburg*, 4 vol. 4to.; *The slaughter of the Innocent reformed*, 4to.; *The ruins of the Apostolical See*, 1672, 12mo. &c. The above are all written with spirit, and their style is not interesting; but it is bitter, satirical, and too diffuse; neither must the author's accuracy be much relied upon, though M. le Clerc, his son-in-law, has mentioned him with high encomiums.

LEU (St.) called also St. *Lou*, a celebrated bishop of Sens, born in the diocese of Orleans, son of *Betton*, allied to the royal family. He succeeded St. Artemus, bishop of Sens, 609, was dear to his flock, and esteemed by Clotaire II. He died December 1, 623.

LEVAU, an eminent architect. v. VAU.

LEUCIPPUS, a celebrated Greek philosopher, Zeno's disciple, a native of Abdera, or, according to some authors, of Eleus, or Miletus. He invented the famous system of the *Atoms*, and *a Vacuum*, in which he was followed by Democritus, and Epicurus. The hypothesis of *Vortices*, which Descartes brought to perfection, was also invented by him, according to M. Huet. In the system of Leucippus may also be found the seeds of that great mechanical principle which Descartes employed so efficaciously, viz. *that bodies, when turning round, fly as far from the center as possible.* For the Grecian philosopher taught, *that the most subtile atoms rush precipitately into the void space.* Thus Kepler, and afterwards Descartes, have followed Leucippus, as to the principle of gravitation. This celebrated philosopher lived about 428, A.C. There is a full account of his system in Diogenes Laertius.

LEVE (Anthony de) of Navarre, a famous captain, who raised himself from a common soldier to the highest military honours under the emperor Charles V. He drove admiral Bonnivet from Milan, 1523, defended Pavia against Francis I. and was afterwards appointed general of the imperial forces in Italy; in Austria against Soliman, when he besieged Vienna; and in Africa, when Charles V. made a descent there. He was made prince of Ascoli, duke of Terra Nova, &c. and died 1536, aged 56, sometime after

Charles

Charles V. had been driven from Provence, which expedition he had advised.

LEVEQUE *de Pouilli*, (Lewis) born 1692, of a respectable family at Rheims, and elected lieutenant of the inhabitants of that city, 1746. He persuaded M. Godinot, a canon of the cathedral there, to furnish the place with salutary waters; established public schools for mathematics and drawing, and embellished the walks. He died May 4, 1750, aged 59. He was a member of the academy of Inscriptions, and left *La Théorie des sentimens agréables*, 1774, 12mo. and some MSS. on various subjects, a collection of which forms 12 vol. fol. He bequeathed them to his brother M. de Burigni, who is known by several works.

LEVEQUE *de Gravelle* (Michael Philip) counsellor to the parliament of Paris, who died 1752. He published a collection of antique engraved stones, 1732, and 1737, 2 vol. 4to.

LEUFROY (St.) abbot of Madric, or la Croix, in Normandy, about 690. He died June 21, 738.

LEVI, head of the tribe so called, and third son of Jacob and Leah. He, with his brother Simeon, put all the inhabitants of Sichem to the sword, in revenge for the affront offered to Dinah, their sister. Jacob expressed great displeasure on this occasion, and foretold to Levi that his family should be divided, which accordingly came to pass; for in the division of the promised land, they had no fixed portion like the other tribes. When Levi was 43, he had a son born to him, named Kohath, who was grandfather of Moses and Aaron. He died 1612, A.C. aged 137. The Jewish priests, and high priests, were chosen from the tribe of Levi, and this tribe make frequent alliances with the royal family.

LEVI, or LEVIS (Guy de) a famous general, descended from one of the most ancient French families, which derives its name ftom the territory of Levis, situated in Hurepoix, near Chevrense. He founded the abbey of la Roche, 1190, and having taken the cross under the earl of Montfort for the war against the Albigenses, was appointed marechal of the Crusader's army, by the title of *Marechal de la Foi*, which title has passed to his descendants the marquisses of Mirepoix. This great general died 1230, after having been victorious in all his expeditions against the Albigenses, and reflecting the highest honour on his family, which still subsists, and has produced many great men. No credit is to be given to the fabulous account, which traces this family from the tribe of Levi.

LEVI, or LEVIS (Charles Peter Gaston de) marquis of Mirepoix, ambassador at Vienna, 1737, and at London, 1749. He died without issue, 1757, and had been appointed marechal of France the same year.

LEVI BEN-GERSOM, a celebrated rabbi, author of *Commentaries* on the Holy Scriptures, printed in the great Bibles, and separately; and of a Hebrew Book, entitled, *The Wars of the Lord*, Rivæ, 1560, fol. These works are full of vain philosophy, and metaphysical subtilties, which has occasioned many rabbins to say, that Levi Ben-Gersom's Book of *the Wars of the Lord*, ought rather to have been called *Wars against the Lord.*

LEUCLAVIUS, or LEONCLAVIUS (John) a native of Amelbrun in Westphalia, descended from a noble family. He visited almost all the European courts, and, during his stay in Turkey, collected such excellent materials for an Ottoman history, that the public are indebted to him for their best information respecting that empire. His knowledge of law, as well as of the learned languages, enabled him to succeed extremely well in translating the *Abridgement of the Basilica*, 1596, 2 vol. fol. He was indeed one of the most celebrated translators which Germany has produced. He died June 1593, at Vienna, aged 60. His works are, *The Mussulman History*, 1591, fol. Latin; *Annals of the Ottoman Sultans*, fol. which he translated into Latin, from the translation made of it, by John Gaudier, otherwise Spiegel, from Turkish into German. The supplement to these Annals, which he continued to 1588, under the title of *Pandectæ Turcicæ*. These two works may be found at the end of *Chalcondyles*, printed at the Louvre. *Commentatio de Moscorum bellis adversus finitimos gestis*, in the collection of Polish historians by Pistorius, *Basil*,

1581, 3 vol. fol.; Latin translations of *Xenophon*, *Zozimus*, *Constantine Manasses*, *Michael Glycas*, &c. All the above works are esteemed.

LEUPOLD (James) counsellor and commissioner of the king of Poland's mines, a member of the Royal Society at Berlin, and of several others, and one of the most skilful men in Europe, in mathematical instruments; particularly famous for his great work, entitled, *Theatrum Machinarum*, Leipsic, 1724, 3 vol. fol. in German. He died 1727, at Leipsic.

LEUSDEN (John) born 1642, at Utrecht, in which city he studied the languages and mathematics, and then went to Amsterdam, that he might improve his knowledge of Hebrew, by conversing with the Rabbins. He was afterwards appointed professor of that language at Utrecht, and acquired a great and deserved reputation. He died 1699, aged 75, leaving many valuable works, the principal are; *Onomasticum Sacrum*, Utrecht, 1684, 8vo.; *Clavis Hebraica et philologica veteris Testamenti*, 1683, 4to.; *Novi Test. Clavis Græca, cum annotationibus philologicis*, 1672, 8vo.; *Compendium Biblicum veteris Testamenti*, 1685, 8vo.; *Compendium Græcum novi Testamenti*, the most complete edition is *London*, 1688, 12mo.; *Philologus Hebræus*, 1695, 4to.; *Philologus Hebræo mixtus*, 1699, 4to.; *Philol. Hebræo Græcus*, 1695, 4to.; *Notes* on *Jonas*, *Joel*, and *Hosea*, &c. The public are indebted to him for correct editions of *Bochart Lightfoot*, Poole's *Synopsis Criticorum*, the *Bible* of Athias, and some other Hebrew Bibles, and of a Syriac *New Testament*, 1708, 2 vol. 4to. Rodolphus Leusden, his son, has published an edition of the Greek New Testament.

LEUTARD, a fanatic of Virtus, in Champagne, in the diocese of Châlons, towards the end of the 10th century, who broke crosses and images, taught that tithes were not to be paid, and that the prophets did not always speak truth. His bishop however undeceived those who adhered to him, and Leutard, finding that he was abandoned, threw himself into a well in despair.

LEUTINGER (Nicholas) a native of Brandenburg, who was a minister and professor of the belles letters, but held those offices only for a short time, his great fondness for travelling, not permitting him to remain long in any one place. He died 1612, at Wittemburg, aged 64. He left a *History of Brandenburg*, from 1499, to 1594, which has been printed with his other works, and his life, *Francfort*, 1729, 2 vol. 4to.

LEUWENHOEK (Anthony de) an eminent Dutch physician, and naturalist, born 1632, of an ancient family at Delft. He became celebrated throughout Europe, by his experiments and discoveries, and excelled particularly in cutting glasses and microscopes and telescopes. He died 1723. His *Arcana naturæ delecta* was printed at *Delft*, 1695, to 1719, 4 vol. 4to. and his *Letters*, at *Leyden*, 1722, 4to. They were written to the Royal Society at London, of which he was a member, and to different learned men.

LEWIS, v. LOUIS.

LEYDECKER, (Melchior) an eminent Calvinist divine, born January 25, 1652, at Middleburg. He acquired great skill in controversy, and ecclesiastical antiquity, was one of Frederic Spanheim's friends, and appointed professor of divinity, at Utrecht, 1678. He died January 6, 1721, aged 69. The following are the principal among his numerous Latin works; a treatise *on the Hebrew Republic*, Amsterdam, 1714, and 1716, 2 vol. fol. a very valuable work for the History of Judaism. *Fax veritatis*, Ludg. Batav. 1677, 8vo.; *A Continuation* of the ecclesiastical history began by Hornius, *Francfort*, 1704, 8vo.; *History of the African Church*, curious, and full of interesting enquiries. *Synopsis controversiarum de fœdere*; *Vis veritatis*; *Veritas Evangelica*; a *Commentary* in the Heidelburg catechism, in Latin; a *Dissertation* against Becker's *World bewitched*; *An Analysis of Scripture*, with the *Art of Preaching*; a *History of Jansenism*, Trajecti, 1695, 8vo. What Leydecker says in this work against the sovereignty of kings, has been refuted by P. Quesnel, in his *Sovereignty of Kings defended*, Paris, 1704, 12mo.

LEYDEN (Philip of) an eminent lawyer in the 14th century, born of a noble family at Leyden. He taught the canon law with reputation at Orleans and Paris; was afterwards appointed counsellor to William of Bava-

ria

ria, earl of Holland; then grand vicar and canon of Utrecht, in which city he died 1380, leaving four small tracts *on the Art of Well-governing a State and a Family*. They were printed at *Leyden*, 1616, and at *Amsterdam*, 1701, 4to. Their style is low and barbarous.

LEZANA (John Baptist de) a learned Carmelite, born November 23, 1586, at Madrid. He taught with reputation at Toledo, Alcala, and Rome, and was employed in affairs of importance by pope Urban VIII. Innocent X. and Alexander VII. He died March 29, 1659, at Rome, aged 73. His works are, *Annales sacri Ordinis de Monte Carmelo*, Romæ, 1656, 3 vol. fol.; *De Regularium reformatione*, Bracciani, 1627, fol.; *Summa quæstionum Regularium*, Romæ, 1634, fol.; *Consulta varia Theologica, juridica et regularia*; *Summa Theologiæ*, &c.

LEZIN (St.) *Licinius*, bishop of Angers, in 586. He died Nov. 1, 605.

LIANCOURT (Jane de Schomberg, duchess of) a celebrated and virtuous lady in the 17th century, daughter of Henry de Schomberg, duke, peer, and marechal of France, married at 20, to Roger du Plessis, duke de Liancourt, to whom M. Arnauld wrote two *Letters*, which made much noise, and occasioned the expulsion of that eminent doctor. She lived in the most exemplary union with her husband till her death, June 14, 1674, which event he survived but two months. This lady left some excellent *Maxims* for the Christian education of children of high rank, which she wrote for her granddaughter, the princess de Marsillac; and they were printed 1698, 12mo. by order of M. Boileau, canon of St. Honoré, at Paris, under the title of *Réglement donné par une Dame de haute qualité, à Mademoiselle sa petite-Fille, pour sa conduite et pour celle de sa Maison.*

LIBANIUS, a famous Greek rhetorician, and *Sophist*, i. e. professor of rhetoric, in the 4th century, born at Antioch. Julian *the Apostate* had a great friendship for him, and offered him the dignity of *Præfectus Pretorio*, but Libanius refused it, thinking the title of *Sophist* much more honourable. He taught rhetoric at Constantinople during several years, and at Antioch the last 35 years of his life. Libanius survived Julian *the Apostate*. Some of his *Letters* remain, which are esteemed, and some *Harangues*, in Greek, by which he acquired great reputation; but his style is too affected, and obscure. He was a Pagan. St. Basil and St. John Chrysostom had been his disciples about 360. The edition of Libanius in most request, is that of *Paris*, 1606, and 1627, 2 vol. fol. His Letters were reprinted at *Amsterdam*, 1738, fol. Greek and Latin, by the care of John Christopher Wolf. Antonio Bongiovanni published seventeen of this orator's *Speeches*, in Greek and Latin, taken from St. Mark's library at Venice, with Notes, *Venice*, 1755, fol.

LIBERATUS (St.) abbot of the monastery of Capsia in Africa. He suffered martyrdom for the Orthodox faith, July 2, 483, during the persecution under Hunneric.

LIBERATUS, a celebrated deacon of the church at Carthage, in the 6th century, one of the most zealous defenders of *the Three Chapters*, who was sent to Rome, with two bishops, by the council of Carthage, held in 535, and employed in many other important affairs. He left a book, entitled, *Breviarium de Causa Nestorii et Eutychetis*, which was published by Pere Garnier, 1675, 8vo.

LIBERGE (Martin) doctor of law, and sheriff of Poitiers, who died 1599, leaving some treatises on law, and *an Account of the Siege of Poitiers*, at which he was present, 1621, 12mo.

LIBERIUS, a Roman, who succeeded pope Julius I. May 24, 352. When the emperor Constantius pressed him to sign the condemnation of St. Athanasius, he resisted at first with heroic firmness, and was banished in consequence thereof to Berea in Thrace, 355: but growing weary at length of his exile, and finding that the Arians had placed Felix in the papal chair, he was so weak as to subscribe to the sentence above mentioned, and to a *Form of Faith*, which the Arians had drawn up in a very artful manner at Tirmium, and the year following, 358, returned to Rome. The people, who had wished for him during his banishment, hearing what had passed, gave him a very ill reception; upon which Liberius became immediately sensible of his fault, testified a deep repentance for it, and zealously defended the Orthodox

thodox faith. He rejected the *Confession of Faith*, drawn up at the council of Rimini, 359, and wrote to St. Athanasius, in order to their reconciliation. He died September 24, 366. Although his weakness in signing the *Form of Sirmium*, cannot be defended, yet he recovered so gloriously from the fall, that the church has ever venerated his memory, and the Greek and Latin Fathers have mentioned him with honour since his death. His *Letters* may be found in Coustant's *Epist. Rom. Pont.* fol.

LIBERTINES, v. QUINTIN.

LIBITINA, goddess of funerals among the heathens, supposed by some to have been the same with Proserpine. She had a temple at Rome, in which all things necessary for funerals were kept; and the persons, whose office it was to sell, or let out what was wanting, on such occasions, were called *Libitinarii*.

LIBO, an excellent architect of Elis, who built the famous temple of Jupiter, near Pisa in Greece, in the neighbourhood of which, the Olympic games were celebrated. He lived about 460, A.C.

LIBOIRE (St.) bishop of Mans, at the beginning of the 5th century.

LICETI, or LICETO, *Liceus* (Fortunius) an eminent physician, born at Rappolo in the republic of Genoa, October 3, 1577, before his mother was seven months advanced in her pregnancy. His father, whose name was Joseph, a skilful physician, author of the work entitled, *Nobilta de principali membri dell' uomo*, 1599, 8vo. put him into a box with cotton, and nursed him so carefully, that he became quite healthy; and from thence was named *Fortunio*. Liceti after finishing his studies at Bologna, taught philosophy at Pisa, and gained so much reputation there, as to be invited to Padua, where he was professor of philosophy, and afterwards of physic, and died 1656, aged 77. He has left a great number of treatises, the principal among which are, *De Monstrio*, Amsterdam, 1665, 4to.; *De novis astris et cometis*, Venice, 1622, 4to.; *De ortu spontaneo viventium*, Vicentiæ, 1618, fol.; *De animorum rationalium immortalitate*, Patavii, 1629, fol.; *De fulminum Naturâ*, 4to.; *De ortu animæ humanæ*, Genevæ, 1619, 4to.; *De Commetarum attributis*, 4to.; *De his qui vivunt sine Alimentis*, fol.; *Mundi et hominis Analogia*, 4to.; *De annulis antiquis*, 4to.; *Hydrologia, sive de Maris tranquillitate, et ortu fluminum*, Urini, 1655, 4to.; *De Lucernis antiquis*, Urini, 1653, fol. &c. In this last treatise he maintains that the ancients had sepulchral lamps that never went out, and mentions the tomb of Cicero's daughter as an instance, which was discovered during the pontificate of Paul III. and had, he says, a lamp in it, which went out immediately, but must have burnt during 1600 years. Liceti endeavours to prove his opinion by other examples of the same kind; but it has been clearly refuted by Octavio Ferari, an eminent professor of ethics at Padua, in his dissertation *de Veterum Lucernis sepulcralibus*, which he published in 1685, 4to. in his Book *de Re vestiaria*. Ferari there proves that what are called *everlasting lamps*, and were supposed to contain *inextinguishable oil*, are only *Phosphorus*, which kindles for a short time after being exposed to the air.

LICINIA, a famous Vestal, who was put to death with Emilia and Marcia, two other Vestals, for their licentiousness, about 112, A.C.

LICINIUS (C.) tribune of the people, descended from one of the most considerable Plebeian families in Rome, and chosen general of the cavalry, 365, A.C. by the dictator Manlius Capitolinus, being the first Plebeian, who had been honoured with that office. He was surnamed *Stolo*, that is, *an unprofitable Sucker*, on account of a law which he had published while tribune with *Sextius*, forbidding any Roman citizen to possess more than 500 acres of land, under pretence that those who had more would be unable to pluck up the unprofitable suckers, (*Stolones*,) which grew at the roots of the trees, and to cultivate their land with proper care. These two tribunes also ordered, *That the Interest paid by debtors should be deducted from the principal of the debt, and the surplus cleared in three years*, and finally, *that in all future elections of consuls, one of them should be of a Plebeian family*. In consequence of which last law, they both became consuls; Sextius 362, A.C. and Licinius two years after, and were the two first Plebeians who held that office. Licinius *Stolo* introduced

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thodox faith. He rejected the *Confession of Faith*, drawn up at the council of Rimini, 359, and wrote to St. Athanasius, in order to their reconciliation. He died September 24, 366. Although his weakness in signing the *Form of Sirmium*, cannot be defended, yet he recovered so gloriously from the fall, that the church has ever venerated his memory, and the Greek and Latin Fathers have mentioned him with honour since his death. His *Letters* may be found in Coustant's *Epist. Rom. Pont.* fol.

LIBERTINES, v. QUINTIN.

LIBITINA, goddess of funerals among the heathens, supposed by some to have been the same with Proserpine. She had a temple at Rome, in which all things necessary for funerals were kept; and the persons, whose office it was to sell, or let out what was wanting, on such occasions, were called *Libitinarii*.

LIBO, an excellent architect of Elis, who built the famous temple of Jupiter, near Pisa in Greece, in the neighbourhood of which, the Olympic games were celebrated. He lived about 460, A.C.

LIBOIRE (St.) bishop of Mans, at the beginning of the 5th century.

LICETI, or LICETO, *Licetus* (Fortunius) an eminent physician, born at Rappolo in the republic of Genoa, October 3, 1577, before his mother was seven months advanced in her pregnancy. His father, whose name was Joseph, a skilful physician, author of the work entitled, *Nobilta de principali membri dell' uomo*, 1599, 8vo. put him into a box with cotton, and nursed him so carefully, that he became quite healthy; and from thence was named *Fortunio*. Liceti after finishing his studies at Bologna, taught philosophy at Pisa, and gained so much reputation there, as to be invited to Padua, where he was professor of philosophy, and afterwards of physic, and died 1656, aged 77. He has left a great number of treatises, the principal among which are, *De Monstrio*, Amsterdam, 1665, 4to.; *De novis astris et cometis*, Venice, 1622, 4to.; *De ortu spontaneo viventium*, Vicentiæ, 1618, fol.; *De animorum rationalium immortalitate*, Patavii, 1629, fol.; *De fulminum Naturâ*, 4to.; *De ortu animæ humanæ*, Genevæ, 1619, 4to.; *De Commetarum attributis*, 4to.; *De his qui vivunt sine Alimentis*, fol.; *Mundi et hominis Analogia*, 4to.; *De annulis antiquis*, 4to.; *Hydrologia, sive de Maris tranquillitate, et ortu fluminum*, Urini, 1655, 4to.; *De Lucernis antiquis*, Urini, 1653, fol. &c. In this last treatise he maintains that the ancients had sepulchral lamps that never went out, and mentions the tomb of Cicero's daughter as an instance, which was discovered during the pontificate of Paul III. and had, he says, a lamp in it, which went out immediately, but must have burnt during 1600 years. Liceti endeavours to prove his opinion by other examples of the same kind; but it has been clearly refuted by Octavio Ferari, an eminent professor of ethics at Padua, in his dissertation *de Veterum Lucernis sepulcralibus*, which he published in 1685, 4to. in his Book *de Re vestiaria*. Ferari there proves that what are called *everlasting lamps*, and were supposed to contain *inextinguishable oil*, are only *Phosphorus*, which kindles for a short time after being exposed to the air.

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phical, and *Literary Dissertations*, which are much esteemed, and several other works.

LIEUTARD (James) son of an armourer of Arles, who died 1733, at Paris. He had been admitted a member of the academy of sciences as astronomer, and published *Les Connoissances des tems*, from 1703, to 1729.

LIGARIUS (Quintus) lieutenant general to Caius Considius, proconsul of Africa, and so much beloved by the Africans, that they petitioned to have him for their proconsul when Considius was recalled. This request was granted, and Ligarius continued to endear himself to the people during his government. They wished him to be at their head, when they took up arms at the beginning of the civil war between Cæsar and Pompey, but he chose rather to return to Rome. Ligarius joined Pompey's party, and was in Africa, when Scipio, and the other chiefs who had renewed the war, were defeated; Cæsar however granted him his life, but prohibited his return to Rome. This obliged him to keep himself concealed out of Italy; and while his brothers, his friends, and particularly Cicero, were employing every method to obtain permission for his return, Tubero appeared in form as his accuser. It was on this occasion, that Cicero made that beautiful *Oration*, which is justly considered as a master-piece, and by which Cæsar was prevailed upon to pardon Ligarius, though he had not before intended to do so. Tubero was so chagrined at the loss of this cause, that he renounced the bar; and Ligarius made a very ungrateful return to Cæsar's clemency and generosity, for he joined afterwards in the conspiracy of Brutus and Cassius.

LIGER (Lewis) born January 1658, at Auxerre, and died November 6, 1717, at Guerchi, near Auxerre. He left a great number of works on agriculture and gardening, the following are the principal; *L'Œconomie générale de la Champagne, ou Nouvelle Maison Rustique*, the best edition is 1762, 2 vol. 4to.; *Le Nouveau Jardinier, et Cuisinier François*, 2 vol. 12mo; *Dictionnaire générale des termes propres à l'Agriculture*, 12mo.; *La culture parfaite des Jardins fruitiers et potagers*, 12mo.; *Traité facile pour apprendre à élever des Figures*, 12mo.; This is a supplement to the preceding. *Le nouv. Théatré d'Agriculture, et ménage des Champs, avec un Traité de la peche et de la chasse*, 4to.; *Le Jardinier fleuriste et historiographe*, 2 vol. 12mo; *Moiens faciles pour rétablir en peu de tems, l'abondance de toutes sortes de grains et de fruits dans le Roiaums*, 12mo.; *Dictionaire pratique du bon ménager de Champagne, et de Ville*, 4to; *Les amusements de la Campagne, ou Nouvelles ruses innocentes, qui enseignent la maniere de prendre aux pieges toutes sortes d'Oiseaux et de bêtes à quatre piés*, 2 vol. 12mo. &c. *Le Voïageur fidele, ou le Guide des Etrangers dans la Ville de Paris*, 12mo. is also attributed to him. These works are all extremely superficial, and show the writer to have been a well meaning man, but very far from a first rate author, for he repeats the same things a hundred times over in different books.

LIGHTFOOT (John) an English divine, one of the most distinguished men of his age, for his knowledge of Hebrew, the Talmud, and Rabbinical learning, born March 29, 1602, at Stoke in Staffordshire. After having finished his studies in Cambridge, he settled at Norton, where he was appointed chaplain to Sir Rowland Cotton, knight, who persuaded him to study Hebrew, and in 1628, married a lady, who was the widow of George Copwood, and daughter of a gentleman named Robert Compton. Dr. Lightfoot was afterwards minister of St. Bartholomew's in London, and chosen to be one of the assembly of divines appointed to reform England, during the civil wars, and had the living of Mundon in Hertfordshire, 1643. He took his doctor's degree, 1652, was vicechancellor of the university of Cambridge 1655, and died at Ely, where he was a prebendary, December 6, 1675, aged 73. In his writings on the New Testament, which are numerous, he explains the gospel by the rites and customs which prevailed among the Jews in our Saviour's time. The best edition of them is *Utrecht*, 1699, 3 vol. fol. published by John Leusden. All Dr. Lightfoot's works are very curious, and valuable; the principal are, *Horæ Hebraicæ et Talmudicæ in Geographiam Terræ Sanctæ*; *A Harmony of the Old Testament*; *Commentaries* on part of the New Testament;

ment; *Observations* on almost all the Sacred Books. Some posthumous works of this author, in English, were published at London, 1700, 8vo.

LIGNAC (Anthony le Large de) was sometime among the Jesuits, and afterwards among the Fathers of the Oratory, and going to Rome, was very kindly received by pope Benedict XIV. and cardinal Passionei, who valued his writings. He died 1762. To prove the dogma of transubstantiation against M. Boullier, he published a Book, entitled, *Possibilité de la présence corporelle de l'homme en plusieurs lieux*, 1764, 12mo. He also published, *Le Témoignage du sens intime*, 1760, 3 vol. 12mo.; *Elémens de Métaphisique*, 1753, 12mo.; *Examen du Livre, de l'Esprit*, 1759, 2 vol. 12mo.; *Mémoirs sur les Araignées aquatiques*, 1748, 12mo; *Lettres à un Americain sur le Systême de M. de Buffon*, 12 parts, 12mo.; *Voie de prescription contre la Bulle Unigenitus*, 1743, 12mo.

LIGNIVILLE (Philip Emanuel count de) born 1611, at Houécourt. He was a captain under the unfortunate Charles IV. duke of Lorrain, at the time that the Spaniards, for whose service he had led on his forces, growing suspicious of his fidelity, imprisoned him; and duke Francis who commanded the troops during his brother's confinement, never admitted the count to any share in his favour, though he confided in him as a commander. It was the count de Ligniville who conducted the Lorrain forces into France, by a forced march of three days and three nights, through the midst of the enemy, when duke Francis quitted the Spaniards to join with France. He had also the honour of directing the famous duke of Lorrain, Charles V. in his military exploits, particularly at the battle of Raab, 1664, where he commanded the Lorrain troops, and died at his return to Vienna, October 26, 1664, in consequence of being cut for the stone, leaving no family, nor any fortune, having sacrificed all to the service of his masters.

LILIENTHAL (Michael) a learned and indefatigable German writer, born 1686, at Liebstat in Prussia, who, after travelling for some time, settled at Koenigsberg, where he was pastor and professor till his death in 1750. His works are, *Selecta Historica et Litteraria*, 2 vol.; *De Macchiavellismo Litterario, sive de perversis quorumdam in Republica Litterariâ inclarescendi artibus*; *Annotationes in Struvii introductionem in notitiam rei Litterariæ*; *Acta Borussica Ecclesiastica civilia*; *Litteraria*, 3 vol.; several good academical *Dissertations*, and a great number of *Sermons*, and other works in German. He was member of the academy of sciences at Berlin, and honorary professor of the academy at Petersburg.

LILLY (William) a famous English astrologer, author of *Merlinus Anglicus Junior*, in English, *London*, 1655, 4to. and several other works. He died 1681. He must be distinguished from William Lilly, a native of Oldham in Hampshire, who after visiting Italy, and the Holy Land, taught grammar, rhetoric, and poetry, at London, and was the first master of St. Paul's school, founded by dean Colet, who died 1522. He left some *Poems*, and a Latin grammar, *Oxford*, 1673, 8vo.

LIMBORCH (Philip) an eminent remonstrant divine, born June 19, 1633, at Amsterdam, of a respectable family. He was minister at Gonda, 1657, at Amsterdam, 1667, and appointed to the divinity chair in that city the same year, which he filled with the highest reputation, till he died, at the age of 79, April 30, 1712. He had been married twice, and left several works much esteemed by the Protestants. *Amica Collatio de veritate Relig. Christ. cum erudito Judæo, (Orobio)* Goudæ, 1687, 4to.; *A Complete Body of Divinity*, according to the opinions and doctrines of the Remonstrants, *Amsterdam*, 1715, fol.; *a History of the Inquisition*, Amsterdam, 1692, fol. a work much valued; *A Dialogue on Religious toleration*, in Flemish; *A Commentary on the Acts of the Apostles, and on the Epistles to the Romans and Hebrews*, 1711, fol. not esteemed, &c. Limborch also published most of the editions of the celebrated Episcopius, who was his great uncle on the mother's side, and whose papers he inherited.

LIMIERS (Henry Philip de) a doctor of law, in the 18th century, author of *L'Histoire du Regne de Louis XIV.* 1718, 12 vol. in 12mo. not esteemed; *Annales de l'Histoire de la Monarchie Françoise*, 1721, fol. This work is still less valued than the other. *Abregé*

Chronologique de l'Histoire de Louis XIII. et Louis XIV. intended for a supplement to Mezeray, &c. 2 or 3 vol. 12mo.; *Mémoires du Regne de Catherine Imperatrice de Russie*; *Histoire de Charles XII. Roi de Suede*, 6 vol. 12mo; a French translation of *Plautus*, 10 vol. 12mo. not exact; a French translation of the Latin explanations given by Storch to the engraved stones, *Amsterdam*, 1724, fol. Limiers is on the whole a very indifferent author, and his works not worth reading.

LIMNÆUS (John) an eminent German lawyer, born January 9, 1592, at Jena, son of a mathematical teacher in that city. He attended Albert, margrave of Brandenburg into France, who made him his chamberlain, and his privy counsellor in 1639, which offices he held till his death in 1663. Limnæus left various works which are esteemed. The principal are, *Tractatus de Academiis*, 4to.; *Notitia Regni Galliæ*, 2 vol. 4to.; *De jure Imperii Romano-Germanici*, the best edition of which is that published at Strasburg, by Schilterus, 5 vol. 4to.; *Observationes in Bullam auream Caroli IV.* 1690, 4to; *Capitulationes Imperatorum, et Regum Romano-Germanicorum*, &c. The most complete edition is *Leipsic*, 1691, 4to. &c.

LIMOJON *de Saint Didier* (Ignatius Francis) co-seigneur de Venasque, and de Saint Didier, a celebrated provençal poet, born 1668, at Avignon, who was thrice crowned by the academy of the Floral Games, and gained the prize of the French academy in 1720, and 1721. His provençal poetry is much admired, but he has not succeeded equally well in his eight cantos of the poem, entitled, *Clovis*, nor in his other French verses. He died May 13, 1739, at Avignon. This gentleman wrote the *Voyage du Parnasse*, 12mo. against M. de la Mothe, and the other partisans of the moderns. He was nephew of Alexander-Touissain Limojon, de Saint Didier, gentleman to M. d'Avaux, while that minister was ambassador in Holland, who left, *Hist. des Negociations de Nimeque*, which is esteemed; *La Ville et la Republique de Venise*; and a third work entitled, *Triomphe Hermétique, ou la Pierre Philosophe le victorieuse*. This last is a curious book, though it contains but 153 pages.

LINACRE, or LINACER (Thomas) an Englishman, who took priest's orders, that he might hold a benefice, but without being the better Christian, for he was fonder of physic than divinity, and became physician in ordinary to Henry VII. and to his son Henry VIII. He died October 20, 1524, aged 64. He left a learned work, *De emendatâ Latini Sermonis structurâ*, Lipsiæ, 1545, 8vo.; *Galeni Methodus medendi*, 8vo.; Some more of Galen's works; *Rudimenta Grammatices*, 1533, 8vo. and other valuable works. Erasmus speaks very highly of this author, but attributes to him the same fault which he blames in Paulus Emilius, that of hurting his works by too much correcting, and polishing.

LINANT (N.) died December 11, 1749, aged 45. He was tutor to M. Hebert's son, master of the ceremonies to the ambassadors, and gained the poetical prize at the French academy three times. In 1746, he published his tragedy of *Alzaïde*, and in 1747, that of *Vanda, Reine de Pologne*, but they had small success. He also wrote *Odes*, and some *Epistles* in verse.

LINCK (Henry) an eminent lawyer of the 17th century, born at Misnia. He was professor of law at Altorf, and wrote a *Treatise on the Rights of Churches*.

LINDANUS (William) of Dort, inquisitor of the faith in Holland and Friesland. Philip II. king of Spain appointed him to the bishopric of Ruremond, which was newly founded in 1560. Lindanus was esteemed by pope Gregory XIII. and made bishop of Ghent, 1588, on the death of Cornelius Jansenius, but died himself three months after, November 4, the same year, aged 63, leaving a great number of very valuable works, the principal among which is entitled, *Panoplia Evangelica*. He also published, *Missæ Apostolicæ Sti. Petri*, Antwerp, 1589, 8vo. printed at Paris, 1591. His *Life* has been written by Haresius.

LINDENBRUCH (Frederic) in Latin *Lindenbrogius*, who died 1638. He left *Commentaries* on the Latin authors, and published, *Codex legum antiquarum Visigotorum, Longobardorum*, &c. Francfort, 1613, fol. much esteemed.

LINGELBACK (John) an excellent painter in the 17th century, born 1625, at Francfort, who travelled over France and

and Italy, and was much admired by the connoisseurs. He succeeded particularly in sea pieces, landscapes, fairs, and animals.

LINGENDES (Claudius de) born 1591, at Moulins. He entered among the Jesuits at Lyons, 1607, taught rhetoric and the belles lettres some time, and preached with universal applause during 36 years. Lingendes was rector of the college at Moulins, then provincial, and afterwards of the professed house of the Jesuits at Paris, where he died, April 12, 1660, aged 69. His principal work is three volumes of *Sermons*, 4to. or 8vo. which he composed in Latin, though he delivered them in French; some of them have been translated into French, from the original Latin, but not without help from the MS. copies, of several persons who had written down P. Lingendes' Sermons while he was preaching. His other works are, *Conseils pour la conduite de la vie*; *Votivum monumentum ab urbe Molinensi Delphino oblatum*, 4to.

LINGENDES (John de) related to the preceding, and a native of Moulins also; one of the most celebrated French poets, in the time of Henry IV. He died 1616. Some of his *Poems* are in Barbin's collection of French poets, 5 vol. 12mo or 6 small 12mo.

LINGENDES (John de) born at Moulins, of the same family with the preceding, distinguished himself by his preaching, was appointed bishop of Sarlat, 1642, and of Macon, 1650. He died 1665. He had been preceptor to the count de Moret, natural son of Henry IV. Preaching one day before all the court on the duties of royalty, he addressed the following words to Louis XIV: *Kings neither see, nor hear, but with the eyes, and ears of others, because they are too much abandoned to their pleasures: whence it follows, that all who approach them, being without exception, either flatterers, or slanderers, or wise for their own interest, they never know the truth, nor the real state of their affairs.*

LINIERE, or LIGNIERE (Francis Pajot de) a French poet, by whom we have several little witty, and ingenious pieces. He descended from a good family, was possessed of great vivacity, had a singular talent for free, easy poetry, and assisted Furetiere in the ingenious parody of the *Cid*, in which Chapelain is so roughly treated. Liniere was called *the Atheist of Senlis*, from his profaneness, and his debauched life. He one day drank the water from a holy water pot, because his mistress had dipped her finger in it, which Boileau says was the only act of piety he ever did in his life. The same poet, to whom he had frequent recourse in his distresses, also reproached him with having *no wit but against Heaven.* Liniere is said to have undertaken a criticism on the New Testament, but his death in 1704, at the age of 76, prevented his executing such an abominable project. Mad. Deshouliers endeavours in vain to clear him of impiety, by saying of him;

Quoiqu'il raille souvent des articles de foi,
Je crois qu'il est autant Catholique que moi.

He was certainly very profane, bitter, and satirical. Having made an ill natured song against the sieur de St. Michel, counsellor to the court of Aids, and being beaten in consequence, the following lines were written on the occasion:

Liniere homme execrable,
Est deja reprouve du Ciel:
La preuve en est, que S. Michel,
L'a battu comme un Diable.

Alluding to the representation of St. Michael with a devil under his feet.

LINNÆUS (Charles) a learned modern naturalist, professor of botany in the university of Upsal, whose method many persons disapprove. He was knight of the polar star, and a member of all the academies in Europe. He died January 10, 1778, aged 71. His works are, *Hortus Cliffortianus*, Amsterdam, 1737, fol.; *Systema Naturæ*, 8vo.; *Genera Plantarum*, 2 vol. 8vo.; *Flora Laponica*, 1737, 8vo.

LINUS (St.) succeeded St. Peter in the see of Rome about the year 67; governed the church wisely, and suffered martyrdom in 67. None of his works remain; but there are some under his name in the Library of the Fathers.

LINUS *of Chalcis*, son of Apollo and Terpsichore, or, according to some writers, of Mercury and Urania, and brother of Orpheus. Hercules was his

pupil, according to the fable, and learnt from him to play upon the lyre. It is said that Linus settled at Thebes, invented lyric poetry, and was slain by Hercules; but others relate that Apollo killed him there, because he had taught mankind to use cords instead of thread for musical instruments, which has no appearance of probability: but, however that may be, the invention of the lyre is ascribed to him. There are some verses in Stobœus under the name of Linus; but many persons think, with greater probability, that all this old poet's works are lost.

LION, v. DESLYONS.

LIONNE (Peter de) a celebrated captain in the 14th century, descended from one of the most ancient families in Dauphiny, who rendered essential services to the French kings, in their wars against the English. He died 1339. Hugh de Lionne, one of his descendants, obtained cardinal Mazarine's friendship and confidence; distinguished himself by embassies to Rome, Madrid, and Francfort; became minister of state, and was entrusted with the most important affairs. He died September 1, 1671, at Paris, aged 60. His *Negociations* have been printed at Francfort, 4to. and his *Memoirs* in a collection of pieces published 1668, 12mo. Arthur de Lionne, one of his sons, was bishop of Rosalie, and apostolical vicar in China. He died August 12, 1713, at Paris, aged 58.

LIPMAN, a German rabbi of the 14th century, who wrote a treatise against the Christian religion, in Hebrew, 1399. It is entitled, *Nitsuchon*, i. e. *Victory*; but nothing can be less victorious for the Jews than this contemptible work. Theodoric Hakspan published it at Nuremburg, 1644, 4to. and an abridgement of it in rabbinical verse, by Lipman, may be found in Wagenseil.

LIPPENIUS (Martin) a laborious German writer, a Lutheran. He died 1692, aged 62. His chief work is *a Library*, or *Catalogue*, of subjects, with the names and works of the authors who have treated of them. It is in 6 vol. fol. Latin, very incorrect; two volumes for divinity, one for law, one for physic, two for philosophy; *a treatise on Gifts*, 1670, 4to. &c.

LIPPI (Lorenzo) an Italian painter of Florence, author of a celebrated burlesque poem, entitled, *Malmantile racquistato*, printed at Florence, 1688, 4to. under the name of Perlone Zipoli, which is the anagram of Lorenzo Lippi, with learned notes by Paul Minucci, who conceals himself under the name of Puccio Lamini. This poem, which is much admired in Italy, being grown extremely scarce, was reprinted at *Florence* 1731, with very curious *Notes* by the learned Antonio Maria Salvini, and Sign. Biscioni; and, since, at *Paris*, 1768, 12mo. Lippi died 1664. He must be distinguished from Philip Lippi, another Florentine painter, who died 1488, leaving a son of the same name, a painter also, who died in 1505, aged 45.

LIPPOMANI (Jerome) a noble Venetian, employed successively in embassies to Turin, Dresden, Naples, Poland, and Constantinople, in all which he succeeded; but being nevertheless accused of having sold the secrets of the republic to the princes he treated with, he was arrested at Constantinople, in order to be carried to Venice. Finding means one day to deceive his guards, he threw himself into the sea, in hopes to escape by swimming, but was retaken by sailors, and died two hours after, in 1591.

LIPPOMANI (Lewis) a Venetian, who distinguished himself much at the council of Trent, where he strongly opposed the plurality of benefices, and was one of the three presidents of that council under pope Julius III. Paul IV. sent him into Poland, as nuncio, 1556, and afterwards appointed him his secretary. The innocency of Lippomani's life gained him no less esteem than his doctrine; he was bishop of Mondonedo, then of Verona, and afterwards of Bergamo, and acquitted himself honourably in various nunciatures. He died 1559. His works are, A Compilation of *Lives of the Saints*, in 8 vol. but little valued. *Catena in Genesim, in Exodum et in aliquot Psalmos*, 3 vol. fol.; and others.

LIPSIUS (Justus) born October 18, 1547, at Isch, a small village near Brussels. His great uncle, Martin Lipsius, was the friend of Erasmus, and author of several works. Justus Lipsius was secretary to cardinal de Granville, travelled into Italy and Germany,

many, taught history afterwards at Jena, then at Leyden. In this city he outwardly professed Calvinism; but, having published a political work, 1589, in which he maintains that no mercy ought to be shewn to those who are not of the national religion, he found himself so violently attacked on the subject, that he quitted Leyden, under pretence of going to the waters of Spa; and, retiring to Louvain, taught the belles lettres. His reputation soon became so great there, that the archduke Albert, and his wife the infanta Isabella, were desirous to hear him, and carried all the court with them. He now embraced the Catholic religion openly, and published some books, in which he discovers great devotion towards the holy Virgin. Lipsius, Scaliger, and Casaubon, were called the *triumvirs* of the literary republic. Lipsius died at Louvain, March 23, 1606, aged 58. He was married, but left no children. He had consecrated a silver pen to our lady of Halle, and bequeathed to her, by will, his furred gown. His works were printed 1637, 6 vol. fol.: the principal and most esteemed among them are, his *Commentaries on Tacitus*, his *Electa*, his *Saturnalia*, his Orations *on the Concord*, and *on the Death of the Duke of Saxony*, his *treatise on the Roman Militia*, and his various *Lectures*. His style is bad; he jumps and leaps, is full of points and ellipses: in short, his works are calculated to spoil the taste of a young person, if we except those which he wrote in his youth; for Justus Lipsius, to his great discredit, changed from a good taste in writing to a bad one. Aubert le Mire has written his life, *Antwerp*, 1609, 8vo. and prefixed to his works.

LIRON (Dom. John) an ingenious Benedictine, of the congregation de St Maur, who wrote *La Bibliotheque des Auteurs Chartrains*, and *Les Singularités Historiques et Litterairés*, printed at Paris, in 4 vol. 12mo. This work is esteemed. Dom. Liron died about the middle of the 18th century.

LISIEUX (Zachariah de) a learned capuchin in the 17th century, author of three satirical pieces in the style of Petronius, entitled, *Genius seculi*; *Somnia sapientis*; and *Gyges Gallus*, 12mo. He died 1661, aged 79. In his *Relation du Pays de Jansenie*, Paris, 1660, 8vo. he has taken the name of Lewis Fontaines.

LISLE (Claudius de) historiographer and censor royal, born Nov. 5, 1644, at Vaucouleurs, son of a physician. He gave private lectures on history and geography at Paris, and had not only the principal lords of the court among his pupils, but M. the duke of Orleans, afterwards regent of France, who always retained a particular value for him, and gave him frequent proofs of his esteem. Claudius de Lisle died at Paris, May 2, 1720, aged 76, leaving four sons and a daughter. His works are, *Relation historique du Roïaume de Siam*, 1684, 12mo.; *an Abridgement of the Universal History*, 1731, 7 vol. 12mo; and a kind of Genealogical and Historical *Atlas*.

LISLE (William de) son of the preceding, and the most learned geographer France has produced, born at Paris on the last day of February 1675. Great pains had been taken in his education, and he gloried, through life, in acknowledging himself indebted to his father's advice, instruction, and counsels, for his progress in geography. He was made first geographer to the king, censor royal, and member of the academy of sciences. He died January 25, 1726, aged 51, leaving many excellent *Maps*, which will immortalize his name, and several *Pieces* in the Memoirs of the Academy of Sciences. Mary Darbisse, his wife, who survived him, wishing to have his picture engraved (which has not been done) the celebrated Rousseau sent her the following lines to be put under it:

C'est lui qui le premier, sur la foi de Etoiles,
Mit un terme a la Terre et des bornes aux Mers;
Et lui seul a nos yeux sut lever tous les voiles.
Qui nous cachoient encore l'ordre de l'Univers.

v. DELISLE.

LISOLA (Francis, baron de) born born 1613, at Salins. He became famous by his embassies; entered the emperor's service 1539, and was much attached to the house of Austria through life, to which he did essential service, both by his negociations and writings. Baron de Lisola was employed in all the most celebrated treaties, and died 1677, a short time before the conferences at Nimeguen. His

His principal work is entitled, *Bouclier d'Etat et de Justice*, in which he undertakes to refute the claims of France to several states of the Spanish monarchy. The house of Austria was much pleased with this book, and France as much displeased. M. Verjus, one of the plenipotentiaries at the treaty of Riswick, 1697, wrote against baron de Lisola in a very ingenious, but very sharp style; and the latter replied by a satirical piece, entitled, *La Sauce au Verjus* (Verjuice sauce) in allusion to his adversary's name. He also left a Collection of *Letters and Memoirs*, 12mo.

LISTER (Martin) an eminent English physician, and skilful naturalist, son of Martin Lister, physician to Charles I. He practised with great credit at York and London, and was appointed physician in ordinary to queen Anne, under whose reign he died. His principal works are, an edition of Apicius *de Opsoniis et condimentis*, 1709, 8vo. with remarks; *Exercitationes et Descriptiones Thermarum ac fontium Angliæ*, 12mo.; *Tractatus de Araneis et de Cochleis Angliæ*; *accedit Tractatus de Lapidibus ejusdem insulæ ad Cochlearum quandam imaginem figuralis*, 1678, 4to.; *De morbis chronicis Dissertatio*; *Exercitatio anatomica de Cochleis, maxime terrestribus et limacibus*, 1678, 4to.; *Historiæ Conchyliorum Libri quatuor cum appendice*, 1685 to 1693, 5 tom. in 1 vol. fol. They are only pictures, at the bottom of which is the name of the shell they represent There are 1057 plates, several on the same leaf. A new edition was published at Oxford, 1770, fol. with *Tables* by William Huddesfort. *Exercitatio Anatomica de Buccinis fluvialibus et marinis, cum exercitatione de variolis*, 1695, 8vo.; *Iter Parisiense*, 8vo. in English; this is curious and entertaining; &c.

LISZINSKI (Casimer) a Polish gentleman, accused of atheism by the bishop of Posnania, at the diet of Grodno. Some papers were found at his house in which he asserted, among other propositions, that God was not the creator of God, but that Man was the creator of a God, which he had formed from nothing. Liszinski, being arrested, pleaded that he had only written these absurdities with an intention to refute them; but he pleaded in vain, and was burnt, 1689.

LITOLPHI-MARONI (Henry) bishop of Bazas, of the same family with the marquis de Suzzara Litolphi-Maroni, originally of Manhia. His father went into France in the reign of Henry III. to whom he carried a company of soldiers from the duke of Manhia, and was appointed groom in ordinary to the little stable, then maître d'hotel in ordinary to Henry IV. and first maître d'hotel to the dauphin, who was afterwards Louis XIII. His son, Henry Litolphi-Maroni, of whom we are now speaking, was born at Gauville, a league from Evreux. He was appointed king's almoner, and displayed so many virtues during his residence at court, that Louis XIII. made him bishop of Bazas, without being solicited by any one. M. Litolphi was much attached to Mess. of Port Royal, and chose M. Singlin for his director. He founded a school at Bazas, and composed an *Ordonnance*, to show the advantages of such an establishment, which was printed 1646, 4to. by Vitré, and, since, with the translation of St. John Chrysostom's book *on the Priesthood*. M. Litolphi reformed his abbey of St. Nicholas, in the diocese of Laon; distinguished himself in the assembly of the French clergy, who condemned the maxims of the relaxed casuists; and edified the public, both by his preaching and his virtues. He died May 22, 1645, at Toulouse, whither he went to attend an assembly of the clergy, which was going to be held. M. Godeau, bishop of Vence, spoke his funeral oration at the Augustines; it has been printed by Vitré, 1646.

LITTLE (William) a celebrated English historian of the 12th century, born 1136, at Bridlington, a sea-port town in Yorkshire, and surnamed William of Newburgh, *Gulielmus Neubrigensis*, or *de Novo Burgo*, from the college at which he resided. He was a regular canon of St. Augustine, and died about 1208, or 1220. The most esteemed among his works is his *History of England*, in 5 books. There is a good edition of it, *Paris*, 1610, 8vo. but the best was published by Mr. Hearne at *Oxford*, 1719, 3 vol. 8vo. with three *Homilies*, attributed to William Little, and *Notes* by several learned men. This *History* begins in 1066, when William *the Bastard* conquered England,

England, and comes down to 1197. Little was then 62.

LITTLETON (Adam) a learned philologist, celebrated for his knowledge of polite literature, descended from an ancient family of Shropshire, where he was curate in 1664. He became chaplain in ordinary to the king, canon, and afterwards sub-dean, of Westminster. He died June 30, 1694, at Chelsea. His principal work is, *a Latin and English Dictionary*, 1685, 4to. which is much esteemed, and used in England. He also left a volume of *Sermons*, fol.; *Expositions of the Lord's Prayer, the Creed, and the Ten Commandments*, in English; a translation of Selden's *Janus Anglorum*; a Latin dissertation *de Juramento Medicorum*, 1693, 4to. &c. Littleton was so well acquainted with the learned languages, the belles lettres, and sciences, that his countrymen called him *the great dictator of learning*.

LITTLETON (Thomas) appointed serjeant at law, and steward of the marshalsea by Henry VI. knight of the Bath, and judge of the common pleas by Edward IV. He died 1482, in a very advanced age, leaving three sons. In 1475, he had collected the ancient English customs, printed under the title of *Littleton's Tenures*, 1604, 8vo. from which David Howard took the plan of his book *des Anciennes Loix des François, conservées dans les Coutumes Angloises*, Rouen, 1766, 2 vol. 4to. followed by 4 others in 1776, 4to.

LITTRE (Alexis) born 1658, at Cordes in Albigeois. He became celebrated at Paris for his anatomical knowledge; was chosen a member of the academy of sciences 1699; and physician to the Châtelet soon after. Littre had no talents for speaking, but was a man of great learning, precision, and accuracy. Many of his observations are in the Memoirs of the Academy. He died of an apoplexy 1725.

LIVIA (Drusilla) daughter of Livius Drusus Calidianus, and married to Tiberius Claudius Nero, by whom she had the emperor Tiberius, and Drusus, surnamed *Germanicus*. Augustus having divorced his wife Scribonia, took Livia from Tiberius Nero, and married her, though she was pregnant; he had no children by her, but adopted those which she had by her first husband. Livia contrived by policy, and complaisance, to preserve the rank to which her beauty had raised her, and had always the greatest ascendancy over Augustus, turning him as she pleased. She died in the year 29, aged 86. Livia was suspected of having poisoned Marcellus, her husband's nephew, Lucius and Caius, sons of Agrippa, and even Augustus, that Tiberius might reign, but he repaid her with the blackest ingratitude.

LIVINEIUS, or LIVINEUS (John) a native of Dendermond, but whose family was originally of Ghent. The learned Levinus Torrentius, bishop of Antwerp, his mother's brother, educated him; and, upon his going to Rome, he was employed by the cardinals Sirlet and Carraffa to translate and publish the works of the Greek fathers. He died at Antwerp, where he was canon and *theologal*, 1599, aged 50. It was Livinius who caused Plantin's Greek Bible to be printed.

LIVIUS ANDRONICUS. v. ANDRONICUS.

LIVONIERE (Claude Poquet de) born 1652, at Angers. He entered the military service after finishing his studies; but his taste for learning soon induced him to resume them. Being admitted advocate, he distinguished himself very much for some time at the bar in Paris, till a regard for his native place led him to return afterwards to Angers, where he was counsellor, and had a law professorship, which he resigned to his son in 1720, and died, 1726, at Paris, where he went to attend a law-suit, in which he was successful. Livoniere published a good collection of *Commentaries on the Customs of Angers*, Paris, 1725, 2 vol. fol.; *Tr. des Fiefs*, 1729, 4to.; *Regles de Droit François*, 1768, 12mo. These are rather by his eldest son.

LIZET (Peter) first president of the parliament of Paris, a native of Clermont in Auvergne, who acquired great skill in law, and raised himself by his merit to the most honourable offices of the magistracy, being three years counsellor to the parliament, twelve years advocate-general, and twenty years first president. The Guises hated him, because he prevented their having the title of prince from the parliament.

ment. Being summoned to a privy council, in which cardinal de Lorrain presided, and being required to give his opinion, he replied boldly, *That he saw nobody there before whom it was his duty to deliver his opinion standing, and bare headed.* He did not, however, maintain this pretended firmness; for he meanly resigned his office in 1550, and threw himself at the cardinal's feet, disclosing his distress, and pleading for pity; on which occasion M. de Thou remarks that Lizet, *who at first acted like a man, shewed afterwards the weakness of a woman, in asking pardon of the cardinal.* Upon this step the king gave him the abbey of St. Victor to relieve his poverty; and, having taken priests orders, he retired thither, and there died, June 7, 1554, aged 72, leaving several controversial works, in 2 vol. from which it appears, that, however great his abilities were as a magistrate, he was a very indifferent divine. Beza has ridiculed this president's controversial writings in a very pleasant *macaronic* piece, entitled, *Magister Benedictus Passavantius.*

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LOAYSA (Garcias de) a celebrated Spanish Dominican, born at Talavera in Castille. He was first professor of divinity, and rector of the college at Palencia; then provincial of Spain, and afterwards general of the Dominicans in 1518. The emperor Charles V. chose him for his confessor, gave him the archbishopric of Osma, admitted him into his council, and appointed him president of that of the Indies. When the emperor's council were deliberating on what measures they should pursue respecting Francis I. king of France, who had been taken prisoner at the battle of Pavia, Loaysa declared himself of opinion, that he ought to be set at liberty, without any ransom, or any conditions whatever; and the event proved that they acted very wrong in rejecting this advice. Loaysa was made a cardinal 1530, then bishop of Siguença, and afterwards of Seville. He died April 21, 1646, at Madrid, leaving *Concilia Hispanica,* 1593, fol. v. GIRON.

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LOBINEAU (Guy Alexis) a Benedictine of the congregation de St. Maur, born

born 1666, at Rennes. He entered his order 1683, devoted his whole life to the study of history, and died in the abbey of St. Jagu, near St. Malo, June 3, 1727, aged 61, leaving several works, the principal among which is, a *History of Bretany*, in 2 vol. fol; only the second, containing the titles, is valued. The abbé Vertot, and the abbé Claudius Moulinet, sieur des Thuilleries, have violently attacked that part of this history which relates to the *Mouvance* of Bretany. Dom. Lobineau also translated *a History of the two Conquests of Spain by the Moors*, &c. from the Spanish of Miquel de Luna. It is but a kind of romance. He finished and published the *History of the City of Paris*, 5 vol. fol. which Dom. Felibien had begun, and made a considerable progress in before his death. The last three volumes contain many curious and interesting pieces, and an excellent *Dissertation* is prefixed to the first vol. on the origin of the Hôtel de Ville, and the *Corps Municipal*, by M. le Roi, senior master and warden of the goldsmiths, and controller of the rents of the Hôtel de Ville. *Les Ruses de Guerre, de Polien*, 3 vol. 12mo. A satirical work, entitled, *Les Avantures de Pomponius, Chevalier Romain*, 12mo. has also been attributed to Dom. Lobineau, but he was not the author of it.

LOBKOWITS, v. CARAMUEL.

LOBO (Rodriguez Francis) a celebrated Portuguese poet of Leira, who lived about 1610, author of a *Heroic Poem*, some *Eclogues*, and a piece entitled *Euphrosyne*, which is the favourite comedy of the Portuguese. His works were collected and printed 1721, fol. in their original language. He was drowned on his return from a country house to Lisbon in a skiff.

LOBO (Jerome) a famous Portuguese Jesuit, of Lisbon, who went to Ethiopia, staid a long time there, and, on his return, was chosen rector of the college at Coimbra, where he died January 29, 1678. He left an *Account of Abyssinia*, which is considered as accurate, and is both interesting and instructive. This work has been translated by the abbé Joachim le Grand, and printed at Paris, 1728, 4to.

LOCCENIUS (John) professor royal at Upsal about 1670. He translated *Leges West-Gothicæ*, into Latin, *Upsal*, fol. a scarce and valuable book; and also wrote *Notes* on some ancient authors.

LOCNERUS (Michael Frederick) a member of the academy of naturalists. He died 1720, aged 58, leaving *Papaver ex antiquitate erutum*, Norimbergæ, 1713, 4to.; *Heptas dissertationum ad Histor. Naturalem pertinentium*, 1717, 4to.; *Rariora Musæi Besleriani*, 1716, fol.

LOCKE (John) born 1632, at Wrington near Bristol. His father was a captain in the parliament army during the civil wars in the time of Charles I. He first acquired a taste for philosophy from the writings of Descartes; and, though he afterwards adopted opinions contrary to those of that great man, yet he always admired his order and perspicuity. In 1664, he went into Germany as secretary to sir William Swan, envoy from his Britannic Majesty to the elector of Brandenburg, and other princes of the empire; and also accompanied the earl and countess of Northumberland into France, 1668; and, on his return, settled in the house of his friend lord Ashly, with whom he had before resided, and undertook the education of his son. This nobleman being appointed lord chancellor of England 1672, made Locke secretary to the presentations, which place he held till the end of 1673, when his lordship resigned the seals. He was the same year made secretary to a commission of trade, which proved a lucrative post; but the commission being dissolved in 1674, and finding himself in danger of a consumption, he went to Montpellier the year following, and staid a considerable time there. From thence he went to Paris, and afterwards to Holland, during which time he was accused in England of having written some small tracts against the government, printed in Holland; on which occasion he lost his place of student in Christ-church, Oxford: nor was it restored to him, notwithstanding it afterwards appeared that he did not write those tracts. Mr. Locke was afterwards involved in the duke of Monmouth's conspiracy, though he had never had the least connection with that prince; and James II. ordered his ambassadors to demand him of the states-general, with 83 persons more. This obliged Locke to conceal himself

ment. Being summoned to a privy council, in which cardinal de Lorrain presided, and being required to give his opinion, he replied boldly, *That he saw nobody there before whom it was his duty to deliver his opinion standing, and bare headed.* He did not, however, maintain this pretended firmness; for he meanly resigned his office in 1550, and threw himself at the cardinal's feet, disclosing his distress, and pleading for pity; on which occasion M. de Thou remarks that Lizet, *who at first acted like a man, shewed afterwards the weakness of a woman, in asking pardon of the cardinal.* Upon this step the king gave him the abbey of St. Victor to relieve his poverty; and, having taken priests orders, he retired thither, and there died, June 7, 1554, aged 72, leaving several controversial works, in 2 vol. from which it appears, that, however great his abilities were as a magistrate, he was a very indifferent divine. Beza has ridiculed this president's controversial writings in a very pleasant *macaronic* piece, entitled, *Magister Benedictus Passavantius.*

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LOBEL (Matthias) physician and botanist to king James I. He died 1616, in London, aged 78. He published a *History of Plants*, in Latin, *Antwerp*, 1576, fol.; *Adversaria simplicium medicamentorum*, Londini, 1605, fol.; *Icones stirpium*, 1581, 4to.; *Balsami explanatio*, Londini, 1598, 4to.; *Stirpium illustrationes*, Londini, 1655, 4to.

LOBINEAU (Guy Alexis) a Benedictine of the congregation de St. Maur, born

born 1666, at Rennes. He entered his order 1683, devoted his whole life to the study of history, and died in the abbey of St. Jagu, near St. Malo, June 3, 1727, aged 61, leaving several works, the principal among which is, a *History of Bretany*, in 2 vol. fol; only the second, containing the titles, is valued. The abbé Vertot, and the abbé Claudius Moulinet, sieur des Thuilleries, have violently attacked that part of this history which relates to the *Mouvance* of Bretany. Dom. Lobineau also translated *a History of the two Conquests of Spain by the Moors*, &c. from the Spanish of Miquel de Luna. It is but a kind of romance. He finished and published the *History of the City of Paris*, 5 vol. fol. which Dom. Felibien had begun, and made a considerable progress in before his death. The last three volumes contain many curious and interesting pieces, and an excellent *Dissertation* is prefixed to the first vol. on the origin of the Hôtel de Ville, and the *Corps Municipal*, by M. le Roi, senior master and warden of the goldsmiths, and controller of the rents of the Hôtel de Ville. *Les Ruses de Guerre, de Polien*, 3 vol. 12mo. A satirical work, entitled, *Les Avantures de Pomponius, Chevalier Romain*, 12mo. has also been attributed to Dom. Lobineau, but he was not the author of it.

LOBKOWITS, v. CARAMUEL.

LOBO (Rodriguez Francis) a celebrated Portuguese poet of Leira, who lived about 1610, author of a *Heroic Poem*, some *Eclogues*, and a piece entitled *Euphrosyne*, which is the favourite comedy of the Portuguese. His works were collected and printed 1721, fol. in their original language. He was drowned on his return from a country house to Lisbon in a skiff.

LOBO (Jerome) a famous Portuguese Jesuit, of Lisbon, who went to Ethiopia, staid a long time there, and, on his return, was chosen rector of the college at Coimbra, where he died January 29, 1678. He left an *Account of Abyssinia*, which is considered as accurate, and is both interesting and instructive. This work has been translated by the abbé Joachim le Grand, and printed at Paris, 1728, 4to.

LOCCENIUS (John) professor royal at Upsal about 1670. He translated *Leges West-Gothicæ*, into Latin, *Upsal*, fol. a scarce and valuable book; and also wrote *Notes* on some ancient authors.

LOCNERUS (Michael Frederick) a member of the academy of naturalists. He died 1720, aged 58, leaving *Papaver ex antiquitate erutum*, Norimbergæ, 1713, 4to.; *Heptas dissertationum ad Histor. Naturalem pertinentium*, 1717, 4to.; *Rariora Musæi Besleriani*, 1716, fol.

LOCKE (John) born 1632, at Wrington near Bristol. His father was a captain in the parliament army during the civil wars in the time of Charles I. He first acquired a taste for philosophy from the writings of Descartes; and, though he afterwards adopted opinions contrary to those of that great man, yet he always admired his order and perspicuity. In 1664, he went into Germany as secretary to sir William Swan, envoy from his Britannic Majesty to the elector of Brandenburg, and other princes of the empire; and also accompanied the earl and countess of Northumberland into France, 1668; and, on his return, settled in the house of his friend lord Ashly, with whom he had before resided, and undertook the education of his son. This nobleman being appointed lord chancellor of England 1672, made Locke secretary to the presentations, which place he held till the end of 1673, when his lordship resigned the seals. He was the same year made secretary to a commission of trade, which proved a lucrative post; but the commission being dissolved in 1674, and finding himself in danger of a consumption, he went to Montpellier the year following, and staid a considerable time there. From thence he went to Paris, and afterwards to Holland, during which time he was accused in England of having written some small tracts against the government, printed in Holland; on which occasion he lost his place of student in Christ-church, Oxford: nor was it restored to him, notwithstanding it afterwards appeared that he did not write those tracts. Mr. Locke was afterwards involved in the duke of Monmouth's conspiracy, though he had never had the least connection with that prince; and James II. ordered his ambassadors to demand him of the states-general, with 83 persons more. This obliged Locke to conceal himself

himself during some months; but his innocency being proved, he appeared again in Holland, and returned to England, 1689, in the fleet which conveyed the princess of Orange. He was then made commissioner of appeals, which office brought him in about 200l. annually; and, in 1693, was appointed a commissioner of trade and plantations; a post worth 1000l. per ann. the duties of which he discharged with great credit till 1700, when he resigned it, finding it necessary to quit the air of London. Locke was among those who had the greatest share in persuading parliament, that there was no means to save the commerce of England, but by recoining the money at the public expence, without raisng its price. After resigning his commission, he went to reside at Oates, twenty-eight miles from London, with sir Francis Masham, who greatly loved and valued him, and in this retirement spent the rest of his life, devoting himself particularly to the study of Scripture, and there died 1704, aged 73. He left many works in English, 1714, 3 vol. fol. and 1748, 4 vol. 4to. which will immortalise his name; the principal are, *An Essay on Human Understanding*; the best English edition of which is 1700, fol.; it has been translated into French by M. Coste, under the author's inspection, 1729, 4to. Locke wrote it without having recourse to any other books which treated on the same subject. He retired into himself, and presented the public with the mirror in which he had beheld himself. This work, which is deeply metaphysical, contains some principles which would be of dangerous consequence if taken in the strict sense; as, for example, where he advances, that God, by his almighty power, could make matter think; which principle has been solidly refuted by several good philosophers. *A Treatise on Civil Government.* In this work he justly opposes arbitrary power. There is an indifferent French translation of it, 1724, 12mo. *Three Letters on Civil Toleration in Matters of Religion*; the first of which, translated by M. Leclerc, may be found in *Œuvres diverses de Locke*, 1710, 12mo. Some pieces *on Money and Commerce. Thoughts on Education.* This is an excellent work, and has also been translated into French, 1721, 12mo. A treatise entitled, *The Reasonableness of Christianity*; translated into French. Mr. Locke was accused of Socinianism, because he maintains, *that there is nothing in Revelation which contradicts any certain notion of reason*, &c. *and that neither Christ, nor his apostles, taught any other article of faith, than that Jesus Christ was the Messiah.* M. Coste has translated his defence, and added it to the translation of his *Reasonableness of Christianity*, 1715, 2 vol. 12mo. *Paraphrases on some of St. Paul's Epistles. Miscellaneous Works*, 1710, 2 vol. 12mo. All this author's writings discover great genius, skill in criticism, and philosophy, joined to an extensive knowledge of mankind, and of arts and manners. He used to say, *that there was more true philosophy included in a knowledge of the mechanic arts, than in all the systems, hypotheses, and speculations, of philosophers.*

LOCKMAN, a famous philosopher of Ethiopia, or Nubia, mentioned in the Koran, of whom the Arabians relate a thousand fables, and place him in the time of Solomon. What is said concerning Lockman so much resembles the circumstances commonly related of Esop's life, that some authors have supposed Lockman and Esop to have been the same person under different names. However that may be, we have a book of *Fables and Sentences*, which the Arabians attribute to Lockman; but it is supposed to be a modern book, compiled from the lectures and conversation of this ancient philosopher. If Lockman is not the same with Esop, it is difficult to determine whether the Orientals took the idea of fables from the Grecians, or the Grecians from the Orientals, though fables and apologues are according to the style of the latter. Epenius has printed them, in Arabic and Latin, with his *Arabic Grammar*, Leyden, 1636, 4to. and 1656, 4to. M. Galland has translated them into French, with those of Pilpay, *Paris*, 1714, 2 vol. 12mo. plates. A new vol. of Lockman's Fables was translated by M. de Cardonne in 1778.

LOCRES (Ferry de) curate of St. Nicholas at Arras, died 1614. He was extremely well acquainted with the Flemish history, and has given an account of the earls of St. Paul, *Douay*, 1613,

1613, 4to. *Cronicon Belgicum ab anno* 238, *ad annum* 1600, Atrebati, 1616, 4to. *Discours de la Noblesse, où il est Traité de la Piété, et de la Vertue, des Rois de France*, Arras, 1605, 8vo.

LOCUSTA, a woman celebrated for her art of poisoning; whom Nero was so afraid of losing, that he kept her always in his sight, enriched her, and gave her pupils. It was this Locusta who destroyed Britannicus.

LOEBER (Christian) a learned German divine, born 1683, at Orlamund, who was superintendant-general at Altenberg, where he died in 1747, leaving *an Abridgement of Divinity* in Latin, and many *Academical Dissertations*. His son, Gothelf Friedman Loeber, and his daughter, Christina Dorothea, have acquired great reputation by their *Poems*.

LOESEL (John) born 1707, lived to the middle of the 18th century at Konigsberg. He wrote *Flora Prussica*, Regiomonti, 1703, 4to. to which George Andrew Helving has published a supplement, *Dantzick*, 1712, 4to.

LOEWENDAL (Ulric Frederic Woldemar, count de) count of the holy empire, born April 6, 1700. His great grandfather was the natural son of Frederic, king of Denmark. He went into the army at 13, and rose through the subaltern ranks to that of captain in 1714; was at the battle of Peterwaradin, the siege of Temesware, and the battle and siege of Belgrade. Augustus, king of Poland, gave him the command of the *knights who composed his guard*, and a regiment of foot; and afterwards made him marechal de camp, and inspector-general of the Saxon infantry. After this king's death, M. de Loewendal defended Cracow, and served under prince Eugene in 1734 and 1735. His great reputation induced the empress of Russia to wish for his presence; she received him with the most flattering marks of distinction; made him lieutenant-general of her forces, and her artillery; and M. de Loewendal rendered her signal services. After the revolution in Russia, he went into France, where he was appointed lieutenant-general in 1743, and had, soon after, a grant of naturalization for himself and children, in consequence of his successes in Flanders and Alsace. He contributed much to the victory at Fontenoy, made himself master of many towns, and astonished all Europe by the taking of Bergen-op-Zoom, September 16, 1747, as a reward for which he received the marechal's staff of France the next morning. Peace being concluded, M. de Loewendal spent the rest of his life in studying the military art, and enjoying the society of a circle of friends, whom he delighted by his wit, extensive knowledge, and amiable disposition. He spoke Latin, Danish, German, English, French, and other modern languages, and had a superior knowledge of tactics, geography, fortification, and every other science proper for a general, which occasioned him to be elected honorary academician, in the place of M. Pajot d'Onsenbray. His constitution was strong and robust, but, having been too careless of it, a small whitlow which came upon his foot, and was neglected, made so rapid a progress as to turn to a gangrene; his whole mass of blood was corrupted by it, and his disorder became incurable. He died at Paris, May 27, 1755, aged 55, and was buried at St. Sulpice with the honours due to his merit and services. It is universally known that M. de Loewendal was the intimate friend and confidant of the celebrated marechal Saxe.

LOGES (Mary Bruno, dame des) a Protestant, married in 1599 to Charles de Rechignevoisin, seigneur des Loges, and gentleman of the king's bedchamber, by whom she had nine children. Mad. de Loges was much esteemed, not only by Malherbe, Balzac, and the beaux esprits of her time, but by the king of Sweden, the duke of Orleans, the duke of Weymar, &c. She died June 7, 1641; only five of her children survived her. She was one of the first female geniuses of her age, and had several great nieces of distinguished merit, among whom was Mad. d'Aunois.

LOGNAC, or rather LAUGNAC, a celebrated favourite of Henry III. king of France, a very brave man, who extricated himself with honour from some quarrels in which the Guise family had engaged him. He was captain of the forty-five gentlemen chosen to guard Henry III. and instigated that prince to rid himself of the duke of

Guise, at whose execution he was present, but found it necessary to retire at last into Gascony, his native province, and was killed there some time after. He had been keeper of the wardrobe, and gentleman of the bedchamber to Henry III.

LOGOTHETA, or ACROPOLITA (George) a celebrated Greek author of the 14th century, who held considerable offices at the court of the emperor Michael Paleologus, and wrote *a Chronicle of Constantinople*, which includes the transactions there from 1203 to 1261. It was printed at *Louvain*, 1651, fol. Greek and Latin, is accurate, and much esteemed, and forms part of the Byzantine history.

LOHENSTEIN (Daniel Jasper de) counsellor to the emperor, and syndic of the city of Breslaw, a celebrated German tragic poet, born January 15, 1635, at Nimptish, in Silesia; died April 27, 1683, aged 49. He had studied the Greek and Latin tragedies, and it is asserted, that he was the first who brought the German tragedy to perfection. Lohenstein has left several works, in his native language, beaides his *Tragedies*, and other poetical pieces; the principal are, *Poetical Remarks on the fifty-third Chapter of Isaiah*, which are much admired; and the *Generous Captain, Arminius*, a romance; tending to inspire a zeal for arts and sciences.

LOIR (Nicholas) a French painter, born 1624, at Paris, who studied Poussin's works so closely, and copied them so skilfully, that it is difficult to distinguish his copies from the originals. Louis XIV. granted him a pension of 4000 livres. Loir attended very carefully to colouring and drawing, and particularly excelled in painting women and children. He died 1679 at Paris. Alexis Loir, his brother, was eminent as an engraver.

LOISEL (Anthony) a celebrated advocate to the parliament of Paris, born 1536, at Beauvais, of a family which has produced several persons of merit. Ramus, who was his master, left him his executor. He acquired great reputation by pleading, and held many honourable offices in the magistracy. He died August 24, 1617, at Paris, aged 81. Of his works we have, Eight Speeches, under the title of *La Guyenne de M. Loisel*, because he delivered them, while he was king's advocate, in the chamber of justice at Guyenne; *Memoirs de Beauvais, et du Beauvoisis*, 4to.; accurate and curious *Poems*, in Latin; *Les Institutes Contumieres*, 1710, 2 vol. 12mo.; various *Opuscula*, 1656, 4to. which are curious; &c. They were collected by Claudius Joly, canon of Paris, his grandson, who has also written his life.

LOLLARD, or LOLHARD (Walter) head of the heretics called Lollards. He taught the error of the Petrubussians, and Henricians, in Germany, and was burnt at Cologn 1422.

LOLLIUS (Marcus) a Roman consul, much esteemed by the emperor Augustus, who gave him the government of Galatia, Lycaonia, Isauria and Pisidia, on the death of king Amyntas, 23 A. C. and also appointed him governor of Caïus Cæsar, his grandson, when he sent that young prince into the East, to settle the affairs of the empire. In this expedition Lollius discovered his avarice, and other ill qualities, which he had till then concealed so artfully under false appearances of virtue, that Horace had praised him for his disinterestedness. The immense presents which he exacted, while he was with young Cæsar, betrayed him. He fomented discord between Tiberius and Caïus Cæsar, and is even supposed to have acted as a spy for the king of Parthia, to delay the conclusion of a peace. Caïus being informed of this treachery, accused him to the emperor; upon which Lollius, fearing to be punished as he deserved, poisoned himself, leaving immense wealth to his son Marcus Lollius, who was consul It is to this latter Lollius that Horace addresses the second and eighteenth *Epistles* of his first book. He had a daughter, named Lollia Paulina, who married Caligula, and was killed afterwards by order of Agrippina, who had been her rival, when a wife was to be found for the emperor Claudius.

LOMAZZO (John Paul) born 1558, at Milan. He acquired an extensive knowledge of painting and the belles lettres; and the latter proved a great relief to him after he had lost his sight in the flower of his age, which misfortune had been foretold to him by

by Cardan. We have a treatise by him on painting, in Italian, *Milan*, 1585, 4to. and *Idea del Tempio della Pithera*, 1590, 4to. They are both valued.

LOMBARD (Peter) v. PETER.

LOMBARDS (The) a people of Germany, known from the time of Tiberius, and brought into Italy by Narses, 568, under the conduct of Alboinus, who took Pavia, and formed a state called Lombardy.

	A.D.
* Alboinus proclaimed king -	571
——— died - -	572
Clephis - - -	573

The Lombards were governed by thirty dukes during ten years.

Autharis - - -	590
* Agilulfus - - -	616
Adaloaldus - -	629
Ariovalus - - -	630
* Rotharic - - -	646
Rodoaldus - - -	651
Aribertus - - -	661
Gondibertus - -	662
Grimoaldus - - -	671
Garibaldus - - -	
Pertharitus - - -	688
Cunibertus *the Pious* -	700
Luitpertus - - -	701
Reguitbertus - - -	702
Aritbertus - -	712
* Luitprandus - -	743
Hildebrandus with Luitprandus	
Rachisius - - -	749
* Aristulphus - - -	756
* Desiderius - - -	774
* Charlemage destroyed the kingdom of the Lombards - -	

v. Saint-Marc's abridgement of the history of Italy, 6 vol. 8vo.

LOMBERT (Peter) an advocate to the parliament of Paris, his native place, and attached to Messieurs of Port-Royal, in whose house he resided some time. He was a man of genius and great piety, and undertook to translate the Holy Fathers, with a view of serving the cause of religion, but died while he was employed in that laudable undertaking, about 1710. We have his translation of *St. Bernard's Explication of Solomon's Song*, of *Card. Bon's Guide to Heaven*, from the Latin, and of all *St. Cyprian's works*, in 2 vol. 4to. with learned notes; a new *Life* of that Father, taken from his writings; a translation, which is very much valued, of the original *Life* of St. Cyprian, by the deacon Pontius, &c. A good translation of *St. Augustine's Commentaries on our Saviour's Sermon upon the mount*; and a translation of St. Augustine's *Civitas Dei*, with learned notes, 1675, 2 vol. 8vo.

LOMEIER (John) a reformed minister at Zutphen, who distinguished himself by several valuable works. His *Historical and critical Treatise on the most celebrated Libraries, ancient and modern*, Zutphen, 1699, 12mo. is the best book we have on that subject.

LOMENIE (Anthony de) seigneur de la Ville-aux-Clercs, and secretary of state, son of martial de Lomenie, seigneur de Versailles, who was killed in the massacre of St. Bartholomew, 1572. Henry IV. gave him particular marks of esteem, and employed him in various important negociations. He was sent into England as ambassador extraordinary, 1595, and appointed secretary of state, 1606, the duties of which office he discharged with great prudence and fidelity. He died Jan. 17, 1638, at Paris, aged 78.

LOMENIE (Henry Augustus de) count de Brienne, &c. son of the preceding. He obtained the reversion of his father's office in 1615, and was sent to England as ambassador, 1624. At his return he followed Louis XIII. to the siege of Rochelle, in his journeys to Italy and Languedoc, and was counsellor of honour to the parliament of Paris, 1632. He resigned his secretary of state's office, 1643, had the department of foreign affairs under the queen-mother, and was essentially useful during the troubles of Paris. He died November 5, 1666, aged 71. There are some very curious *Memoirs* of his, *Amsterdam*, 1719, 3 vol. 12mo. but this work is only an extract from the MSS. *Memoires* of M. de Brienne.

LOMENIE (Henry Lewis de) son of the preceding, count de Brienne, &c. He had the reversion of the secretary of state's office, which his father held, and was made counsellor of state, 1651, at the age of 16, with permission to exercise this office when he should be 25, and in the mean time he travelled over Italy, Germany, and the north, to acquire a knowledge of the countries he was afterward to treat with.

with. The king permitted him to act as secretary of state at his return, though only 23; but after his wife's death, in 1665, Louis XIV. obliged him to resign his post. M. de Lomenie retired to the Fathers of the Oratory, and was sub-deacon, but left them afterwards, returned to Germany, and went to the court of Christian Louis, duke of Mecklenburg, in 1672. His residence at that court was the origin of all the troubles which he brought upon himself; for, having entertained a criminal passion for the princess of Mecklenburg, he had the audacity to acquaint her with it. She complained of this affront to Louis XIV. who ordered him to return to Paris, and confined him in the abbey of St. Germain-des-Prez, then at St. Benoît-sur-Loire, afterwards at St. Lazare, and lastly at the abbey of St. Severin at Chateau Landon, where he died, April 17, 1698. He left an account of his travels, in Latin, entitled, *Itinerarium*, 8vo. written with elegance and perspicuity. *Recueil de Poësies diverses et Chrétiennes*, Paris, 1671, 3 vol. 12mo.; *Remarques sur les Regles de la Poésie Françoise*, which are at the end of the *Nouvelle Méthode Latine*, of Port-Royal, the seventh edition 8vo. M. de Châlons has inserted almost the whole of these remarks, in his treatise *Des Regles de la Poésie Françoise*, without mentioning that M. de Lominie was the author of them. A translation of the *Institutions of Thaulerus*, 8vo. and 12mo. &c. He also left in MS. memoirs of his life, and some poems. It appears from his works, that he possessed great wit and genius, but that a capricious, fickle, and inconstant disposition, joined to a depraved fancy, rendered them fatal to him.

LOMER (St.) *Launomarus*, abbot of the diocese of Chartres. He died Jan. 19, 694.

LONG (James le) born April 19, 1665, at Paris. His father sent him to Malta, that he might be admitted among the clerks of the order of St. John of Jerusalem; but, growing weary of that island, he returned to Paris, where he entered among the Fathers of the Oratory, 1686, and acquired a knowledge of Latin, Greek, Hebrew, Chaldee, Italian, Spanish, Portuguese, and English. He also studied history, philosophy, and mathematics, and after teaching in several houses of his congregation, was appointed librarian to the House of the Oratory Rue St. Honoré at Paris, in which city he died at the house of his relation M. Ogier, receiver general for the clergy, August 13, 1721, aged 56. His principal works are, an excellent *Sacred Library*, in Latin, the best edition is 1723, 2 vol. fol.; *Bibliotheque Historique de la France*, 1719, fol. this work is esteemed by the learned, and has been enlarged by M. de Fontette, *Paris*, 1768, and the following 5 vol. fol.; *Discours historique sur les Bibles Polyglottes et leurs differentes éditions*, 1713, 8vo. curious and instructive, &c. He must be distinguished from George le Long, a learned doctor, head keeper of the Ambrosian library, who left a very learned treatise in Latin, *on the Seals used by the ancients*, Milan, 1615, 8vo.

LONGE-PIERRE (Hilaire Bernard de Requeleyne, seigneur de) a French poet, born of a noble family at Dijon, who devoted himself to the belles lettres, and poetry, and was *Secretaire des Commandemens*, to M. the duke of Berri, and afterwards to M. the regent. He died March 31, 1721, at Paris, aged about 63. His works are, a collection of *Idyls*; two tragedies, *Medée*, and *Electre*, which have both appeared on the French theatre; *Sesostris*, never printed; translations of *Anacreon* and *Sappho*, into French verse, in that of Mad. Dacier; of *Theocritus*, 1688, 12mo.; of *Moschus* and *Bion*, with good *Notes*, Amsterdam, 1687, 12mo. but his translations are much inferior to the originals. Some other poetical pieces.

LONGIANO (Fausto de) an Italian author of the 16th century, by whom we have a treatise *on Duels*, Venice, 1552, 8vo. and *Observations on Cicero*, 1556, 8vo.

LONGINUS (Dionysius) a celebrated and judicious critic in the 3d century, minister to Zenobia, queen of Palmyra; put to death in the year 273, by order of the emperor Aurelian, who believed that the bold letter which Zenobia wrote to him in Syriac, had been dictated by Longinus. Zozimus praises him extremely for his learning, his writings, and his fortitude, in enduring the punishment he was condemned to. Eunapius calls him *a living Library*.

None

None of his works remain, but an excellent treatise in Greek *on the Sublime*, of which M. Boileau has given a beautiful French translation. The best edition of this work is that by Tollius, *Utrecht*, 1694, 4to. with *Notes* by several learned men. There is a good edition of *London*, 1724, 4to.; of *Oxford*, 1718, 8vo.; and of *Glasgow*, 1763, small 4to. and one in Greek, Latin, Italian, and French, *Verona*, 1733, 4to.

LONGINUS (S.) or LONGIS, a name which has been given to the soldier, who pierced our Saviour's side with a spear, while he hung upon the cross. But this name is only founded on the Greek word Λογχη, which signifies a lance.

LONGINUS (Cæsar) author of a singular and scarce book, entitled, *Trinum Magicum*, Francfort, 1616, 1630, and 1673, 12mo. all equally good editions.

LONGO (Pietro) v. AARSENS.

LONGOMONTANUS (Christianus) a learned astronomer, born 1562, at a village of Jutland in Denmark. He was the son of a poor labourer, and obliged to pursue his studies under all the disadvantages incident to a low condition, dividing his time, like the philosopher Cleanthes, between the culture of the ground, and the lectures which he received. Longomontanus spent eight years with Tycho Brahe, whom he assisted much in his observations and calculations, and was appointed to a mathematical professorship, 1605, which he held with great credit till 1647, when he died October 8, aged 85. He had lost his wife ten years before. This astronomer left several learned works, the principal are, his *Danish Astronomy*, in Latin, 1640, fol. in which he proposes a new System of the World, composed from those of Ptolemy, Copernicus, and Tycho Brahe, but it did not succeed. *Arithmetica*, 1611, 8vo.; *Problemata Geometrica*, 4to.; *Disputatio Ethica de animæ humanæ morbis*, 4to.; *Systema Mathematicum*, 8vo. &c He endeavoured to find the quadrature of the circle, and pretends to have done so in his *Cyclometria*, 1612, 4to. reprinted 1617, and 1664, but was forcibly attacked on the subject by John Pell, an English mathematician, who proved that he was mistaken.

LONGUEIL (Richard Olivier de) a French cardinal, descended from a noble and ancient family, celebrated for persons of merit. He was archdeacon of Enthen, bishop of Coutance, and appointed by the pope to revise the process of Joan d'Arc, commonly called *the Maid of Orleans*, whose innocence he proved. Charles VII. sent him as ambassador to the duke of Burgundy, made him head of his council, and first president of the chambre des comptes, and obtained a cardinal's hat for him from Calixtus III. 1456. Longueil going afterwards to pope Pius II. at Rome, by whom he was particularly esteemed, that pontiff appointed him legate of Ombria, and bishop of Porto, and St. Ruffino. He died August 15, 1470.

LONGUEIL *Longolius* (Christopher de) a celebrated writer of the 16th century, born 1488, at Malines, natural son of Anthony de Longueil, chancellor to queen Anne of Britanny, and bishop of Leon, who was at that time ambassador in the Netherlands. Christopher de Longueil travelled into Italy, Spain, England, and Germany, and passing through Switzerland in 1516, after the battle of Marignano, was attacked with two of his friends, wounded in the arm, and taken prisoner; but the bishop of Sion procured his liberty at the end of a month. Leo X. received him with great pleasure at Rome, and on his return to France much pains were taken to keep him there, but he rather chose to live in Italy. He died September 11, 1522, at Padua, aged 34. His works, which consist of *Epistles*, *Harangues*, &c. were printed at *Paris*, 1538, 8vo. They are written with great elegance, and purity of style. The *Life* of Longueil, by cardinal Pole, is prefixed to them.

LONGUEIL (Gilbert, or Gisbert de) a skilful physician of the 16th century, born 1507, at Utrecht, and died 1543, at Cologn, aged 36. He was physician to Herman, archbishop of that city, and left the following works, *Lexicon Græco-Latinum*, 1533, 8vo.; Remarks in Latin on *Ovid's Metamorphoses*, *Plautus*, *Cornelius Nepos*, the *Rhetoric of Herennius*, and on *Laurentius Valla*, in several volumes 8vo.; an edition in Greek and Latin of the *Life of Apollonius Tyaneus*, by Philostratus, 8vo. and

a Latin translation of Plutarch's seven *Opuscula*, 8vo.; *Notes* on Cicero's *familiar Epistles*, and a second edition of the *Council of Nice*, &c.

LONGUERUE (Lewis Dufour de) son of Peter Dufour, seigneur de Longuerue, and Goisel, a Norman gentleman, king's lieutenant of Charleville, in which city he was born, 1652, and discovered such uncommon genius for learning at four years old, that Louis XIV. passing through Charleville, and hearing him mentioned, desired to see him. His tutor was the celebrated Richelet; and Peter d'Ablancourt, who was related to him, superintended his education and studies He was taught both the oriental and European languages, and acquired an extensive knowledge of history, antiquities, the sacred writings, the Holy Fathers, &c. To an uncommon memory he joined a talent for bold criticism, and his constitution was very robust. He held two abbies, that of Sept-Fontaines in the diocese of Rheims, and of Jard in the diocese of Sens He died November 22, 1733, at Paris, aged 82. His works are, a *Dissertation*, in Latin, on *Tatian*, in the edition of that author, published at Oxford, 1700, 8vo.; *La Description Historique de la France*, Paris, 1719, fol. This work does not appear worthy of the abbé de Longuerue, from the changes which have been made in it, and the hurry in which it was printed. The original maps, which have been altered, may be found in some copies. *Annales Arsacidarum*, Strasburg, 1732; a *Dissertation on Transubstantiation*, which passed under the name of his friend the minister Alix, because it is unfavourable to the Catholic faith. *Remarks* on the life of cardinal Wolsey; numerous works in MS. on different subjects in several volumes, fol.; a spurious collection of his *Thoughts*, *Discourses*, and *Conversations*, has been printed since his death, entitled, *Longueruana*, but the abbé de Longuerue was too learned and judicious a critic, to think or speak, as he is made to do in this rhapsody.

LONGUEVAL (James) born March 18, 1680, near Peronne. He entered the society of Jesuits, among whom he appeared with credit as teacher of ethics, theology, and the Holy Scriptures, and afterwards retiring to the professed house of the Jesuits at Paris, devoted himself with great ardour to writing a *History of the Gallican Church*. Of this history he published the eight first volumes, and had nearly compleated the ninth and tenth, when he died of an apoplexy, January 14, 1735, aged 54. Besides this history, which is his principal work, and has been continued by Peres Fontenai, Brumoy, and Berthier, to 18 vol. 4to. he left a treatise *on Schism*, 1718, 12mo.; a *Dissertation on Miracles*, 4to. and some other works, which all display great genius, and are written with much spirit, and in pure language. The first eight volumes of the *History of the Gallican Church*, contain learned remarks on the religion of the ancient Gauls, on the ancient geography of Gaul, on the religion of the French, and on many other important subjects.

LONGUEVILLE (Henry II. of Orleans, duke of) descended from an illustrious family, which owes its origin to the brave count de Dunois, a bastard son of Louis duke of Orleans, brother of Charles VI. This duke, born 1595, had been plenipotentiary at the congress of Munster, 1648, was governor of Normandy, and wanted the government of Havre; but cardinal Mazarine, who considered that place as very useful for keeping a dissatisfied governor of Normandy in subjection, took care not to gratify his wish. From this circumstance the duke became a malecontent, and as such was drawn into the faction of *la Fronde*, in Louis the fourteenth's minority, and afterwards into that of the princes of Condé and Conti, with whom he shared their prison in 1650; but regaining his liberty at the end of a year, he refused to take any part in the civil war, and died 1663. His second wife, Anne Genevieve of Bourbon, born 1619, sister of the great Condé, had no small influence over his conduct: possessed of all the personal and mental attractions, by which her sex gains so much ascendancy over ours, she placed her happiness in opposing the court, and drew her brother, the prince of Conti, her husband, and at last the prince of Condé, into the party of *la Fronde*. To gain the confidence of the Parisians, while that city was besieged in 1648, she lay in at the hôtel de Ville, the

Corps

Corps de Ville stood godfather to the child, and named him Charles Paris, a very promising prince, who died unmarried, being killed at the passage of the Rhine, 1672. When the princes were arrested, madame de Longueville escaped by flight, but when her husband determined not to engage in the civil war, she persisted in refusing to follow him. After the king had put an end to this civil war, the duchess de Longueville devoted all her thoughts to heaven, and her opinions agreeing with those of the society of Port Royal in the Fields, she erected a building there, whither she might retire; and divided her time between this respectable house, and that of the Carmelites in the Fauxbourg St. James, where she died April 15, 1679, and was buried there, her heart being carried to Port Royal. M. de Villefore has written this lady's life, *Amsterdam*, 1739, 2 vol. small 8vo. The duke of Longueville left a daughter by a former marriage, who was duchess of Nemours. (v. NEMOURS.) and the last survivor of her family. There remained however a bastard branch, marquis de Rothelin, of which was the abbé de Rothelin, (v. ROTHELIN,) whose brother was a marechal de camp, and had his thigh broken at the siege of Aire, 1710, and died without issue, 1764.

LONGUEVILLE (Antoinette of Orleans de) aunt to the preceding. v. ANTOINETTE.

LONGUS, a Greek author, famous for his book, entitled, Ποιμενικα, i. e. *Pastorals*, a Greek romance, containing the *Amours of Daphnis and Chloe*. The celebrated Amyot has given an excellent French translation of this romance, which translation has passed through many editions; the most elegant, and most sought after, but the most scarce, is that of 1718, 12mo. with 29 plates, drawn by M. the regent, and engraved by Benoît Audran; the 29th is not his engraving, and is seldom found in the edition of 1718; the reason of its being so scarce, is, that only 250 copies were taken, which the prince disposed of as presents. Next to this edition that of 1745, 8vo. is preferred, with the same plates retouched. Marcassus has also translated Longus, but his translation is freer than Amyot's, and his style not so good. As no ancient author mentions Longus, it is difficult to fix with certainty the time when he lived. The best Greek and Latin edition of him is Franeker, 1660, 4to. with learned notes, and that of 1754, small 4to. with vignettes, head and tail pieces, and plates.

LONGVIC, v. MONTPENSIER.

LONICERUS (John) born 1499, at Orthern in Mansfeld. He was well acquainted with Greek, Hebrew, and the sciences; taught at Strasburg, and several other cities in Germany, particularly Marpurg, where he died July 20, 1569, aged 70, leaving various works.

LONICERUS (Adam) one of the sons of the preceding, born October 10, 1528, at Marpurg, and died May 19, 1586, at Francfort, aged 58. He was a skilful physician, and left several works on natural history, and physic; the principal are, *Methodus rei herbariæ*, Francfort, 1540, 4to.; *Historia naturalis plantarum, animalium, et metallorum*, Francfort, 1551, and 1555, 2 vol. fol.; *Methodica explicatio omnium corporis humani affectuum*; the *Hortus sanitatis*, of John Cuba, the last edition of this is *Ulm*, 1713, fol. fig. &c. There was also a Philip Lonicerus, a learned bibliographer, author of a chronicle of books, which contains many interesting particulars.

LOOS (Cornelius) a canon of Gonda, who retired to Mentz during the troubles of his native place. His opinion respecting witches, whom he held to be rather mad than criminal, involved him in much trouble. He first discovered his sentiments in conversation, and afterwards consigned them to paper, in a work entitled, *De vera et falsa magice*. Father Delrio being acquainted with this circumstance, accused him; Loos was sent to prison, forced to retract his opinions, and the book remained unprinted. Being set at liberty, he still spoke as before, was confined again as a relapsed person, and again recovered his liberty, but would have been imprisoned a third time had he not died 1595, at Brussels. He left some other works; *De tumultuosa Belgarum seditione sedanda*, 1582, 8vo.

LOPEZ *de Vega*, v. VEGA.

LOPEZ, v. FERDINAND LOPEZ.

LOREDANO (John Francis) a celebrated Venetian senator, who rose by his merit to the highest dignities, and did great service to the republic. His house was a constant academy for the literati, and he laid the foundation of the academy *De gl'Incogniti*; he died about the middle of the 17th century, leaving several works in Italian; the principal are, *Academical Caprices*; *The death of Valstein*; *The Life of Marini*; *The Life of Adam*; *Letters*, &c. forming in the whole 7 vol. 24mo. 1649, or 1653, 6 vol. 12mo. *The Life of Adam*, and some others, have been translated into French. Of the same family was Francis Loredano elected doge of Venice, 1752. He died 1762, aged 87.

LORENS (James du) a French lawyer and poet, born at Perche, who was president, bailiff, and vicount of Château neuf, and distinguished for his integrity. He complains much of his wife in his satires, and is said to have written this epitaph for her when she died:

Cy git ma femme: O qu'elle est bien,
Pour son repos, et pour le mien!

Du Lorens died very rich in 1658, aged near 75. His pictures alone were worth 30,000 livres. He left several works; the principal are, *Twenty six Satires*, the best edition is *Paris*, 1646, 4to. They are not much esteemed for their poetry, but they contain solid reflections, and a natural picture of the vices of that age. *Notes* on the *Customs of Chartres, Pays, Chartrain, et Perche-gouet*, 1654, 4to.

LORENZETI (Ambrosio) a native of Sienna, and celebrated painter in the 14th century; the first who attempted to represent the effects of winds, storms, and dark weather. He studied the belles lettres, and philosophy, besides painting, and died at the age of 83.

LORET (John) a native of Carenton in Normandy, well known by his *Gazette* in easy verse, which he began in May 1650, and continued till March 28, 1664, addressing it to mademoiselle de Longueville, even after she was duchess of Nemours. He usually published one every week, and they have been collected in 3 vol fol. entitled, *Gazette Burlesque de la Cour*, with a beautiful portrait of the author, engraved by Nanteuil. Loret did not understand Latin, but he was a man of wit. Mademoiselle gave him a pension of 2000 livres, and he had one of 200 crowns from M. Foucquet, superintendant of the finances; but this last ceased when that minister was sent to the bastile, because he continued to praise him in the *Gazette*. M. Foucquet to make Loret amends, sent him 1500 livres, and Loret not knowing to whom he was obliged for this generosity, published that also in his *Gazette*. He died 1665. Robinet and some others, continued the *Gazette* after his death. He was a layman, and followed no business. He also left some *Burlesque Poems*, 4to. and other poetical pieces.

LORGES (Guy Alphonso de Durfort, duke de) served long under his uncle the marechal de Turenne, and was general of his forces when that great man was killed. Stifling his grief on the occasion, he chose rather to save an army already discouraged by the loss of its chief, than to seek glory by engaging rashly, and therefore made that noble retreat, which gained him the marechal's staff of France, 1676. He commanded afterwards in Germany, took Heidelburg, drove the Imperialists from Alsace, and died 1702, aged 72, leaving children. v. DURAS.

LORICHIUS (Gerardus) an author in the 16th century, by whom we have a *Commentary on the Old Testament*, in Latin, 1546, fol. One on the New had appeared, 1541.

LORIN (John) a Jesuit, and indefatigable writer, born 1559, at Avignon, who taught theology at Paris, Rome, Milan, and elsewhere. He died March 26, 1634, at Dol, aged 75. He left long *Commentaries* in Latin, on *Leviticus*, *Numbers*, *Deuteronomy*, *the Psalms*, *Ecclesiastes*, *Wisdom*, *the Acts*, and *the Catholic Epistles*.

LORIOT (Julian) a priest of the Oratory, who devoted the greatest part of his life to missions, and at the latter end of the 17th century, being unable to bear the fatigue any longer, published his Sermons which he had preached in his missions. There are nine volumes of *Morality*, six of *Mysteries*, and three for *Sundays*, in all 18 vol. 12mo. 1695, to 1673.

LORIT (Henry) better known by the

the name of *Glarianus*, born 1488, at Glaris in Switzerland. He became celebrated by his genius for music and the belles lettres, and was the friend of Erasmus, and many other learned men. He died 1563, aged 75, leaving several works.

LORME (Philibert de) one of the most eminent architects in the 16th century, a native of Lyons, almoner in ordinary to Henry II. and Charles IX. abbot of St. Eloi at Noyon, and St. Serge at Angers. Queen Catherine de Medicis employed him as superintendant of the buildings, and he directed those of the Louvre, the Thuilleries, Anet, St. Maur-des-Fossés, and some others which were raised under his care. He died about 1577, leaving *Ten Books on Architecture*, which are esteemed, 1568, fol. and a treatise *sur l'Art de bien bâtir*. He must be distinguished from John de Lorme, a celebrated physician of Moulins in the 16th century, who had the place of first physician to queen Mary de Medicis.

LORME (Charles de) son of the last mentioned, and as skilful in the same profession. After taking his degrees at Montpellier, he was physician to Gaston of France, duke of Orleans, and died 1678, at Moulins, aged 94. He married a young girl for his second wife at 86, who died before him of a consumption. He left *Laurea Apollinaris*, 1608, 8vo. It is a collection of theses, among which may be found *An Amantes iisdem remediis curantur quam amentes?*

LORRAIN (le) a celebrated painter. v. GELIE.

LORRAIN (Robert le) an ingenious sculptor, born November 15, 1666, at Paris. His progress in drawing was so rapid from his childhood, that when he was about eighteen, the celebrated Girardon trusted him to teach his children, and correct his pupils; and also employed him with Nourisson, to execute the famous tomb of cardinal Richelieu at the Sorbonne, and his own at St. Landry in Paris. When le Lorrain returned from Rome, he finished several pieces at Marseilles, which were left imperfect on M. Puget's death. He was admitted into the academy of sculpture, October 29, 1701, and for his chef-d'ouvre executed his *Galatea*, which is universally admired. Le Lorrain afterwards made a *Bacchus* for the gardens at Versailles, a *Fawn* for those of Marly, and several *Bronzes*, among them an *Andromeda*, in a very superior style, &c. The academy had elected him professor, May 29, 1717, and he died rector of it with sentiments of the most fervent piety, June 1, 1743, aged 77. His performances at the episcopal palace of Saverne, which is entirely his own composition, are particularly admired. He perfectly understood design, and excelled in heads; above all, those of young girls, which he executed with such admirable delicacy and accuracy, that his chissel seemed to have been guided by a Corregio, or a Parmesan. In short, had he been more of the courtier, and availed himself of opportunities, he might have acquired a reputation equal to that of the greatest masters.

LORRAIN, had its particular dukes from the 10th century, among them * Charles of France, who died 994. It was not till 1048, that the hereditary dukes began with Gerard of Alsace till 1070.

	Thierri	1115
	Simon	1138
	Matthew	1176
	Simon II.	1207
	Ferri	1213
	Thibaut	1220
	Matthew	1250
	Ferri II.	1303
	Thibaut	1312
	Ferri	1328
	Rodolphe	1346
	John I.	1391
*	Charles II.	1430
*	René and Isabella	1452
	John II.	1470
	Nicholas	1473
	René II.	1508
	Anthony	1544
	Francis I.	1545
	Charles III.	1608
	Henry	1624
*	Charles IV. and Nicole	1675
*	Charles V.	1690
*	Leopold	1729
	Francis II. exchanged Lorraine for Tuscany	1737
*	Stanislaus king of Poland	1766

Lorrain was united to France after his death. v. CHARLES. GUISE.

Calmet's *History of Lorrain*, and the histories of France.

LORRIS (William de) a celebrated French lawyer and poet, who died about 1261, or 1262, author of the famous *Roman de la Rose*, which was continued 40 years after his death by J. Clopinel, called John *de Meun*. The best edition is *Amsterdam*, 1735, 3 vol. 12mo. by the abbé Lenglet du Fresnoy. A Glossary has been added to it, 1737, 12mo.

LORRY (Paul Charles) advocate to the parliament, and professor of law in the university of Paris, where he died November 4, 1766, aged 47. He published the Latin *Commentary*, written by his father Francis Lorry, on *Justinian's Institutes*, 1757, 4to. and *Essai de Dissertation ou Notes sur le Marriage*, 1760, 8vo. Paul Charles Lorry was married and had children.

LOT, grandson of Terah, and nephew of Abraham, whom he followed into Egypt, and the land of Canaan; but their cattle multiplied so much in time, that they were obliged to separate, 1920, A.C. Lot dwelt in Sodom, from whence he was carried as a captive with his family and flocks, by Chedorlaomer king of the Elamites, 1912, A.C. Abraham, hearing what had passed, pursued the king, defeated him, and brought back Lot with all that had been taken from him. After this the Lord, having determined to destroy Sodom, sent angels to Lot, who forced him, his wife, and two daughters to quit the city, before its destruction; and it was on this occasion that Lot's wife looking back, contrary to the express command, was turned into a pillar of salt. His two daughters supposing that the whole race of mankind was perished, made him drunk, and in that state each conceived a son by him; the eldest Moab, and the youngest Ammon, 1897, A.C. from whom descended the Moabites and Ammonites.

LOTH (Gio Carlo) first painter to the emperor Leopold, born 1611, at Munich. His parents taught him to draw, and he was pupil to Michael Angelo, and the chevalier Liberi. This artist particularly excelled in colouring. He died 1698, at Venice.

LOTHAIRE, emperor of the west, and king of Italy, son of Louis *le Debonnaire*, by whom he was associated in the empire, at the assembly of Aix-la-Chapelle, July 31, 817. Lothaire was made king of the Lombards, 820, and had the base ingratitude to unite with his brothers some time after, for the purpose of dethroning Louis *le Debonnaire*, their father, who was forced to quit the empire in 830, and 833; but the divisions which arose between his children, proved the means of his restoration. Louis dying 840, Lothaire became sole emperor, and attempted to seize the dominions of his brothers, Louis of Bavaria, and Charles *the Bald*, but was defeated by them in the famous battle of Fontenay, near Auxerre, June 24, 841, which exhausted France by the quantity of blood then shed, and left it unable to resist the Normans and Saracens. At length, after losing a second battle, Lothaire made a peace with his brothers, and had, with the title of emperor, Italy, with the city of Rome, Provence, Franche Comté, Lyonnois, and the countries lying on the Rhone, the Rhine, the Saone, the Meuse, and the Scheld. Lothaire was then engaged in long wars with the Saracens and Normans, but at length renounced the world, and retired to the monastery of Prum, where he took the religious habit, but died six days after, September 28, 855, leaving three sons; Louis, who had Lombardy with the title of emperor; Charles, who had Provence, as far as towards Lyons; and Lothaire, who had the rest of his father's dominions, on this side the Alps, to the mouth of the Rhine, and of the Meuse, which was called *the Kingdom of Lothaire*, from whence came the name of *Lotharinge*, or *Lorrain*, according to some authors. v. LOTHAIRE, king of Lorrain.

LOTHAIRE II. emperor of the west, and duke of Saxony, son of Gebhard, earl of Arnsberg. He was elected king of Germany, on the death of the emperor Henry V. 1125, and crowned emperor at Rome, by pope Innocent II. June 4, 1133, in preference to Conrad and Frederic, sons of Agnes the late emperor's sister, which caused great troubles. The pope yielded to Lothaire the usufruct of the countess Matilda's lands; for which the emperor thanked him, by kissing his feet, and leading his mule some steps.

Lothaire

Lothaire is supposed to have been the first emperor who used this double ceremony. He died December 4, 1137, in a village at the entrance of the Alps, leaving no children.

LOTHAIRE, king of France, son of Louis *d'Outre mer*, and Gerberge, sister of the emperor Otho I. He was born 941, associated in the throne 952, succeeded his father 954, and proved successful in a war against Otho II. to whom he ceded Lorrain 980, to hold it as a fief of the French crown. He also ceded the duchy of Lower Lorrain to his brother Charles, and died at Compiegne, March 2, 986, aged 45, being poisoned by his wife Emma. This prince was brave, and capable of forming great projects, but little scrupulous about keeping his word, and almost always finished badly, after having begun well. Louis V. *le Fainéant*, his son, succeeded him.

LOTHAIRE, king of Lorrain, son of the emperor Lothaire I. He left his wife Teutberga to marry Valdrade, which was attended with unhappy consequences; and went into Italy to assist his brother Louis against the Saracens, hoping to obtain a dissolution of his marriage from Adrian II. but the pope made him swear, on receiving the sacrament, that he had entirely quitted Valdrade. The lords, who attended him, took the same oath, and almost all of them died miserably in a short time. Lothaire himself was attacked with a violent fever, of which he died at Plaçenza, August 7, 869. This prince is said by some to have given name to *Lorrain*.

LOTICHIUS (Peter) born 1501, in the county of Hanan, where he became abbot of *Solitaire*, in German *Schluchtern*, 1534, into which abbey he introduced Lutheranism, of which he was a zealous defender. He died [illegible]7, leaving some works, *Marpurg*, 1640, 12mo.

LOTICHIUS (Peter) nephew of the preceding, who took the surname of *Secundus*, to distinguish himself from his uncle. He was born 1528, at Schluchtern, entered the army, 1546, took a doctor's degree in physic at Padua, and went to practice at Heidelburg, where he died of a phrensy, November 7, 1560. A philtre, designed for another person, but which he took through mistake at Bologna, occasioned this disorder, which though cured at the time, he had returns of every year. Peter Lotichius was a skilful physician, and one of the greatest poets Germany has produced. His Latin *Poems*, particularly his *Elegies*, are much admired, 1580, 8vo. Christian Lotichius, his younger brother, who died 1568, left also some poetical pieces in Latin, which are esteemed. They have been printed separately, and with those of John Peter, his grandson, *Francfort*, 1620, 8vo. John Peter Lotichius, grandson of Christian, was very learned, and distinguished as professor of physic; he published a *Commentary on Petronius*, in 1629, 4to. and left many other works in verse and prose; medical books, and a history of the emperors Ferdinand II. and III. 1646, 4 tom. fol. plates.

LOUAIL (John) a native of Mayenne in Maine. After having resided sometime with M. le Tourneux, at the priory of Villars, which belonged to that gentleman, he was placed with the abbé de Lauvois, who testified his gratitude to him by his will. M. Louail then retired to the parish of St. Stephen du Mont at Paris, where he divided his time between devotion, study, and care of the poor, and died there, March 3, 1724. He was a priest and prior of Auzai. His works are, the first part of *Hist. du Livre des Réflexions morales sur le Nouveau Testament et de la Constitution Unigenitus, servant de Preface aux Hexaples*, 6 vol. 12mo. or one thick 4to. This history has been continued by Cadry, 3 vol. 4to. Critical reflections on P. de la Bord's book *du Temoignage de la Verité dans l'Eglise*; an abridged *History of Jansenism*, and *Remarks on the Ordinances of the archbishop of Paris*, 12mo. with Mad. de Toncoux, whose translation of Wendrock's *Notes* he revised. Some memoirs respecting the Chinese missionaries are also attributed to him.

LOUBERE (Simon de la) born 1642, of a respectable family at Toulouse. He was originally secretary of the embassy to M. de St. Romain, ambassador in Switzerland, and went to Siam, 1687, as envoy extraordinary from the French king. On his return to France, he was entrusted with a secret commission in Spain and Portugal, supposed

posed to have had for its object the detachment of those two courts from the alliance which had produced the revolution in England; but his design transpiring, he was arrested at Madrid, and with difficulty obtained his liberty. M. de la Loubere attached himself afterwards to the chancellor de Pontchartrain, and travelled with his son. He was admitted into the French academy 1693, and that of the belles lettres 1694; and retired at last to Toulouse, where he married at 60, established the *Floral Games*, and died March 26, 1729, aged 87, leaving no children. His works are, *Songs*, *Vaudevilles*, *Madrigals*, *Sonnets*, *Odes*, and other poetical pieces; an Account of his Voyage to Siam, 2 vol. 12mo. which is esteemed; a treatise *de la Resolution des Equations*, 1729, 4to. &c. It was by means of M. de Pontchartrain that he was admitted into the French academy, on which occasion Fontenelle said,

C'est un impot que Pontchartrain
Veut mettre sur l'Academie.

LOUCHALI, or ULAZZALI, or OCCHIALI, a native of Calabria, who, being made a slave by the Turks when young, obtained his liberty by renouncing Christianity, and rose, by good fortune and valour, to be viceroy of Algiers. He signalized himself at the siege of Famagusta 1571, and at the battle of Lepanto, where, though he could not stand against the force of Doria and the marquis de Sainte Croix, whom he had in front, he saved thirty gallies, with which he entered the port of Constantinople triumphantly. The grand signior bestowed great encomiums upon his courage, and made him bashaw of the sea. He died early in the 17th century.

LOUET (George) born of a noble and ancient family at Anjou. He was counsellor to the parliament of Paris, agent to the French clergy, and nominated to the bishopric of Tregnier, but died 1608, before he had taken possession of it. His works are, *Recueil de plusieurs notable Arrêts*; the best edition is, *Paris*, 1742, 2 vol. fol. with *Commentaries* by Julian Brodeau. A *Commentary* on Dumoulin's *Regles de la Chancellerie*.

LOUIS I. *the Pious*, or *the Debonnaire*, emperor of the West, and king of France, son of Charlemagne and his second wife, Hildegarde. He was born 778, at Casseneuil in Agenois, and immediately called king of Aquitaine; crowned at Rome by pope Adrian I. April 15, 781, and associated in the empire 813. Having succeeded Charlemagne, January 28, 814, he sent his eldest son, Lothaire, into Bavaria, and Pepin into Aquitaine, as commanders, keeping Louis, who was the youngest, at home. He afterwards confirmed the donations to the popes, associated Lothaire in the empire, created Pepin king of Aquitaine, and Louis king of Bavaria, 817; which induced Bernard king of Italy, nephew of Louis, being his elder brother Pepin's son, to rebel. This prince was defeated 818, and, finding himself abandoned by his people, went to Châlons-sur-Saône to implore the emperor's mercy; but, being carried to Aix-la-Chapelle, his eyes were put out, and he died three days after. By his death Italy was re-united to the crown of France. The year following Louis I. married Judith of Bavaria for his second wife, whose gallantries and ambition occasioned all his misfortunes. He did public penance at Attigni, 822, to expiate the death of Bernard; and had by Judith, in 823, Charles *the Bald*. The emperor being governed by his wife, who was herself governed by an earl of Barcelona, her lover, made a fresh division of his dominions, that his new-born son might have a share. Upon this his three sons by the first marriage, being vexed to see their dominions thus dismembered for the sake of a brother whom they did not much love, because of his mother's ill conduct, leagued together, and rose against the emperor, 830. The unhappy parent, abandoned by his army, found himself constrained to take refuge with Judith in a monastery, but was restored the same year in a diet held at Nimeguen. The three princes rebelled again in 833, and the emperor, after having been shut up in the monastery of St. Medard at Soissons, was carried to Compiegne, deposed, and sentenced to do penance by Ebbon, archbishop of Rheims, in an assembly which deserves to be execrated through all ages. In the next year, 834, he was restored in an assembly held at St. Denis,

St. Denis, by his two sons, Louis and Pepin, who also brought his wife and youngest son to him. The assembly of Soissons was anathematized, and Ebbon, with the other seditious bishops of his party, deposed. Lothaire, who had refused his consent to this restoration, escaped to Burgundy, and there collected some forces; but, being at last obliged to submit, received his father's pardon. The emperor restored liberty of elections to the clergy in his dominions, and suffered the popes to take possession of the papacy without waiting for his confirmation. He died in an island of the Rhine, near Mentz, June 20, 840, of grief, in consequence of a fresh rebellion raised by his son Louis. The misfortunes which befel this prince arose from his weakness and pusillanimity; nor could his benevolence, his courage, nor his learning, which was extensive for the age he lived in, counterbalance these defects. He left by Ermengarde, his first wife, who died 818, Lothaire I. emperor and king of Italy; Pepin, king of Aquitaine; and Louis, king of Bavaria; by Judith, his second wife, who died 843, Charles *the Bald*, king of France, the object of his brothers' jealousy. It was in this emperor's reign that the Normans began their incursions into France, about 837.

LOUIS II. *the Younger*, emperor of *the West*, son of the emperor Lothaire I. He was made king of Italy 844; associated in the empire 849; crowned emperor by pope Leo IV. December 2, 850; succeeded his father 855, and made war against the Saracens, with tolerable success, in Italy. He died August 30, 875, at Milan.

LOUIS III. *the Blind*, son of Boson, king of Arles and Burgundy, whom he succeeded 890. He went into Italy in 900, where Benedict IV. crowned him emperor, but was surprised in Verona, some time after, by Berenger, who ordered his eyes to be put out; after which misfortune he returned to his own dominions, and died 934. This prince must be distinguished from Louis, son of Arnulph, king of Germany, and emperor, who succeeded his father 899. His reign was much disturbed by the divisions of the nobles and ecclesiastics. He died January 21, 912. This Louis, son of Arnulph, was the last prince of Charlemagne's race in Germany; and the Germans, having the disposal of the throne after his death, arrogated to themselves unreasonable privileges: dutchies and earldoms became hereditary fiefs; and the nobility, to support their usurpations, changed the crown from hereditary to elective.

LOUIS IV. *of Bavaria*, emperor of Germany, son of Louis *the Severe*, duke of Bavaria, and Matilda, daughter of the emperor Adolphus I. He was born 1284, and elected emperor, after Henry VII. October 20, 1314, by five electors, while Frederic *the Handsome*, son of Albert, emperor, and duke of Austria, was chosen by the rest, which kindled a very unfortunate war. Louis *of Bavaria* defeated Frederic, and kept him prisoner till 1325, when he set him at liberty, after having obliged him to renounce the empire. Upon this, pope John XXII. who pretended that no persons could ascend the imperial throne unless he confirmed them in it, and was vexed to see the two rivals settle matters without his interposition, commanded Louis to quit the throne. The emperor appealed to the future council, and was excommunicated; yet went into Italy nevertheless, and there elected the anti-pope, Peter di Corbieri, by whom he was crowned emperor 1328, but was obliged to return to Germany some time after. Louis IV. being excommunicated by Clement VI. 1346, Charles of Luxemburg, marquis of Moravia, was chosen king of the Romans by five electors, and Louis died the following year, in consequence of a fall from his horse while hunting, October 11, 1347, aged 63.

LOUIS I. king of France, and emperor of the West. v. LOUIS I. *the Pious*, or *the Debonnaire*.

LOUIS II. *the Stammerer*, so called from a defect in his speech, son of Charles *the Bald*. He was crowned king of Aquitaine 867, and succeeded his father as king of France 877, but was forced to divide a great part of his domains to satisfy Boson, and several other mal-contents among the nobility. He died April 10, 879, at Compiegne, aged 35. This prince had, by his first wife Ansgarde, Louis and Carloman, who had the kingdom between them,

them, and left Adelaide, his second wife, pregnant with a son, Charles *the Simple*.

LOUIS III. son of Louis *the Stammerer*, and brother of Carloman, with whom he shared the kingdom of France, and always lived in harmony. He had Austrasia, with Neustria; and Carloman, Aquitaine. Louis defeated Hugh *the Bastard*, son of Lothaire and and Valdrade; marched against Boson, and opposed the incursions of the Normans, over whom he gained a great victory in Vimeux 882. He died the 4th of August following, leaving no children.

LOUIS IV. *d'Outremer*, so called from his residence in England, son of Charles *the Simple* and Ogine, succeeded Raoul, king of France, 936, and was crowned at Laon by Artaud, archbishop of Rheims. He attempted to take Lorrain, but the emperor Otho forced him to retire. Louis was afterwards engaged in long wars against the nobility of his kingdom; and, having seized Normandy from Richard, duke William's son, was conquered and taken prisoner by Aigrold, king of Denmark, and Hugh *le Blanc*, earl of Paris. He regained his liberty, however, the year following, on condition of restoring Normandy to Richard, and ceding the earldom of Laon to Hugh *le Blanc*. This cession occasioned an obstinate war between the earl and the king; but Louis being supported by the emperor Otho, the earl of Flanders and the pope, Hugh *le Blanc* was at length compelled to make a peace, and restore the earldom of Laon 950. Louis *d'Outremer* died at Rheims, September 10, 954, aged 38, of a fall from his horse while pursuing a wolf, leaving two sons by his wife Gerberga, daughter of the emperor Henry *the Fowler*, Lothaire and Charles. Lothaire succeeded his father, but Charles did not share with him, which was contrary to the custom then established; and from that time the younger sons have had only *appanage*.

LOUIS V. *le Fainéant*, or *the Idle*, king of France, succeeded his father Lothaire, March 2, 986. He took the city of Rheims, and displayed great valour at the beginning of his reign, which proves him to have been improperly surnamed *the Idle*, but was poisoned by Q. Blanche, his wife, May 21, 987, when about 20 years of age. Louis V. was the last French king of the second race, called the *Carlovingians*, who reigned in France 236 years. His uncle Charles, duke of Lower Lorrain, and son of Louis *d'Outremer*, was the next heir to the kingdom on his death; but this prince having made himself odious to the French, by doing homage to the emperor for his dutchy, Hugh Capet gained possession of the throne.

LOUIS VI. *le Gros*, king of France, son of Philip I. and Q. Bertha. He was born 1081, succeeded his father 1108, and was crowned at Orleans by Daimbert, archbishop of Sens. The first years of his reign were spent in subjecting several petty lords, who supported each other in rebellion. He took the fort of Puiset 1115, and destroyed it to the foundation. In this king's reign the wars between France and England began, which lasted till the time of Charles VII. Louis favoured Henry, king of England, in his attempts to deprive Robert, his elder brother, of Normandy, on condition that he should restore to him the fortress of Gisors, or demolish it; but, after having taken Normandy, he refused to keep his word. Louis *le Gros* patronized William Clito, called *Courtecuisse*, son of Robert, that he might reinstate him in the dutchy of Normandy, and declared war against Henry 1116. Continual battles ensued, which were attended with different success, and Louis *le Gros* was defeated at that of Brenneville 1119. Peace was, however, concluded the year following, and Henry renewed his homage to the king for Normandy; but his family, and the flower of his nobility, perishing in sight of the port of Barfleur shortly after, this event revived William Clito's interest, who was supported by several noblemen, and secretly by Louis *le Gros*. Their assistance did not, however, prevent his being defeated; and Henry, after having had all the advantage in this war, raised the emperor Henry V. against the king, who abandoned his enterprize, when he saw Louis *le Gros* was advancing to meet him in 1124, with above 200,000 men. On this occasion the king of France went to St. Denis,

Denis, and took the standard called the *oriflamme* from the altar; a ceremony of which we find no mention in the French history before that time. This standard was a kind of red banner, cleft at the lower part, and suspended from a gilt lance. Charles *the Good* being assassinated in the church of St. Donatian at Bruges, March 2, 1127, Louis *le Gros* went to revenge his death, and adjudged the earldom of Flanders to William Clito. He called an assembly of bishops 1130, to examine whether Innocent II. or Anacletus was the legitimate pope; and St. Bernard procuring Innocent to be acknowledged, the king received him in a very honourable manner at Paris 1131. Louis died in that city, with sentiments of fervent piety, August 1, 1137, aged 60, after having founded the abbey of St. Victor. His widow, Alicia of Savoy, married Matthew de Montmorenci, constable (which in the language of that time is first master of the horse) to her former husband; and died 1154. Louis was a worthy prince, but a bad politician, and suffered himself to be continually deceived by Henry I. king of England. His life has been written by the abbé Suger, his prime minister.

LOUIS VII. *the Younger*, so called to distinguish him from his father, with whom he reigned some years, born 1120, succeeded Louis *le Gros*, August 1, 1137. He quarrelled with pope Innocent II. because that pontiff had nominated to the bishopric of Bourges, without any regard to the nomination agreed to by the clergy; and, revenging himself on Thibaud, earl of Champagne, who was author of this division, and who excited the nobility to rebellion, ravaged that earl's dominions 1142, on which occasion 1300 people were burnt in a church. The city has from that time been reduced to a village, and bears the name of *Vitri le-brulé (Vitri the burnt)*. Louis was deeply afflicted at the death of so many persons, and St. Bernard advised him to expiate this fault by making a crusade in person. The abbé Suger strongly opposed that plan, and gave it as his opinion, that the king should only send forces; but his advice was not attended to. Louis departed with his wife Eleanor, and an army of 80,000 men, 1147, leaving the abbé Suger regent of the kingdom, with Raoul, earl of Vermandois; but, his forces being defeated by the Saracens, he found himself compelled to raise the siege of Damascus, and return to France 1149. He was taken by the Saracens in his passage home, but Roger, the king of Sicily's general, delivered him. In 1152, he procured his marriage with Eleanor to be pronounced void, and restored to her Guienne and Poitou; a step which proved very prejudicial to France, especially as that princess then married Henry, earl of Anjou and Normandy, who was afterwards king of England, and declared war against Louis. The latter, being alarmed by a disorder with which his son Philip was attacked, went, in hopes of obtaining his cure, to the tomb of St. Thomas of Canterbury, to whom he had afforded an asylum in France during his disputes with Henry II.; and, finding the prince recovered when he returned, caused him to be consecrated and crowned at Rheims. Louis VII. died September 18, 1180, aged 60. He was virtuous, charitable, and brave, like his father. Some historians have censured him as a bad politician, because he restored Guienne and Poitou when he divorced Eleanor; but he acquired a great degree of power beyond what his predecessors possessed, by the liberty which the cities purchased either of him or of their lords, who made money of every thing to go to the crusades. There had been no free men in France for a long time before, except noblemen or ecclesiastics; the rest of the people were in a state of slavery; nor could a man free himself, by becoming an ecclesiastic, without permission from his lord. The king had no authority but over the vassals of his own lands; but, after the cities and towns had purchased their freedom, he became their natural defender against any attempts which the lords might make upon their liberties, and gained in them so many subjects. They could not be defended without expence, and this expence it was necessary they should defray; so that they were now liable to pay tribute to the king instead of their lords, and, in fact, only changed masters; but the

king's government was so mild, that the sciences, with industry and commerce, revived from that time in France. Philip Augustus, son of Louis *the Younger*, by Alicia his third wife, succeeded him.

LOUIS VIII. king of France, surnamed *the Lion* from his valour, son of Philip Augustus and his first wife Isabella of Hainault, born September 5, 1187. He signalized himself in several expeditions before his father's death, whom he succeeded July 14, 1223, and was crowned at Rheims, with Q. Blanche his wife, the 6th of August following, being the first king of the third race who was not crowned before his father died. Henry III. king of England, instead of attending this coronation, as it was his duty to do, sent to demand the restoration of Normandy; but Louis refused it, and set out with a numerous army, resolving to drive the English out of France. He took from them Niort, Saint Jean d'Angeli, Limosin, Perigord, the territory of Aunis, &c. and only the reduction of Gascony and Bourdeaux was wanting to their entire defeat, when the king suffered himself to be engaged in a war against the Albigenses. At the solicitation of pope Honorius III. he besieged Avignon, and took that city September 12, 1226; but a contagious disorder breaking out afterwards among his soldiers, he fell sick himself, and died at Montpensier, in Auvergne, November 8, 1226, aged 39. This prince was praise-worthy for his courage, chastity, and virtue. He left 30,000 livres to be paid at once to his wife Blanche, of Castille, which would amount to 540,000 l. of the present money. It has been suspected that he was poisoned by Thibaud, earl of Champagne.

LOUIS (St.) or LOUIS IX. king of France, son of Louis VIII. and Blanche, daughter of Alphonso IX. king of Castille. He was born April 25, 1215, and succeeded his father November 8, 1226, under the guardianship of his mother, who was regent of the kingdom. This princess governed with great prudence and skill, and found means to preserve her son's authority, and the tranquillity of the kingdom, notwithstanding all the commotions, and the jealousy of the nobility. When St. Louis came of age, which was in 1236, he made himself feared and respected by his vassals; recovered our Saviour's crown of thorns from the Venetians in 1238, and, in 1242, went against the earl of la Marche, and Henry III. king of England, who had leagued together to oppose him. He defeated them at the battle of Taillebourg, July 20, and pursued them to Saintes, where, having gained a great victory four days after, he agreed to make peace with the earl of la Marche, and granted king Henry a truce for five years. St. Louis, falling dangerously sick December 10, 1244, made a vow to go to the Holy Land, and accordingly embarked August 25, 1248, with his wife, Q. Margaret of Provence; took Damietta 1249, and displayed astonishing courage at the battle of Massoura 1250, in which city his brother Robert, comte d'Artois, had been killed a few days before, in consequence of his rash valour. The French army being afterwards reduced to the last extremity by famine and contagious diseases, the king was taken prisoner near Massoura, with his two brothers, Alphonso and Charles, Apr. 5, 1250, but ransomed himself, on the 6th of May following, by restoring the city of Damietta; and paid 400,000 livres for the ransom of the others. Q. Blanche, who was regent during this crusade, pressed the king's return; but he went into Palestine, notwithstanding her remonstrances, and staid there four years. In 1251, he took Tyre and Cæsarea; then, having fortified the Christian towns, and visited the holy places, he returned to France, and arrived at Paris in September 1254, where he was visited by Henry III. king of England, who gave him a public testimony of his respect, saying, that *he was his lord, and should ever be so.* St. Louis afterwards punished Enguerrand de Couci, and several other lords, for their outrages. He concluded an advantageous treaty with James I. king of Arragon, 1258; and a very different one, the same year, with Henry III. king of England, to whom, against the advice of his council, he gave up part of Guienne, with Limosin, Perigord, Querci, and Agenois. After this he devoted himself to the promotion of religion and justice in his dominions;

dominions; and the people, hitherto oppressed by arbitrary sentences from the judges of the baronies, were at liberty to appeal to four great royal bailiwics, established for the purpose of hearing their complaints. St. Louis also abolished judicial combats, by Ordinances, which are printed with his Life, at the *Louvre*, 1668, fol. This law, at first, extended only to his own lands, but was soon adopted by other lords, and even by the national parliaments, before whom appeals from the jurisdiction of the lords were made; and the form of proceeding in ecclesiastical courts, according to the canon law, passed into the lay courts. The noblemen who were accustomed to attend these trials, rather to decide on the combat which followed, than to discuss the point of right, neither could nor would understand this new law; so that it was found necessary to associate with them some persons of learning; and St. Louis (in whose territories judicial combats had been first abolished) having his courts well furnished with them, they were called up to the national parliaments. The lords soon began to absent themselves from trials in which they no longer found any attractions; the literary men kept the name of the parliament, and rose successively to all the honours of the lords who composed it. In 1418, Mauger, the first president, had no title but *maître*, which was common to all the learned. Philip de Morvilliers, a man of rank, was not called *messire* till he had been knighted. The judges were changed at each session of parliament, which was held twice a-year, and were sometimes elected by ballot, and sometimes appointed by the king; but, when these offices became venal under Francis I. there was no longer any change but from death or sale. St. Louis founded the Holy Chapel at Paris; built churches, hospitals, and monasteries; took the poor and the orphan under his protection; relieved his people by diminishing the taxes, and secured the liberties of the Gallican church by the *Pragmatic Sanction*, granted in 1268. Being determined on a second expedition to the Holy Land, he embarked July 1, 1270, leaving Matthew, abbot of St. Denis, and Simon de Clermont, count de Nesle, regents, and arrived July 17, in the port of Tunis, which city he besieged and took; but sickness spreading in his army, he was himself attacked with it, and died August 25, 1270, aged 56. No prince ever discovered more courage and greatness of soul, nor a more strict regard to justice, and love for his people, than St. Louis. *His faith was so strong*, says M. Bossuet, *that he appeared rather to see the holy mysteries than to believe them*; and his devotion was ennobled by solid virtues, which nothing could shake. He had the skill to discern persons of merit in every class, whom he esteemed, and employed. This monarch's courage displayed itself only on great occasions: when his mind was not wrought upon by important objects, he appeared simple, weak and timid: nor was he firm but at the head of his army, or of his council. In private life, his mild and complying temper induced him to yield to his domestics. He was governed by his mother, and his days passed in devotional exercises. It was in the reign of St. Louis that the Sorbonne was founded, 1253, by Robert de Sorbon, who was his confessor and almoner; and the police of Paris established by Stephen de Boyleuse, or Boileau, provost of that city, a magistrate worthy of the highest encomiums. Boniface VIII. canonized St. Louis at Orviette, August 11, 1297. The sire de Joinville, one of the principal lords of this holy king's court, and mess. de Choisi and Filleau de la Chaise, have written his life; and the three works are excellent. The sire de Joinville charms by his simplicity, the abbé de Choisi by his easy style, and M. de la Chaise instructs by his accuracy, having compiled his Life of St. Louis from M. de Tillemont's Memoirs. Philip *the Bold*, son of this prince, succeeded him.

LOUIS X. king of France and Navarre, surnamed *Hutin*, i. e. *Headstrong*, and *Quarreller*, succeeded his father, Philip *the Fair*, November 29, 1314, being already king of Navarre, in right of his mother Jane, in which character he had been crowned at Pampeluna, October 1, 1307. He deferred his coronation till August 1315, on account of the troubles in his kingdom, and because he expected his

bride Clementia, the king of Hungary's daughter; and, during this interval, Charles de Valois, his uncle, took the lead in the government, and ordered Enguerrand de Marigni to be hanged, at Montfaucon, on a gibbet which that minister had himself erected in the late king's reign. Louis X. recalled the Jews into France, with a view of getting money from them; and also obliged the remaining vassals on his lands to purchase their freedom. This they did unwillingly; while paying a known duty they were easy, but they could not tell what might be exacted of them after they became free. His war with the earl of Flanders proved unsuccessful, and he suffered it to be a pretence for loading the people with taxes. He died at Vincennes, June 8, 1326, aged 26, leaving a posthumous son by Clementia, born November 15, 1326; but this young prince living only eight days, Philip *the Tall*, second son of Philip *the Fair*, ascended the throne.

LOUIS XI. king of France, the most artful politician of his age, son of Charles VII. and Mary of Anjou, daughter of Louis II. king of Naples, born July 3, 1423, at Bourges, succeeded his father July 2, 1461. He had distinguished himself, on several occasions, before his accession to the throne; had forced the English to raise the siege of Dieppe; had rebelled against Charles VII. and had retired into the duke of Burgundy's dominions in 1456. Hearing of his father's death while he was at Genap in Brabant, he made his entry into Paris, August 31, 1461, and immediately affected a conduct quite opposite to that of Charles VII. dismissed the greatest part of the late king's officers, and gave their places to those who had followed him into Dauphiny and Flanders. The same year he abolished the *Pragmatic Sanction*, at the solicitation of Pius II.; but it continued in force nevertheless till the *Concordate* took place between Leo X. and Francis I. Louis XI. concluded a league, in 1462, with John II. king of Arragon, by whom he had been chosen as arbiter in his diputes with the king of Castille; and had an interview, in 1463, with Henry IV. king of Castille. Some time after, the count de Charolois leagued with the duke of Bretany against Louis XI. in which league the duke of Berri, the king's only brother, the duke of Burgundy, the count de Dunois, and several other noblemen, joined, being offended with the king for having deprived them of their places at the beginning of his reign. The civil war, which followed this league, was begun under pretence of relieving the people, and called the *war for the public good*. There was a bloody battle at Montl'heri, July 16, 1465, between the king and the confederate princes, and the loss on both sides was nearly equal; but Louis, fearing the fatal consequences of so dangerous a war, put an end to it by a treaty concluded at Conflans on the 5th of October following. By this treaty he gave Normandy to his brother, ceded some places in Picardy to the count de Charolois, the earldom of Etampes to the duke of Bretany, and gave Louis of Luxemburg, count de St. Pol, the constable's sword; but scarce did he find himself in safety before he took Normandy from his brother, and seized most of the places which he had given up. The war was about to recommence on this infringement of the treaty of Conflans, when the king was so imprudent as to engage in a conference at Peronne, in 1468, with Charles *the Rash*, who had succeeded his father Philip *the Good*, duke of Burgundy; and who being informed, at the same time, that the people of Liege had rebelled, and knowing them to be supported by Louis XI. kept him prisoner near the same tower in which Charles *the Simple* had ended his life. He even hesitated whether he should not carry his vengeance still farther; nor was the king ever in greater danger. The duke of Burgundy compelled him to give up Champagne and Brie to the duke of Berri, in exchange for Normandy, and to accompany him with his forces to reduce the people of Liege to obedience, whose city was taken by assault, and sacked, October 30, the same year, 1468. Louis XI. no sooner saw himself safe than he persuaded the duke of Berri, his brother, to receive Guienne as an appanage, instead of Champagne and Brie, fearing he should excite fresh commotions if he remained

remained in the provinces which lay too near Burgundy; and also punished cardinal Balue, who had supported him in his rebellion, by ordering him to be confined in a cage at Loches, where the cardinal remained eleven years. He instituted the order of St. Michael in 1469, retook several places in Picardy from the duke of Burgundy the year following; and procured Charles of France, his brother, duke of Guienne, to be poisoned 1472, to prevent his marrying Mary, the duke of Burgundy's daughter and heiress. John Favre Versois, abbot of St. *Jean d'Angeli*, having undertaken to perpetrate this horrid crime, presented a poisoned peach to madame de Montsoreau, the duke's mistress, who, having dipped it in wine, gave one half to her lover, and eat the other. This lady, who was of a delicate constitution, died on the spot; but the duke languished six months in the most dreadful agonies. Odet Daidie, the deceased prince's favourite, seized the abbot of St. Jean, and carried him into Britany, that he might have an open trial, but he was found dead in his bed the very day that sentence of death was to have been pronounced upon him. Charles *the Rash*, enraged at the loss of a prince whom he had intended to make his son-in-law, entered Picardy, laid it waste with fire and sword, and, raising the siege of Beauvais, went into Normandy, where he committed great ravages. Charles concluded the treaty of Bouvines with the king 1474, but soon after entered into a league, offensive and defensive, against him, with the duke of Britany and Edward IV. king of England. Louis, on his side, entered into a treaty with the Swiss 1475, the first which was made between that nation and a king of France. He afterwards gained over the ministers of Edw. IV. who was preparing for a war against France, and made a truce for seven years with him at Piquigni. The duke of Burgundy, finding himself thus deserted by the king of England, concluded a truce for seven years with Louis at Vervins, and soon after delivered the constable de St. Pol to him, who was beheaded in the Place de Gréve, December 19, 1475. James d'Armagnac, duke of Nemours, suffered in the same manner, 1477. Charles *the Rash*, duke of Burgundy, being killed that year at the siege of Nanci, January 5, left his only daughter Mary his heiress, who was proposed to the dauphin; but the king, through a mistaken policy, chose rather to take Burgundy by force of arms than to gain it by this marriage. The princess afterwards married Maximilian of Austria, son of the emperor Frederic III. which alliance proved the source of an almost continual war, the seeds of which are not yet destroyed. The king also missed an opportunity of marrying the dauphin to Jane, daughter of Ferdinand and Isabella; nor would he suffer the heiress of Burgundy to marry Charles, earl of Angoulême, who was father of Francis I. He recovered several towns in Picardy, Artois, and Burgundy; and took Swiss soldiers into pay 1478, instead of the free archers established by Charles VII. In 1479, he engaged Maximilian, archduke of Austria, at the battle of Guinegate, but afterwards made peace with him, and died at Plessis-les-Tours, August 30, 1483, aged 60. He had sent for St. Francis di Paula before his death, in hopes of obtaining a cure through the prayers of that saint. Louis XI. was a singular character, and passed frequently from one extreme to the other; covetous from inclination, profuse from policy, preferring cunning and finesse to every other quality. He never asked any person's advice, and used to say, *His whole Council was in his head*; he also said, that *the man who could not dissemble was unfit to reign*. Being reproached for not sufficiently keeping up his dignity, he replied, *When pride walks before, shame and loss follow close*. He degraded the nation, by giving it unworthy masters: his barber was made an ambassador, his tailor herald at arms, and his physician chancellor. His devotion was founded only on the fears of a troubled conscience. He wore a small image of our lady in his hat, of whom he asked pardon for his murders, and continually committed fresh ones. The Chronicles reckon 4000 of his subjects who were executed publicly or secretly, Tristan, provost of his houshold, being the judge and the executioner of his vengeance. When the duke de

Nemours was beheaded, he ordered his children to be placed under the scaffold, from whence they were taken to the Bastille, covered with their father's blood, and placed in narrow dungeons, which kept them in constant pain. Louis XI. is represented by all historians as a bad son, brother, husband, father, and king; but it cannot be denied that he had some great qualities; and if we compare his reign with those of the princes his contemporaries, we shall find, as Commines remarks, that few of them were equal to him. He encreased the royal authority so much, that he is said to have made the French kings absolute, or independent *(avoir mis les rois hors du page)*. His father had prepared the way for this, by putting troops into the king's power, for his own use, as well as the receipt of taxes. These he augmented considerably, but with circumspection, because he stood in need of the people's assistance against the nobility, whom he wanted to humble. This prince also established posts, from his extreme eagerness to be the first who heard news; and it was in his reign that the prior of the Sorbonne sent for printers from Mentz, 1469. M. Duclos has written his History in 3 vol. 12mo mademoiselle de Lussan in 6 vol. 12mo. This prince ordered the *Cent Nouvelles*, or stories told by different lords of his court, to be collected, *Paris*, Verand, fol. without date; but the beautiful edition is that of *Amsterdam*, 1701, 2 vol. 8vo. with plates by Romain de Hooge; which plates are most valued when detached from the printed part (v. MARGARET *de Valois*). Cha. VIII. his son, succeeded him.

LOUIS XII. king of France, surnamed *the Just, and the Father of his People*, son of Charles duke of Orleans and Mary of Cleves, born June 27, 1462, at Blois. He bore the title of duke of Orleans a long time, succeeded Charles VIII. April 7, 1498, and immediately relieved his people, by diminishing the taxes. This prince generously pardoned Louis de la Trimouille, who had taken him prisoner at the battle of St. Aubin; on which occasion he nobly said, *It becomes not a king of France to revenge the injuries done to a duke of Orleans.* Louis XII. married his predecessor's widow, Anne of Britany, 1499, after having procured his marriage with Jane of France, daughter of Louis XI. to be declared null by Alexander VI. He established a parliament at Rouen, another at Aix, and conquered the Milanese 1499, which belonged to him in right of his grandfather, Valentine of Milan, and had been usurped by Louis Sforza. The latter seduced the people to rebel some months after; upon which the king sent an army immediately into Italy, commanded by Louis de la Trimouille. This general reduced the Milanese to obedience; and Louis Sforza, being delivered up to him, was carried to France, and confined at Loches in an iron cage, where he died ten years after, without having been able to obtain permission to read or write. This rigour in a monarch of so mild and amiable a disposition, was considered as a visible chastisement from Heaven. Louis XII. then determined to claim his right to the kingdom of Naples; and, joining with Ferdinand *the Catholic*, these two princes gained possession of that kingdom 1501, but quarrelled when it was to be divided. The Spaniards, led by Gonsalvo de Cordova, surnamed *the Great Captain*, defeated the French at Seminara, and at the battle of Cerignola 1503, and drove them from the kingdom of Naples. Louis XII. having concluded a peace in 1505, punished the rebellious Genoese in 1507, entered their city, and retook the Milanese. The year following was formed the celebrated league of Cambray, between the king of France, pope Julius II. the emperor Maximilian I. and Ferdinand, against the Venetians, whom Louis defeated in person at the celebrated battle of Agnadelloa, May 14, 1509, and took Cremona, Padua, and several other places, from them. But Julius II. growing envious of so much success, entered into a league against the king with Ferdinand, Henry VIII. of England, the Swiss, and the Venetians, and even proceeded to excommunicate him, and lay his kingdom under an interdict. Louis, irritated by these proceedings, assembled a national council at Tours, in which it was agreed to appoint a general council at Pisa, to which the pope should be cited; while Julius, on his side, called

a council

a council in the Lateran palace. Gaston de Foix, duke de Nemours, commander of the French forces in Italy, won the battle of Ravenna against the confederate powers, April 11, 1511, and was killed after it as he attempted to surround some remaining Spaniards, who were retiring. This great captain's death occasioned the loss of the Milanese, where Maximilian Sforza, son of Louis, was again established by the Swiss. The king then joined with the Venetians, and his army, commanded by Louis de la Trimouille, retook the Milanese a third time, 1513; but the Swiss being victorious shortly after at the battle of Novarra, drove out the French, and afterwards attacked France with Maximilian and the English, which latter defeated the French near Guinegathe, April 13, 1513; and after this battle, which was called *the battle of the Spurs*, they took Therouene and Tournay. The Swiss in the mean time besieged Dijon, but Louis de la Trimouille saved it. In this extremity Louis XII. entered into an accommodation with the Swiss, treated with pope Leo X. made peace with Spain, and contracted an alliance with the English, by marrying, for his third wife, Mary, sister of Henry VIII. October 9, 1514. He was renewing his projects against the Milanese, when he died, regretted by all his subjects, January 1, 1515, aged 53. This prince was eminent for justice, clemency, and magnanimity; he diminished the taxes more than half, levied none, nor had recourse to any loan: a glorious circumstance, such as no other reign in the French history can boast. His subjects were dear to him, and he evinced an earnest desire for their happiness during the whole time he governed them. He was certainly guilty of some errors, for he treated as an honest man with Alexander VI. the wickedest of all men; and with Ferdinand of Arragon, the most perfidious. He introduced venality into the offices of the finances, which soon passed into those of judicature; but he took the utmost precautions that justice might be administered with impartiality, expedition, and almost without expence. His edict of 1499 is sufficient to render his memory dear: he ordered, that the law should always be followed, notwithstanding any contrary orders which importunity might exact from the monarch. Louis XII. was also the first king who freed the husbandmen from the soldier's rapaciousness; his troops ceased to be the pest of the provinces: his rigid virtue extended itself to his enemies; and he repaired the damages inseparable from war. These noble qualities gained him the name of, *Father of his People:* an infinitely more glorious eulogium than the title of *Great*, *August*, *Hero*, or *Conqueror!* His *Letters* to cardinal d'Amboise have been printed, *Brussels*, 1712, 4 vol. 12mo. The abbé Tailhié has written his Life, *Paris*, 1755, 3 vol. 8vo.

LOUIS XIII. king of France and Navarre, surnamed *the Just*, born September 27, 1601, at Fontainebleau, succeeded his father Henry *the Great*, May 14, 1610, under the guardianship and regency of his mother, Mary de Medicis. Many troubles arose in the state at the beginning of his reign, occasioned by the intrigues of Concini, marquis d'Ancre, and his wife Eleanor Galligai, in whom the queen placed an entire confidence. But, these commotions being appeased by the treaty of Sainte Menehoud, May 15, 1614, the king was declared of age the 2d of October following, and assembled the states-general on the 27th, the last which have been held. The next year Henry, second prince of Condé, ever dissatisfied that he was not the chief person at court, retired from thence again, and, joining the Huguenots, renewed the troubles. This did not, however, hinder the king from going to Bourdeaux, where he married Anne of Austria, infanta of Spain. In 1615, the queen entered into a treaty, at Loudun, with the prince of Condé, head of the discontented party; but he being arrested by the marechal d'Ancre's advice, the princes, and several grandees, withdrew from court, to prepare for war. The queen raised three armies, and was successful against the mal-contents. But this war was suddenly stopt by the death of marechal d'Ancre, whom Vitri killed at the king's order, on the bridge of the Louvre, October 24, 1617, and by the banishment of Mary de Medicis, who was confined in Blois. The favours which

which Charles d'Albert, duke de Luynes, and constable of France, received, furnished fresh pretences for rebellion. The mal-contents took the queen's part, who escaped from Blois; but this princess had been reconciled to the king in 1619. The duke de Luynes released the prince of Condé from prison, who proved afterwards very faithful to the king. Louis XIII. reunited Bearn to the crown, and would have compelled the Huguenots to give up the ecclesiastical property which they had usurped: they rebelled in consequence, lost Saumur, Sancere, Nerac, and several other places in Guienne and Languedoc; only Montauban held out against the royal arms, and the duke of Mayenne was killed in the trenches there 1621. The constable de Luynes dying December 15, the same year, cardinal Richelieu succeeded to the king's favour, and became his prime minister. He continued the war with success against the rebels, made peace with them 1623, restored tranquillity in the Valteline 1624, and assisted the duke of Savoy against the Genoese 1625. The Rochellers having taken up arms again, were defeated at sea, as were their defenders the English in the Isle of Ré, November 8, 1627. Louis XIII. then undertook the famous siege of Rochelle, which lasted a year; it surrendered October 28, 1628. After the reduction of this city, on which the tranquillity of France depended (for the Huguenots wanted to make it a republic) the king took the duke of Nevers, newly duke of Mantua, under his protection, forced the pass of Suza, March 6, 1629; defeated the duke of Savoy, caused the siege of Casal to be raised, and put his ally in possession of his territory. When he returned to France, he subdued the remaining Huguenots in Languedoc and Vivarais, and pardoned Henry, duke of Rohan, who had been head of the rebels. The Germans in the mean time entered Italy: Colalt, one of their generals, surprized Mantua, July 18, 1630, and the marquis de Spinola besieged Casal; but the king sent a strong army immediately into Italy, which reduced all Savoy to obedience, and took Briqueras, Pignerol, Carignano, Saluzzo, and Viellana, where the duke de Montmorenci defeated the enemy. This army being also victorious against the Spaniards at the bridge of Carignano, and having delivered Casal, the enemy was forced to consent to the treaty of Quierasque, which was concluded 1631. Some time after this, Gaston duke of Orleans, the king's only brother, growing jealous of cardinal Richelieu's authority, took up arms, and gained over the duke of Montmorenci, who raised Languedoc, of which he was governor. But this last duke, being taken with his arms in his hand at the battle of Castlenaudari, September 1, 1632, was beheaded at Toulouse the 30th of October following. Nor had Gaston better success on the side of Lorrain. In 1633 the king took Nanci; Lamathe seized the whole dutchy 1634, and drove the Imperialists from Heidelburg. Treves was soon after taken by the Spaniards, the whole French garrison murdered, and the elector, who had placed himself under the protection of France, made a prisoner. Louis, irritated by these violent proceedings, declared war against Spain, May 19, 1635, which war lasted 25 years, and 13 years against the emperor. The marechals de Chatillon and de Brezé defeated prince Thomas at the battle of Avien; but the Spaniards threw all Paris into consternation, by taking Corbie, May 20th following. The king however sent an army of 50,000 men, and compelled them to repass the Somme. The Imperial forces, commanded by Galas, were defeated in Burgundy. The earl of Harcourt drove the enemy from the isles of Lerins 1637, released Casal 1639, conquered the marquis de Leganes, and took Turin from the duke of Savoy's enemies, 1640. Marechal de Schomberg caused the siege of Leucate to be raised, taking also several places in the Netherlands from the Spaniards, who were thrice defeated at sea in 1638. The French, joined with the duke of Wiemar, took Brisach, and gained the battles of Rhinefeld Polinckose, Rhinaus, and Wolfenbuttle, in 1641. Salces, in the county of Roussillon, was taken by the prince of Condé; Catalonia submitted to the king 1641, Perpignan was taken 1642, with all Roussillon; and the duke of Lorrain was a second time stripped of his dominions.

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The war went on with success, and cardinal Richelieu was in hopes of making an advantageous peace, when he died, December 4, 1642, and was soon followed by Louis XIII. who expired at St. Germain-en-Laye, May 14, 1643, aged 42. He was a just and pious prince, upright in his intentions, judged well of things, and could only be governed by persuasion; he possessed courage and penetration, but his taste for retirement hindered his virtues from shining forth. A Protestant published *le Codicille de Louis XIII.* in 4 parts, 1643, 16mo. very scarce. His life has been written by le Vassor, P. Griffet, M. Dupin, and M. de Bury; the latter in 4 vol. 12mo. (v. PLESSIS. RICHELIEU.

LOUIS XIV. king of France and Navarre, called *the Great*, son of Louis XIII. and Anne of Austria, born September 5, 1638, at St. Germain-en-Laye, and surnamed *Dieu-Donné*, i. e. *Given by God*, because he came into the world after his mother had been 23 years barren. He succeeded Louis XIII. May 14, 1643, under the regency of Anne of Austria, and while a constant war was carrying on against the Spaniards. The beginning of his reign was distinguished by a number of victories; Louis de Bourbon, duke d'Enguien, so celebrated afterwards as prince of Condé, gained the famous battle of Rocroy, and took Thionville; marechal de Bresé defeated the Spanish fleet in sight of Carthagena; the vicomte de Turenne won the battle of Rotwil, 1644, the duke d'Enguien that of Nortlingen, 1645, and prince Thomas with the duke de Richelieu, conquered the Spaniards at sea near Castel-a-Mare, 1647. But the year 1648, proved still more glorious to France, in which the marechal de Turenne defeated the Imperialists, and the prince of Condé gained the celebrated victory over the Spaniards at Lens. These victories were followed by a treaty of peace, concluded at Munster between France, Germany, and Sweden, by which treaty Alsace remained under the king's dominion. The nobility, who had been humbled under Louis XIII. made a last struggle during his son's minority, and a civil war broke out the year following; occasioned by the jealousy they had conceived from cardinal Mazarini's administration. The prince of Conti, the prince of Condé, and the duke de Longueville being sent to prison, 1650, the Spaniards took advantage of these troubles, and seized several towns; but the marechal Duplessis-Pralin defeated them at the battle of Rhetel. The princes were afterwards set at liberty, cardinal Mazarini banished, and the king declared of age, 1651. The cardinal's return 1652, gave rise to the second war of Paris, and the prince of Condé, who had joined the rebels, would have been taken in the battle of the Fauxbourg St. Antoine, had not the Parisians opened their gates to him. He soon after took the part of Spain. His departure is the epoch when the royal authority attained to its greatest height; it had no longer any bounds, but those which the king prescribed to him as necessary for avoiding despotism, which must be always verging to its fall, because those by whom it is upheld, soon revolt against it. The kingdom, freed from all intestine wars, soon rose to the summit of power against its neighbours; industry, arts, and sciences, were brought to perfection at home; and so long as a king convinces his people, not by preambles of edicts, but by visible effects, that there are laws in the state, superior to his authority, and which he would not wish to infringe, he will preserve his kingdom in this glorious situation. Louis XIV. concluded a treaty with England against Spain, 1654. The vicomte de Turenne gained the battle of the Downs 1658, and conquered Dunkirk, Furnes, Gravelines, Oudenard, Ypres, Mortare, &c. with vast rapidity, which great success alarming the Spaniards, a peace was concluded by the treaty of the Pyrenees, September 7, 1659. The king then received the prince of Condé again into his favour, and was married eight months after to Maria Theresa of Austria, infanta of Spain, daughter of Philip IV. which princess made her solemn entry into Paris, August 26, 1660. His majesty's only care was now that his subjects might enjoy the fruits of peace; and cardinal Mazarini's death left him at liberty to follow his own inclinations, from which gratitude had before restrained him. He took

took the reins of government into his own hands, assigning to each of his ministers the department for which he was accountable; trade flourished by the care of Colbert, manufactures were established, and the king's bounty extended itself even to learned foreigners. In 1662, he caused reparation to be made for the insult offered to his ambassador the count d'Estrades at London, by baron de Batteville the Spanish ambassador, and received a yet more authentic satisfaction in 1664, for the attempt made by the Corsicans against the duke de Creguy, ambassador at Rome to pope Alexander VII. He sent forces against the Moors the same year, who took Gigery; and he also assisted the Germans against the Turks, to which assistance was principally owing the victory of St. Gothard in Hungary, 1664. Louis XIV. in the mean time promoted commerce, arts, and manufactures in his kingdom; stopt the incursions of the Algerines, 1665, sent succours to the Portuguese against the Spaniards, and declared war against the English, to assist his allies the Dutch; but a peace was concluded at Breda between England, Holland, France, and Denmark, January 26, 1667. Spain having refused to satisfy his majesty's claims on the Netherlands, in right of his consort, daughter of Philip IV. which prince died September 17, 1665, he entered Flanders, took Armentiers, Charleroy, Tournay, Douay, Alost, Lisle, and several other towns. The year following, he took Franche-Comté, and made peace with Spain by the treaty of Aix-la-Chapelle, May 2, 1668, by which treaty he ceded Franche-Comté to Spain, and retained all the towns he had taken in the Netherlands; and in 1669, he siezed Lorrain to punish the duke who was continually stirring against France. Louis XIV. built the royal hospital for invalids, 1671; the ports, before deserted, were fortified and embellished, and appeared crowded with ships and sailors. A meridian was drawn from one end of the kingdom to the other; men of learning were paid for making astronomical observations in the four quarters of the globe; voluminous works, too expensive for private persons to undertake, were printed at the Louvre, and the Latin authors enriched with remarks for the dauphin's instruction. Citadels were built, and a body of troops formed, consisting of 400,000 men. In 1672, the king being displeased with Holland, declared war against it, and passed the Meuse with his army, of which the prince of Condé, and the vicomte de Turenne were commanders under him. The Dutch being beaten every where, and reduced to the greatest extremities, the Emperor, Spain, and the elector of Brandenburg, grew alarmed at the success of France, and united against her; but the vicomte de Turenne having made himself master of most of the fortresses in the duchies of Cleves and Juliers, the elector demanded a truce, which was granted. The elector Palatine was added to the enemies of France in 1674. The king conquered Franche-Comte a second time; the Spaniards were beaten in Roussillin by the comte de Schomberg, as were also the Germans and Dutch at the battle of Senef by the prince of Condé. Many victories were gained in Germany by the Vicomte de Turenne; he defeated the elector of Brandenburg who had broken the truce, and compelled the Germans to abandon Alsace. This great general was killed by a cannon ball on the other side of the Rhine, July 27, 1675; a loss very sensibly felt by Louis XIV. and all France. M. du Quesne conquered the Spanish fleets in two battles, during the second of which the famous admiral Ruyter was killed, April 2, 1676, and the marechal de Vivone cut to pieces 7000 of the enemy near Messina. About this time France declared war against Denmark, in support of Sweden: Monsieur, the king's only brother, defeated the allies commanded by the prince of Orange at Cassel, and a peace was at length concluded between France and Holland, at Nimeguen, April 10, 1678, to which Spain acceded, September 14, following; Germany, February 5, 1679; Denmark, and the elector of Brandenburg sometime after. Louis XIV. made even the time of peace, a time of conquests; gold and intrigue, opened to him the gates of Strasburg, and Casal. Innocent XI. opposed the right of the *Regale*, upon which occasion the clergy settled the limits of papal authority,

in 1682. The canal of Languedoc was made navigable, 1681. The ports of Toulon, Brest, and Rochefort, were constructed at a vast expence, and furnished with youths intended for the marine service, masters being paid for teaching them; and these ports contained a hundred large ships, several of which carried a hundred guns. Louis bombarded the city of Algiers, 1684, and obtained the satisfaction which he required. The same year he received some ambassadors, who called themselves envoys, from the king of Siam; and having bombarded Genoa, the doge, attended by four senators, was obliged to go and make satisfaction to the king, 1685. Tunis and Tripoli, were also compelled to sue for peace that year; and his majesty revoked the famous edict of Nantes, October 22, by which means he abolished Calvinism in his dominions. The severity used towards these sectaries, occasioned fifty thousand families to quit France. The king being displeased with pope Innocent XI. seized the county of Avignon, 1687, which he restored afterwards to Alexander VIII. A fresh war began at this time in consequence of the league of Augsburg made against France, between the duke of Savoy, the elector of Bavaria, and several other princes, who were excited by the intrigues of the prince of Orange. M. the dauphin opened this campaign by taking Hailbron, and made himself master of Philipsburg, October 29, 1688. The king afterwards declared war against Holland; Germany, Spain, and England declared themselves against France, and thus war was kindled throughout Europe. The marechal duke of Luxemburg, gained the battle of Fleures, July 1, 1690, and M. Tourville defeated the English and Dutch fleets in the channel ten days after. Marechal de Catinat was compleatly victorious over the duke of Savoy, at Staffarda, and took several places. The French gained advantages every where; M. de Tourville's fleet was however unfortunately defeated by the English at la Hague, 1692. Namur was taken by Louis XIV. the same year; and marechal de Luxemburg won the battle of Steinkirk, and in 1693, that of Nerwinde. The duke of Savoy having also been defeated in 1693, by marechal de Catinat at the battle of la Marsaille, made peace with the king 1696, and afterwards joined his forces to those of France, which obliged the emperor and Spain to accept neutrality. The capture of Barcelona by the duke of Vendôme, 1697, and of Carthagena in America by M. de Pointis, at length determined the allies to a general peace, which was concluded at Ryswic, with Spain, England, and Holland, September 2, 1697, and with the emperor and the empire six weeks after. By this treaty the waters of the Rhine were made the boundaries of Germany and France; the elector of Treves, and the duke of Lorrain were restored to their dominions; Louis XIV. acknowledged the prince of Orange king of England, by the title of William III. and the Spaniards recovered all which had been taken from them since the treaty of Nimeguen. Charles II. king of Spain dying Nov. 1, 1700, a war broke out again about his successor. Charles had left Philip of France, duke of Anjou, heir to the crown by his will, and the king upon hearing this important news sent the duke into Spain, who took possession of the kingdom by the name of Philip V. and made his public entry into Madrid, April 14. The emperor, on the other hand, wanting to place this crown on the head of the archduke Charles, engaged most of the princes of the empire on his side, and sent an army into Italy, commanded by prince Eugene of Savoy, who failed in his attempt to take Cremona, 1702. England and Holland declared for the emperor; but the French carried on the war with success till August 13, 1704, when their forces, commanded by the marechals de Tallard, and de Marsin, were defeated by the allies under the command of prince Eugene, the duke of Marlborough, and the prince of Baden, at Hochstet. The king in the mean time brought the Fanatics into subjection who had risen in Vivarais, and Languedoc. Prince Eugene was defeated by the duke of Vendome, at the battle of Cassans in Italy, August 10, 1705; but marechal de Villeroy lost the battle of Ramillies, near Namur, May 23, 1706, after which famous battle the enemies took Antwerp, Ghent, Ostend, and several

other cities. Prince Eugene defeated the duke, Philip of Orleans, the same year before Turin, which occasioned the loss of the Milanese and Modenese. The year 1707, proved more fortunate to France; the marechal, duke of Berwic, gained a celebrated victory over the allies at Almanza, April 25, which was followed by the reduction of the kingdoms of Valencia and Arragon. Marechal de Villars forced the lines at Stolhoffen, May 23, and count de Forbin, and the chevalier du Guay-Trouin signalized themselves at sea, conquered the enemy's fleets in several engagements, and took considerable prizes. But the following years were less favourable; the winter of 1709 froze the olive trees, which are the support of the southern provinces, so as to leave no hopes of a gathering. Louis XIV. wearied by so many misfortunes, and feeling for the miseries of his people, proposed peace, but received only the roughest answers, the haughtiness with which he had treated several other sovereigns being returned with usury. In the mean time Tournay was taken, and Villars had been defeated in his attempt to prevent the capture of Mons. Louis, to obtain peace, offered to contribute money towards dethroning his grandson, but it was insisted that he should take this expedition wholly on himself; thus was he compelled to continue an unfortunate war without any resources; but the emperor Joseph's death, April 17, 1711, changed the face of affairs. Queen Anne of England listened to the king's proposals for peace, and took the command of her troops from the duke of Marlborough. France however was still in consternation, for prince Eugene having penetrated as far as Rheims, had spread an alarm at Versailles, as well as throughout the kingdom. The premature death of the children of France, was considered as compleating the calamities of the king's old age; when the marechals de Villars, and de Montesquiou, by gaining the battle of Denain, July 24, 1712, weakened the enemy's force, and accelerated a peace, which was signed at Utrecht, 1713, with England, Portugal, the duke of Savoy, the king of Prussia, and the Dutch. This peace had been preceded by a solemn renunciation by Philip V. king of Spain, for himself and his posterity, of all claims which he might ever have to the French crown; and a similar renunciation on the part of the dukes of Berri, and Orleans, of all those which they might have to the crown of Spain; and finally, Louis XIV. concluded a peace with the treaty of Baden, March 6, 1714. His remaining days would now have past quietly, had not the Jesuit le Tellier teazed him about the bull *Unigenitus*. He beheld the approach of death like a Christian hero, who quits life without complaining, and grandeur without regretting it, and died at Versailles, September 1, 1715, aged 77. He had previously received the sacrament with sentiments of the most fervent piety, after which, having settled the affairs of his kingdom, he called for the princes and princesses of the blood, spoke to them without perturbation or emotion, and said to the dauphin who was to succeed him, *My Child, you are going to be a great King, do not imitate me in the fondness I have shown for war, but try to preserve peace with your neighbours: discharge your duty to God, be sensible of your obligations to him, and make your subjects honour him: always follow good advice, and try to relieve your people, which I am so unhappy as to have been unable to do. Never forget how much gratitude you owe to madame de Ventadour.* At the same time he recommended to him to avoid three rocks on which he had struck, *unnecessary wars, extravagance in buildings, and mistresses.* He should have added *pomp, vanity*, and a degree of *ostentation*, almost inconceivable in a prince whose disposition was naturally good, and who saw himself in very unfortunate and very critical circumstances; a *vanity* and *ostentation* which involved him in expences and wars, from which he extricated himself only by a court intrigue, and almost by a miracle. His reign is justly compared with that of Augustus. Louis XIV. had a natural taste for all that forms a great character; he knew how to distinguish, and employ (except in his latter years) men of merit; his ministers were cardinal Mazarini, M. Colbert, M. de Louvois, and other skilful politicians; his generals, a Condé, a Turenne, a Vendôme, a Catinat, &c. France united under this

this monarch, all which preceding centuries had only enjoyed successively, and in part; it could boast in his reign of bishops and divines, worthy the best ages of the church; excellent poets, great orators, deep philosophers, and able lawyers; painters who vied with those of Italy; architects who raised those beautiful structures which attract the attention of foreigners, and literati of every kind, whose studies were encouraged by the royal bounty. This prince also brought arts and commerce into a flourishing state throughout his dominions. Ambition and a thirst for glory led him to undertake and execute the most extensive projects, and he was distinguished above all the princes of his time, by an air of grandeur, magnificence, and liberality, which accompanied all his actions. But his great expences, and multiplied wars, exhausted the kingdom, which, notwithstanding the accession of several provinces, he left less powerful than it was when he came to the throne. *Laguerre des Suisses*, translated by this prince, was published at the Louvre, 1651, fol. with copper plates. Limiers, Larrey, Reboulet, and Lahode, have written his history. Voltaire's *Siecle de Louis XIV.* would be preferable to any of these, if it did not contain many assertions hazarded without just grounds. Louis XV. his great grandson succeeded him.

LOUIS *Dauphin*, eldest, and afterwards only son of Louis XIV. and Maria Theresa of Austria, born Nov. 1, 1661, at Fontainebleau. The king, who spared no pains to give him an education worthy of his birth, chose the duke de Montansier for his governor, and the celebrated Bossuet for his preceptor, and the literati were employed to publish editions of ancient authors for his use with notes. The young prince was at the siege of Dole, 1674, with Louis XIV. and accompanied him into Flanders, 1684. Being appointed generalissimo of the army sent by the king against the elector palatine, he took Philipsburg, 1688, then Heidelburg, Manheim, Frankendal, and all the palatinate. He commanded on the Rhine, 1690, and in Flanders, 1694; his courage, mildness, and genorosity, gained the hearts and affections of the French. In 1700, this prince had the satisfaction of seeing his second son the duke of Anjou, called to the throne of Spain, and secured in the possession of that monarchy. The dauphin, naturally humane, and formed for popularity, was the people's idol, though he reduced all his occupations to hunting. His dislike to madame de Maintenon, induced him to be as much absent from court as decency would permit, and he lived chiefly at Meudon, and Choisi, of which mademoiselle gave him the use. In this private life his inclinations were restrained by the king, to whom information was given of all that passed; notwithstanding which, he engaged in an intrigue with Mary Anne de Caumont, who attended on the dauphiness. That princess hoped to put a stop to the connection by marrying the lady to Louis Scipio de Grimoard, count du Roure, 1688; but her plan proved ineffectual, it was only carried on more privately. The dauphin and the comtesse being both left in widowhood, 1690, the former thought he might be under less restraint; but his father punished him by banishing mad. du Roure to Montpellier. The king had an ill opinion of her, and refused to naturalize a daughter she had had by the dauphin, and who afterwards married M. Menager, negociator of the secret treaty with England, in 1713. M. the dauphin attached himself afterwards to Mary Emily de Joly de Choin, a lady descended from a noble family, originally of Savoy, one of the princess de Conti's attendants. This lady though, not beautiful, possessed such personal graces, sweetness of disposition, and mental accomplishments, as are sufficient to inspire a strong passion, and too much virtue to have any of her own to blush at, for it appeared that she never permitted the dauphin's attentions till they were married privately, as the king, and mad. de Maintenon had been. His majesty never found any reason but to rejoice at this marriage, for the prince lived much more according to his father's wishes afterwards, both as to his œconomy and moral conduct, than he had done before, which pleased the king so much, that he desired the dauphin's orders on the royal treasury might be accepted like his own. Mademoiselle

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de Choin, satisfied with the consciousness of virtue, looked with contempt on rank, and after losing the dauphin, who died of the small pox at Meudon, April 14, 1711, lived quite as a private person. She died 1744, in the rue des Tournelles, at Paris, in a house which had been inhabited by mad. de la Fayette.

LOUIS *Dauphin*, son of the preceding, and Maria Anne Victoria of Bavaria, father of Louis XV. born August 6, 1682, at Versailles, and created duke of Burgundy. The duke de Beauvilliers was his governor, M. de Fenelon his preceptor, and these two great men so carefully attended to their pupil's education, that they made him one of the most accomplished princes of his time. He was general of the army in Germany, 1701, generalissimo of that in Flanders, 1702, and signalized himself in the following campaigns; but becoming dauphin by his father's death, April 14, 1711, devoted himself from that period to the study of political affairs. He died at Marly, February 18, 1712, aged 30, six days after the princess his wife, and their bodies were carried together to St. Denis, with that of the duke of Britany, one of their sons who died almost at the same time.

LOUIS XV. born February 15, 1710, at Versailles, son of the preceding, and Maria Adelaide of Savoy, who both died 1712. He ascended the throne on the death of his great grandfather Louis XIV. September 1, 1715, under the regency of Philip, duke of Orleans, (v. PHILIP,) was consecrated and crowned at Rheims, October 25, 1722, and married at Fontainebleau, October 5, 1725, to the princess Maria Leczinska, daughter of Stanislaus, king of Poland, which princess died June 24, 1768. Stanislaus, who had been forced to abandon his kingdom after the defeat at Pultawa, was elected again on his rival's death, 1733; but the emperor, and Russia, uniting to procure another election, their party prevailed. Louis XV. properly resented this affront offered to his father-in-law, declared war against the emperor, and the success of his arms in Germany, and still more in Italy, under mess. de Villars, de Maillebois, and de Coigni, forced his imperial majesty shortly after, to accept such conditions as were proposed by France in 1736. These were, to yield the two Sicilies to Don Carlos, and consent to the exchange of the grand duchy of Tuscany for Lorrain, which was given to Stanislaus as a sovereignty, to be united to the French crown after his death. Cardinal de Fleury, under whose administration the war had been so gloriously terminated, died January 29, 1743, during that which was declared against Mary queen of Hungary, daughter of the emperor Charles VI. with whom the emperor Joseph's daughter disputed the Austrian succession. This war which was productive of several triumphs to France, (v. MAURICE, count Saxe) and in which she experienced some disadvantages, was followed by the treaty of Aix-la-Chapelle, 1748. The above treaty restored all the belligerent powers to the same state they were in before the war, excepting the king of Prussia, who gained Silesia by it, the infant Philip of Spain, Louis the fifteenth's son-in-law, who obtained the cession of the duchies of Parma, Placenza, and Guastella, and Francis duke of Lorrain, the queen of Hungary's husband, who was acknowledged emperor. It was during this war that Louis XV. gained the famous battle of Fontenoy in person against the English, May 11, 1745. His forces had not been so successful in Germany the preceding year, for they were repulsed, and the imperialists had penetrated as far as Alsace, towards which place the king was advancing to drive them back, after putting it out of his enemy's power to hurt him in Flanders by the capture of Menin, Furnes, Ath, &c. when he was siezed at Metz with a violent disorder which brought him to the brink of the grave. The ardour with which his subjects invoked the Almighty for the restoration of their monarch's health, and the joy which they testified on his recovery, discovered how dear he was to them, and every one was eager to give him the title of the *Well Beloved*. The king did not return to Paris till he had advanced as far as Strasburg, driven the Imperialists from Alsace, and provided for the security of this province by demolishing the fortifications of Friburg. His people

were alarmed afresh for their sovereign's life, January 5, 1757, when he was near being murdered by Damien; (v. DAMIEN.) but happily the wound which that monster gave him did not prove dangerous. A dispute about the limits of the French and English possessions in Canada, gave rise to a new war 1756, which was terminated by the treaty of Versailles, February 10, 1763. During this war the French distinguished themselves by the capture of Port Mahon, which had been considered as impregnable, and by the battle of Hastemback, which they gained in the electorate of Hanover, but the English retaliated completely at sea, by taking Canada, Martinico, Pondicherry, &c. (v. LALLY) and the king of Prussia, their ally, was no less successful by land at the battle of Rosbach. France was obliged to restore Port Mahon, and cede Canada to England, and Louisiana to the Spaniards, who to recover the Havannah, which had been taken by the English, were compelled to give up their possessions in Florida to them. France had nothing now remaining in North America, but the islands Mignelon, and St. Pierre, for fishing, with a civil establishment, but no military one. The French gained the island of Corsica from the Genoese, 1768, which soon felt the influence of a good government on the happiness of a people. That diversity of opinions which had long divided the Catholic divines, led to the suppression of the Jesuits, which was pronounced in France, 1763, and completed at Rome, by pope Clement XIV. 1773; but the event itself took place from a circumstance of the most trivial kind. Pere de la Valette had sent a bill of exchange from Martinico, drawn upon Pere de Sacy, of the Jesuit's professed house at Paris, which bill was protested, but P. de Sacy was summoned to pay it in the consulate of Paris. The bearers affirmed that P. de la Valette being of the same society with P. de Sacy, the latter was obliged to pay a bill drawn by one of his brethren; that all the Jesuits were but the general's agents, who was master of whatever they possessed. According to this idea of society, P. de Sacy was sentenced to pay. His appeal to parliament occasioned the constitutions of his society to be examined, which were found to be incompatible with the duty due from a French subject to his king, and the society was afterwards suppressed. The parliament of Paris, and all the parliaments throughout France, were banished in 1771. Louis XV. died of the small pox, May 10, 1774, and was buried at St. Denis. This prince had a taste for the fine arts, which he favoured, and honoured by his bounty. He wrote and printed, as an amusement in his closet, 1718, a small octavo volume, on the course of the principal rivers in Europe, which is very scarce. Many magnificent edifices were raised in his reign, which will long convey a grand idea of it; among these are the superb church of St. Genevieve, at Paris, the *Place* where his statue was erected, the new market hall, the military school, the hall of the mint, and the academy of surgery, in the same city, the highways, the bridges of Orleans, Nantes, and Neuilli. Painting and sculpture, and above all engraving, were carried to a degree of excellence, which has been the admiration of foreigners; natural philosophy, physic, and mathematics were brought to perfection. Louis XV. spared nothing that could promote the knowledge of navigation, and astronomy; he sent M. Maupertuis to the north, and M. de la Condamine, under the equator, to determine the figure of the earth; and other learned men to the Philippine islands, California, and Siberia, to make astronomical observations. Some voyages were also undertaken by his order, for the purpose of trying a pendulum to show the longitude; an invention which does honour to his reign, and which is due to M. le Roi, as rendering sea water potable is to M. Poissonier, though England lays claim to both these inventions. Agriculture also received fresh encouragement, and new ideas of perfection, which it owes to M. Hamel. If this reign cannot boast so many great literati as that of Louis XIV. Montesquieu, and Voltaire, are sufficient to render it illustrious, though the latter is highly to be blamed for the obscenities with which some of his works are filled, and his eager desire to destroy every religious principle in the minds of the people. Louis XV.

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was in private life a good husband, father, and master, extremely humane, yet always keeping up his rank properly; nor was this difficult to him, for dignity was impressed on his countenance, and appeared in his whole deportment. He had several daughters, and two sons, one of whom died under age, the other, who was the dauphin, in 1765; (v. the following article,) leaving Louis XVI. born Aug. 23, 1754, and married May 16, 1770, to Maria-Antoinetta-Josepha-Jane of Austria, born November 2, 1755, daughter of the incomparable Mary queen of Hungary, and Francis of Lorrain, emperor. This prince gave early proofs of his benevolence, wisdom, and justice, by remitting to his subjects at his accession to the throne, the dues they had been accustomed to pay on those occasions, diminishing the taxes, introducing plans of œconomy in the administration, and recalling the parliaments. The king's brothers are, Louis Stanislaus Xavier, comte de Provence (Monsieur) born November 17, 1755, and married May 14, 1771, to Maria-Josepha-Louisa of Savoy, born September 2, 1753. Charles Philip, comte d'Artois, born October 9, 1757, married November 16, 1773, to Maria Theresa of Savoy, born January 31, 1756, by whom he had N. comte d'Angoulême, August 6, 1775.

LOUIS *Dauphin*, son of Louis XV. born 1729, at Versailles. He married Maria Theresa Infanta of Spain, 1745, and in 1747, Maria Josepha of Saxony, who died 1767. This prince was dear to the people from his humanity, affability, and zeal for religion. Far from being dazzled by the splendour of his birth, he beheld nothing in himself but the man; hence, his great compassion for the unhappy, and his eagerness to relieve their misery. He died 1765. M. de Villiers published a life of this prince, 1769, 12mo. M. Ployart, 1778, 12mo. or 8vo. and Pere Griffet published *Memoires* of his life, 2 vol. 12mo. the same year.

LOUIS I. duke of Anjou, second son of king John and Bonne of Luxemburg. He took the regency during the minority of his nephew, Charles VI. and made himself odious to the people by his extortions. These extortions had in view the enterprize of the kingdom of Naples, to which queen Jane had called him by adoption, to deliver herself from the tyranny of Charles de Duras, whom she had before adopted; but when he arrived there, the queen was dead, and Charles in possession of the kingdom. Louis made some useless efforts, lost all he had taken from France, and sent Peter de Craon thither again, to make fresh levies, and demand money. This false friend spent what he received with the Venetian courtezans, and his master died of vexation, Sept. 20, 1384, aged 45. His son Louis II. pursued his pretentions to Naples in vain, and died April 14, 1417, aged 50. His son Louis III. succeeded to his claims, and was adopted by queen Jane. He died 1434, aged 31. His brother René inherited these claims, but was unsuccessful in all. v. RENE'.

LOUIS I. *the Pious*, or *the Elder*, king of Germany, third son of Louis *le Debonnaire*, and brother of the emperors Lothaire, and Pepin. He was proclaimed king of Bavaria, 817, gained the battle of Fontenay with Charles *the Bald*, against Lothaire in 841, extended the limits of his dominions, and made himself formidable to his neighbours. He died August 28, 876, at Francfort, aged 70. He was one of the greatest princes of Charlemagne's family.

LOUIS II. *the Younger*, king of Germany, son and successor of the preceding. He was attacked by his uncle Charles *the Bald*, whom he defeated near Andernac, October 8, 876, and died at Francfort, January 20, 882, while raising forces against the Normans.

LOUIS III. king of Germany. v. LOUIS III. emperor.

LOUIS I. *of Anjou*, king of Hungary and Poland, surnamed *the Great*, born March 5, 1326, succeeded his father Charles *the Lame*, son of Charles I. earl of Anjou, brother of St. Louis, 1342. He drove the Jews from Hungary, fought with success against the Transylvanians, Croatians, Tartars, and Venetians, revenged the death of his brother Andrew, king of Naples, killed 1345, and was elected king of Poland, on the death of Casimir, his uncle, 1370. This prince was very zealous for the Catholic religion. He died

September 12, 1382, at Tyrnau, aged 57.

LOUIS *the Younger*, king of Hungary and Bohemia, succeeded his father Ladislaus VI. 1516, and was killed at the famous battle of Mohatz, gained by Soliman II. sultan of the Turks, August 29, 1526.

LOUIS (St.) bishop of Toulouse, second son of Charles II. king of Naples, Jerusalem, and Sicily, born 1274. Though presumptive heir to his father's dominions, he took the Franciscan habit, and was made bishop of Toulouse by pope Boniface VIII. He discovered great zeal and charity in the government of his diocese, and died at Brignola, August 19, 1299, aged 25, and was canonized by pope John XXII. April 7, 1317.

LOUIS *of France*, duke of Orleans, earl of Valois, Ast, Blois, &c. second son of king Charles V. He was born March 13, 1371, and had a considerable share in the government during the reign of his brother Charles VII. John, duke of Burgundy, the king's uncle, growing jealous of this duke's authority, caused him to be murdered at Paris, November 23, 1407, whence arose the well known division between the houses of Orleans and Burgundy, which proved so fatal to France.

LOUIS *of Anjou Sicily*, prince of Tarentum, born 1322, cousin-german of Jane I queen of Naples. He was concerned in the murder of Andrew of Hungary, the queen's first husband, and married her 1346. The king of Hungary, Andrew's brother, who revenged his death by laying Naples waste, forced the queen and her husband to take shelter in Provence, where they were declared innocent by the pope. The Neapolitans recalled their queen; Louis followed her, defeated some forces which the king of Hungary had left in the kingdom, and caused himself to be crowned, May 15, 1352. This prince, though he consented, at receiving the crown, to be only Jane's first subject, had the ceremony performed with the greatest pomp, and instituted the order of the Holy Ghost *an droit desir, ou du nœud*, which only lasted during his reign. He died May 25, 1362. A MS. which contained the statutes of the order abovementioned, being found at Venice, when Henry III. passed through that city from Poland, was presented to him by the republic. This prince having extracted from it what he thought proper, for establishing his order of the Holy Ghost, directed the chancellor de Cheverney to execute his plans, and burn the book; but this last part of his commands was not obeyed, the MS. is still preserved, and sold for 600 livres at the sale of M. Gaignot's library, 1769. There is a copy of it in the king's library. P. Montfaucon printed it in his *Monumens de la Monarchie Françoise*, and it has also been printed under the title of *Memoires pour servir à l'Histoire de France du 14e siecle avec les Notes de l'Abbé le Fevre*, 1764, 8vo. This order differs from the royal and hospital order of the Holy Ghost at Montpellier, the privileges of which were printed at Paris, 1723, 2 vol. fol.

LOUIS *of Bourbon* I. prince of Condé, seventh son of Charles of Bourbon, duke of Vendôme, born May 7, 1530. He signalized himself in various sieges and battles, joined the Huguenot party, and being accused of having a share in the conspiracy of Amboise, conducted by la Renaude, was arrested at Orleans, and in danger of losing his life; but the death of Francis II. made a change in affairs, and Charles IX. set him at liberty. This prince soon after put himself at the head of the Huguenots, and took several strong places; he was wounded and made prisoner at the battle of Dreux, 1562, and killed in cold blood at that of Jarnac, March 13, 1569, by Montesquiou, captain of the duke of Anjou's guards. He had one arm in a sling, and one of his legs had been broken by a kick from M. de Rochefoucault's horse before the battle; in which situation, pressed on all sides, he surrendered to two gentlemen, who treated him humanely enough, till Montesquiou met with him. This prince was short and crooked, but witty and gallant; adored both by the ladies and soldiers, the latter taxed themselves one day to pay the *Reistres*, or German horse, who were about to quit the prince, because he was unable to pay them. A collection of pieces relating to the affairs in which he was concerned, was printed 1565, 3 vol. small 12mo. to which is added one in 16mo.

16mo. printed 1568, and another 1571. But the edition published by Secousse, and the abbé Lenglet, 1743, 6 vol. 4to. is much more compleat, and lessened the price of the original edition, though that is very scarce.

LOUIS *of Bourbon* II. surnamed *the Great*, prince of Condé, first prince of the blood, duke d'Enguin, and one of the greatest generals in the 17th century, son of Henry II. prince of Condé, and Maria Charlotte de Montmorenci. He was born at Paris, September 8, 1621, and discovered from his childhood great talents for the military art. At 22 he won the celebrated battle of Rocroy, May 19, 1643, defeated the Bavarian army near Friburg, the year following, and gained the bloody battle of Nortlingen, 1654, in which their general the count de Mercy was killed. He also took Dunkirk that year, and won the battle of Lens, in 1648. This prince having defended the court against the factions which opposed cardinal Mazarini, rated his services so high, and expressed his dissatisfactions so loudly, that the minister united with his enemies to ruin his protector, and sent him to the castle of Vincennes, January 18, 1650, nor was he set at liberty till a year after, when Mazarini found himself again abandoned by the parties he had joined with. Louis of Bourbon immediately took up arms to revenge himself for his imprisonment, and rising against government distinguished himself greatly at the battle of the Fauxbourg St. Antoine, July 2, 1652. Retiring afterwards into the Netherlands, he joined the Spaniards, but recovered the favour of Louis XIV. by the peace of the Pyrenees, concluded 1659, and was afterwards essentially serviceable to France, particularly in the conquest of the Netherlands, 1672, and at the battle of Senef, 1674. He died Dec. 11, 1686, at Fontainebleau, aged 65. His funeral oration was spoken by M. Bossuet, who finished his oratorical career with this chef-d'ouvre. The *Great Condé* possessed a superior genius, and uncommon talents, not only for war, but for the arts and sciences, was acquainted with the belles lettres, history, philosophy, the principles of religion, and the fine arts. He loved reading, and took pleasure in conversing with men of learning, to whom he could himself impart information, and whom he delighted to assemble at his noble house of Chantilly, where he spent the latter years of his life. The character of this prince would have been unblemished, had he not unhappily taken up arms against his king; a crime of which he repented, and which he afterwards repaired by his services. M. Coste has written his *Life*, and another may be fouud in Perau's *Hommes illustres de France*. M. Desormeaux has also published one, 4 vol. 12mo.

LOUIS HENRY, duke of Bourbon, Enguien, &c. son of Louis III. duke of Bourbon, who died March 4, 1710, at Versailles, August 18, 1692, appointed head of the royal council of regency, during Louis the fifteenth's minority, afterwards superintendant of that monarch's education, and finally prime minister on the death of M. the duke of Orleans, regent, which event happened, December 2, 1723. All the duties of this office he discharged till June 11, 1726. He died January 27, 1740, at Chantilly, aged 48.

LOUIS *of Bourbon*, duke of Montpensier, sovereign of Dombes, prince de la Roche-sur-Yon, son of Louis *of Bourbon*, who died about 1520. He was born at Moulins, June 10, 1513, signalized himself in the army under Francis I. and Henry II. rendered important services to Charles IX. during the civil wars, and subdued the rebellious towns in Poitou 1574. He died September 23, 1583, aged 70, in his castle of Champigny.

LOUIS *of Bourbon*, comte de Soissons, Clermont, &c. son of Charles of Bourbon, comte de Soissons, born May 11, 1604, at Paris. He signalized himself at first against the Huguenots; and, being commander in Champagne 1636, defeated the Cossacks at the battle of Ivoy; but, retiring soon after to Sedan, joined the king's enemies. He gained the battle of Marfée near that place against marechal de Châtillon, July 6, 1641, and was killed there by a pistol shot, while pursuing his victory with too much ardour.

LOUIS-JOSEPH, duke of Vendôme and Mercœur, general of the gallies, great grandson of Henry IV. &c. and one of the most illustrious generals of his age, son of Louis, duke of Vendôme,

dôme, afterwards cardinal, and Laura Maneini, born July 1, 1654. He signalized himself at several sieges and battles, and was commander in Provence and the county of Nice, 1695, when he received orders to go into Catalonia, as general and viceroy. In 1697 he took Barcelona, and defeated the Imperialists, 1702, at the battles of San Vittoria and Luzzara; he disarmed the duke of Savoy's forces, and gained a complete victory over prince Eugene near Cassano, August 16, 1705. The duke of Vendôme also conquered the imperial troops at Calcinato, August 17, 1706, and afterwards commanded the armies in Flanders; but the desperate state of affairs in Spain changed his destination. Philip V. had neither generals, soldiers, nor money; but the name of Vendôme was alone sufficient to draw a croud of volunteers: communities, towns, villages, monks, taxed themselves. The duke, taking advantage of this national enthusiasm, conducted the king back to Madrid, surprized Stanhope, whom he took prisoner with 5000 men, and, joining Stharemberg, gained the famous battle of Villa-Viciosa, December 10, 1710, which secured the crown on Philip's head. This general was proceeding to drive the Imperialists from different posts in Catalonia, when he died at Vinaros, of an indigestion, July 11, 1712, aged 58, leaving no children, universally lamented both by the French and Spaniards. Grandson of Henry IV. he inherited his virtues. He was brave, mild, benevolent; affecting no pomp, a stranger to envy, hatred, or revenge. He never discovered any pride but amongst princes, treating all besides as his equals. In the day of action, he possessed a presence of mind and penetration which encreased with the danger; at other times he was negligent to excess. The chevalier de Bellerive has published a history of his Campaigns, *Paris*, 1714, 12mo. This prince married one of the prince of Condé's daughters 1710, who died 1718. v. *The article of his brother* PHILIP *of Vendôme.*

LOUIS, duke of Orleans, first prince of the blood, one of the most pious and learned princes that have appeared in the world, born August 4, 1703, at Versailles, son of Philip, duke of Orleans, afterwards regent, and Maria-Frances of Bourbon. He went to court when his father became regent; and, after his death, married Augusta Maria of Baden in 1724. This princess, whose virtue and amiable qualities rendered her worthy of such a husband, brought him a son 1725, and died 1726; having, as it were, just appeared in France to leave the whole kingdom penetrated with the most lively sorrow for the loss of her. A death so premature, joined to the reflections which had already been suggested to the duke of Orleans by the regent's decease, made him sensibly feel the vanity of titles, grandeur, and all earthly possessions. He immediately proposed to himself a new plan of life, to which he ever after adhered, and by which his time was divided between the duties peculiar to his station, the exercises of christianity, and the study of religion and the sciences. About 1730, he took an apartment in the abbey of St. Genevieve, to which he at first retired only at the solemn festivals; but his residence there became more frequent after 1735; and, having quitted the court in 1742, he fixed himself there entirely, and went no more to the royal palace, except to be present at the council, which he seldom missed. After his conversion (for so he called his change of life begun in 1726) he practised the most austere mortifications, assisted regularly at the divine offices, and frequently received the august sacrament of the altar, which he often attended when it was carried to sick persons. But what will render his memory for ever dear to France, was his unbounded charity, and a zeal for the public good and the interests of religion, guided by an enlightened judgment. The unhappy, of whatever age, sex, or rank, were sure to find his heart ready to pity their sufferings, and his purse to relieve them. Almost incredible were the sums which this pious prince expended in educating children in schools and convents, portioning young women in marriage, endowing religious houses, binding apprentices to trades, making freemen in them, re-establishing merchants, and preserving them from ruin; supporting officers in the service, main-

taining their widows and children; raising from decay and preserving noble houses, and procuring relief to the sick, whose wounds he examined himself, and whom he frequently went to seek for, even in garrets, attended only by one servant. When Orléanois was laid waste by the overflowing of the Loire 1733, the duke, by his speedy help, saved a multitude of men who were perishing in the water, and furnished even the necessary grain for sowing the lands. It is universally known that, in 1739 and 1740, his liberality had no bounds but the people's wants. He extended his alms not only to the poor Catholics in Berlin, and throughout Silesia, but to those of the Indies and America. This great man also founded charity-schools in several places, and communities of men and women for the instruction of youth; a college at Versailles; a divinity chair in the Sorbonne, for explaining the Hebrew text of the Holy Scriptures. At Orleans, he established foundations of midwives, and of surgeons, for cutting for the stone. He purchased several very useful secrets, which he made public; and his gardens were filled with scarce and valuable simples from the most remote climates, for the relief of the sick. Anxious about the public good to his last moments, he bequeathed to the seminary of the *Thirty-three*, a sum sufficient for the re-establishment of the scholarships; and from that time the young divines of this seminary have been taught Hebrew in the Sorbonne. These charitable occupations did not prevent his acquiring great learning. He applied with incredible success to the study of St. Thomas, Estius, the most valuable treatises in defence of religion, the fathers, the best ecclesiastical authors, the Hebrew, Chaldee, Syriac, and Greek languages, that he might be more and more confirmed in the foundations of the faith, and have the satisfaction of reading the Holy Scriptures in the original text. He also devoted some time to studying history, geography, botany, chemistry, natural history, natural philosophy, and painting; all useful sciences. So rapid was his progress, that, in the last seven or eight years of his life, he cited texts of Scripture almost always from memory, with the variations of the Hebrew, Greek, and Vulgate. The Greek fathers were as familiar to him as the Latin; and he explained with facility Plato's Dialogues, and other profane authors. The duke of Orleans honoured the Literati with his patronage, and encouraged them by his bounty, preferring those whose researches contributed to the giory of religion, or the public welfare. In the codicil of his will, he leaves an annuity to M. the abbé François, and explains his motive in the following terms: *Being desirous to take upon myself to return the obligation which the Public are under to S. abbé François, author of a late work on the proofs of our religion, and to enable him to continue such useful labours, I give and bequeath to the foresaid S. Abbé François, five hundred livres annual-rent and annuity.* Notwithstanding the immense sums which this prince spent, both in France and in foreign countries, he discharged the accumulated debts of his own house, restored its exhausted finances, and considerably increased its domains. Though humble and plain in his private life, he was grand and noble on public occasions. It is well known with how much magnificence he went into Alsace to espouse the queen in his majesty's name; how liberal he was to the soldiers while colonel-general of the French infantry, and in what manner he celebrated the Dauphin's birth; the marriage of the duke of Chartres, &c. Gay and lively in conversation, he became serious the moment that any one began to talk to him on business. His austerities, and application to study, having brought on a long and painful illness, he saw and waited for the approach of death with an incredible firmness and courage, speaking of it with the same tranquillity as of that of another person. In full hope of the future resurrection, he expresses himself in his will, upon that fundamental article, with the most affecting greatness and energy. Notwithstanding his ill health, he could never be persuaded to change his bedding In his last moments, he was wholly employed in addresses to God, whose benediction he ceased not to implore for the duke de Chartres. Finally, after having adhered constantly, during more than 20 years, to

one plan of life, ever actuated by zeal for the public welfare, and for religion, never having once departed from the rule he had prescribed to himself, he died February 4, 1752, aged 48 years and 6 months, regretted by all the good, and an infinite number of the wretched. Many works of his remain; the principal which we have seen are, *Literal Translations, Paraphrases and Commentaries* on part of the *Old Testament*. A *Literal Translation* of the Psalms *from the Hebrew, with a Paraphrase, and Notes*. Several *Dissertations* against the Jews, in refutation of the famous Hebrew book, entitled, *Kisouch Emouna*, i. e. *Shield of the Faith*. A literal translation of St. Paul's Epistles from the Greek, with a Paraphrase, Literal Notes, and Pious Reflections. A solid Refutation of the great French work, entitled, *Les Hexaples*. Tr. *Contre les Spectacles*, and several other curious *Treatises* and *Dissertations* on different subjects. His modesty would not permit him to print any of his writings: he bequeathed them, with his library, to the Dominicans.

LOUIS (Peter de St.) a Carmelite. v. PETER *de St. Louis*.

LOUISA *of Savoy*, duchess of Angoulême, daughter of Philip, earl of Brescia, afterwards duke of Savoy, and Margaret of Bourbon, married in 1488 to Charles of Orleans, earl of Angoulême, by whom she had Francis I. This prince, having succeeded Louis XI. undertook to conquer the Milanese, leaving his mother regent. She had a long law-suit with Charles of Bourbon, constable of France, being piqued at his having refused to marry her after her husband's decease, the earl of Angoulême, who died January 1, 1496; and Charles of Bourbon, losing this cause, quitted the French party, left the kingdom, and attached himself to the emperor Charles V. which occasioned part of the troubles in Francis the First's reign. The duchess of Angoulême died at Gratz in Gatinois, September 22, 1531, aged 55. She is accused of two things, which, if true, are a very great disgrace to her; the first, of having introduced the duchess d'Estampes to Francis I. after exacting from her a promise not to oppose any of her designs; the second, of having extorted from Samblancai, superintendant of the finances, four hundred thousand crowns (equal to six millions at present) that had been destined to maintain an army in Italy, which perished through want. But this abuse of authority, however criminal, seems nothing when compared with ordering Gentil, the superintendent's commissary, to get back her receipts, and suffering the venerable old Samblancai, whom Francis I. called his father, to be sentenced to death. Gentil was hanged ten years after, and produced his receipts. The last part of the story appears doubtful; for, if the duchess had ordered Gentil to get these receipts away, she would surely have taken care that they were delivered into her own possession. The fact was probably this; Louisa demanded money of Samblancai, who did not dare refuse her, though he had none to give but that which was destined for Italy; and she excused herself by telling the king, that she had asked for money due to her, but did not know the use for which what she received was intended. Samblancai was not indeed condemned for these four hundred thousand crowns, but for peculation, which the judges appointed to try him, at the head of whom was the chancellor Duprat, chose to think inseparable from his office.

LOUISA-MARGARET *of Lorrain*, princess of Conti, daughter of Henry duke of Guise, and Catherine of Cleves, married by Henry IV. in 1605, to Francis de Bourbon, prince of Conti. This prince dying August 3, 1614, his widow devoted herself entirely to the belles letters, patronized the learned, and employed her time in studying their works, and writing books. She was one of cardinal Richelieu's enemies, who banished her to Eu, where she died April 30, 1631. This lady wrote the amours of Henry IV. under the title of, *Les Amours du Gr. Alcandre*; the best edition is that in the *Journal d'Henry III.* 1744, 5 vol. 8vo. She was suspected of having married the marechal de Bassompiere for her second husband.

LOUP (St.) a celebrated bishop of Troyes, born at Toul, who married Pimeniole, sister of St. Hilarius, bishop of

of Arles, and separated himself from her afterwards, by her consent, to lead a religious life in the monastery of Lerins. He was elected bishop of Troyes in 427, when but twenty-five, and distinguished himself so much by his virtue and merit, that he was esteemed one of the greatest prelates of his age. The Gaulish bishops deputed him, with St. Germain of Auxerre, in 446, to combat Paganism in Britain. St. Loup went afterwards to meet Attila, and preserved the city of Troyes from that barbarian's arms. He died July 29, 479. Pere Sirmond has published a *Letter* of his in the first volume of the French Councils. He must not be confounded with St. Loup, bishop of Lyons in 523, who died 542.

LOUP (Servais) abbot of Ferriere in the 9th century, one of the most pious and learned monks of his time. He assisted at the council of Verneuil 844, and drew up its canons; was employed by the French bishops, and Charles *the Bald*, in affairs of importance, and left several curious and interesting works, which are in the Library of the Fathers. The best edition of them is that published by Baluze, with *Notes*, 1664, 8vo. They consist of 34 *Letters*, on subjects of great importance; a treatise, entitled, *Three Questions, Free Will, Predestination of the Good and Bad, and the Price of the Death of Jesus Christ.* He declares himself for St. Augustine's doctrine, and without naming Godeschale, or Hincmar, favours the opinions of the former.

LOUVARD (Dom. Francis) a celebrated Benedictine of the Congregation de St. Maure, born at Mans, the first of his order who opposed the bull *Unigenitus*. Having written several pieces and letters on this occasion, he was confined in the Bastille, and other prisons, and made a famous *Protestation*, November 17, 1728, while shut up in the black chamber at the castle of Nantes, which has been printed. He afterwards took refuge at Skonaw, near Utrecht, and died there April 22, 1729, aged 78. When he was carried to the Bastille, he had a MS. in his house containing a *History of the Faculty of Theology at Paris*, written by the celebrated Dr. Richer. What became of this history we know not; but if any of our readers can give us information concerning it, they will very greatly oblige us by so doing.

LOUVENCOURT, or LOUVENCOUR (Mary de) a lady celebrated for her genius, born 1680, of a noble family at Paris. She excelled particularly in writing Cantatas, the principal of which are, *Ariane, Cephale et l'Aurore, Zephire et Flore*, set to music by Bourgeois; *Psyché*; *l'Amour piqué, par une Abeille*; *Médée*; *Alphée et Arethuse*; *Leandre et Hero*; *La Musette*; *Pigmalion*; *Pirame et Thisbé*, set by Clerambault. Several of her poems are also in Vetron's Collection. She died at her native place November 1712, aged 32.

LOWENDAL, v. LOEWANDAL.

LOWER (Richard) an eminent English physician in the 16th century, a native of Tremene in Cornwall, educated at Westminster school. He studied under Dr. Thomas Willis, and followed the medical profession with such high reputation in London, that he became the most celebrated physician of his time. Dr. Lower practised the tranfusion of blood from one animal into another, of which method he would have claimed the invention; but it is of more ancient date. His works are, a learned treatise *de Corde*; another *de motu et colore sanguinis, et chyli in eum transiti*, Leyden, 1722, 8vo.; in French, 1679, 8vo.; an Essay *on the Origin of Cathartics and Bleeding*, London, 1671, 8vo.; a Defence of *Willis on Fevers*, London, 1665, 8vo.; a *Letter*, in English, on the State of Physic in England, &c. All the above are esteemed. Dr. Lower was a Whig; he died January 17, 1691.

LOUVET (Peter) an able advocate in the 17th century, maître des requêtes to Q. Margaret, born at Reinville, a village two leagues from Beauvais. He died 1646. His works are, *L'Histoire et les Antiquités de Beauvais*, vol. 1. 1609, et 1631, 8vo.; vol. 2, *Rouen*, 1614, 8vo. The first treats of the ecclesiastical affairs of Beauvais, the second, of the civil affairs. *Nomenclatura et Chronologia rerum Ecclesiasticarum, Diœcesis, Bellovacensis*, Paris, 1618, 8vo.; *Hist. des Antiquités du Diocèse de Beauvais*, Beauvais, 1635, 8vo.; *Anciennes Remarques sur la Noblesse Beauvoisine, et de plusieurs Familles de France*, 1631, and 1640, 8vo. This work is very scarce; it is in alphabetical order, but

but has only been printed from A to M, inclusively, with one leaf of N. Pere Triboulet, prior of the Dominicans at Beauvais, and afterwards procurator-general of his order, being authorised to establish a college in the Dominican convent of Beauvais, and to enforce the observance of the rules and statutes of reformation respecting studies there, was imprisoned by his brethren. On this occasion Louvet published, *Abrégé des Constitutions et Reglemens..... pour les Etudes et Réformes du Convent des Jacobins de Beauvais*, and addressed it to the king, 1618, by an epistle dedicatory, in which he petitioned that Pere Triboulet may be set at liberty.

LOUVET (Peter) born at Beauvais. His father was a native of Amiens, and not related to the preceding. He studied physic at Montpellier; also the belles lettres and geography; taught rhetoric with reputation in Provence during a considerable time; and geography at Montpellier; and published several works from 1657 to 1680, respecting the history of Languedoc, Provence, &c. under the following titles: *Remarques sur l'Histoire de Languedoc*, 4to.; *Tr. en forme d'Abrégé de l'Histoire d'Aquitaine, Guienne et Gascogne jusqu'à present*, Bourdeaux, 1659, 4to.; *La Fr. dans sa Splendeur*, 2 vol. 12mo.; *Abrégé de l'Histoire de Provence*, 2 vol. 12mo. with Additions to the same history in 2 vol. fol.; also, *Projet de l'Hist. du Pays de Beaujolois*, 8vo.; *Hist. des Troubles de Provence depuis* 1481, *jusqu'en* 1598, 2 vol. 12mo.; *Le Mercure Hollandois, ou les Conquêtes du Roi, depuis* 1672, *jusqu'à à la fin de* 1679, 10 vol. 12mo.. This last may be useful, and is the best of Peter Louvet's works; none of the rest are esteemed.

LOUVIERES (Charles de) author of *The Reign of Charles V.* in the 14th century, and supposed to have also written the book entitled, *Le Songe du Vergier*, which treats of the ecclesiastical and secular power, 1491, fol. and has been printed in the *Recueil des Libertés de l'Eglise Gallicane*, 1731, 4 vols. fol. Charles de Louvieres is said to have been rewarded with a counsellor of state's place; but there is reason to doubt whether he was really the author of *Le Songe du Vergier*. M. Lancelot attributes it to Roul de Presle.

LOUVILLE (Eugene d'Alonville, chevalier de) after serving by sea, and in the armies of Philip V. took advantage of the peace of Utrecht to devote himself to mathematics, and after several voyages for the purpose of making astronomical observations, confined himself to his house near Orleans, that he might be wholly employed in study. He was a member of the academy of sciences at Paris, and of the royal society of London. He died 1732, aged 62. There are some *Dissertations* of his in *Memoirs* of the Academy, and in the *Mercuries*.

LOUVOIS (the marquis de) v. TELLIER.

LOYER (Peter le) *Lœrius*, counsellor to the presidial of Angers, and one of the most skilful men of his time in the oriental languages, born November 24, 1650, at the village of Huillé in Anjou. He died 1534, at Angers, aged 84. He left a *Tr. des Spectres*, Paris. 1605, 4to.; *Edom, ou les Colonies Idumeanes en Europe et en Asie, avec les Phéniciennes*, Paris, 1620, 8vo. &c. and other works, which discover immense learning and extent of reading, but an absurd passion for etymologies, derived from Hebrew and other languages. Loyer pretended to find in Homer his native village Huillé, his own name, and a thousand follies of the same kind. He also published some *Comedies*, and poetical works, 1579, 12mo. He had two sons.

LOYSEAU (Charles) a celebrated advocate to the parliament of Paris, his native place, *lieutenant-particulier* at Sens, afterwards bailiff at Châteaudun, then consulting advocate at Paris, in which city he died, October 27, 1627, aged 63. He left several excellent works, the most complete edition of which is, *Lyons*, 1701, fol. His treatise *du Deguerpissement*, is esteemed his master-piece.

LUBBERT (Sibrand) born about 1556, at Langoward in Frieseland. He was doctor in the university of Heidelburg, professor of divinity at Franeker, and appeared among the principal divines at the synod of Dort. He died January 21, 1625, at Franeker, leaving numerous works against Bellarmine, Gretser, Socinus, Grotius, and Arminius. His most distinguished work is, *De Papa Romano*, 1594, 8vo. &c. Scaliger, who scarcely esteemed

any

any body, considers him as a learned man.

LUBIENIETSKI (Stanislaus) *Lubieniecius*, a Polish gentleman, one of the most famous Socinian ministers, born August 23, 1623, at Cracow, of an illustrious family. He endeavoured, by every method, to prevail on the German princes to authorise, or at least tolerate, Socinianism in their dominions, but without success. Lubienietski died by poison, May 16, 1675, and was buried at Altona, notwithstanding the opposition made by the Lutheran ministers. Two of his daughters died by the same poison two days before. He left a treatise *on Comets*, Amsterdam, 1668, 2 vol. fol.; a *Hist. of the Reformation in Poland*, Friestadt, 1685, 8vo. unfinished; and other works in Latin; and had an extensive correspondence throughout Europe.

LUBIN (St) born of poor parents at Poitiers. He was abbot of the monastery at Brou, then bishop of Chartres 544. He died 556.

LUBIN (Eilhard) one of the most learned Protestants of his time, born March 24, 1565, at Wersterstade, in the county of Oldenburg. He acquired great skill in the Greek and Latin languages, was a poet, orator, mathematician, and divine; appointed professor of poetry at Rostock 1595, and advanced to the divinity chair in that city ten years after. He married twice, and died June 2, 1621, aged 56. His works are, *Notes on Anacreon, Juvenal, Persius and Horace*; *Antiquarius*, 12mo. and 8vo.; this is an explanation of old or uncommon words in alphabetical order. A Latin version of the *Anthology*. Commentaries on several of St. Paul's *Epistles*. Some Latin verses inserted in tom. 3. of *Deliciæ Poetarum Germanorum*. *Phosphorus de causâ primâ et naturâ mali*, 1596, 8vo. He maintains in this work, that we must admit two co-eternal principles, *God*, and *Nothing*; the former as a good principle, the latter as a bad one; and pretends that evil is only a tendency towards this *Nothing*; to which he applies all that Aristotle has said of the *First Matter*. Grawerus, and others among the learned, have refuted this opinion. Lubin defended himself, particularly in a book entitled, *De causa peccati*, Rostock, 1607, 4to.

LUBIN (Augustine) a celebrated Augustine monk, born January 29, 1624, at Paris. He was geographer to the king, provincial of France, and afterwards assistant-general of the French Augustines at Rome. This father possessed an uncommon knowledge of the ecclesiastical geography of France and Italy, and has left some very good works on that subject. He died at the convent of his order in the fauxbourg St. Germain at Paris, March 7, 1695, aged 72, leaving, *The Geographical Mercury*, 12mo.; *Notes on the Places mentioned in the Roman Martyrology*. The edition of 1661, 4to. is elegant and correct. *A Register of the French Abbies*, 12mo.; *an Account of the Italian Abbies*, 4to. in Latin; *Orbis Augustinianus*, 4to. or an account of all houses of his order, with a number of maps, engraved originally by himself. A geographical account of all the places mentioned in Scripture, in form of a dictionary, in Latin, entitled, *Tabulæ Sacræ Geographiæ*, &c. 8vo. This work is frequently annexed to Leonard's Latin Bible. *Geographical Tables*, in form of a dictionary, for Plutarch's Lives of illustrious Men, from the Abbé de Tallemant's translation, 12mo. *Index Geographicus*, for *Usher's Annals*, prefixed to the Paris edition of that work, 1673, fol. A translation of Sheffer's *History of Lapland*, 4to.

LUC (Geoffry du) a celebrated gentleman of Provence, in the 14th century. He understood Greek and Latin, and excelled particularly in Provençal poetry; but, being unable to gain the affections of Flandrine de Flessans, who was his pupil in poetry, and of whom he had always been passionately fond, he was so much chagrined as to grow out of temper with the whole sex, and has spoken very ill of them in his works. This gentleman established a kind of academy in which the beaux esprits of his province conversed together on scientifical matters, and where the ladies were not spared. He died 1340.

LUC (Saint) v. ESPINAY.

LUCA (John Baptist) a learned cardinal, born of an obscure family at Venozza in the Basilicate, who raised himself by his learning and merit. He died February 5. 1683, aged 66. He left *Notes* on the Council of Trent, in

in Latin; a curious *Account of the Court of Rome*, in Italian, *Rome*, 1680, 4to.; and an excellent work on the ecclesiastical law, entitled, *Theatrum justitiæ et veritatis*. The best edition of this last is, *Rome*, 21 vol. fol. bound in 12.

LUCAN (Marcus Annæus Lucanus) a celebrated Latin poet, born November 3, 39, at Cordova, son of Annæus Mela, the philosopher Seneca's brother, and Atilia, daughter of Lucan, a very famous orator. He was scarcely fourteen when he made himself admired by his speeches both in Greek and Latin, and was the rival of Persius. The emperor Nero, charmed with his wit, appointed him augur and questor; but Lucan, having been ill used by this prince afterwards, joined Piso's conspiracy; which being discovered, he was condemned to death, and his veins opened in the year 65, as his uncle Seneca's had been before. He is justly blamed for accusing his mother Atilia. This poet's works were numerous, but we have none of them remaining except his *Pharsalia*, or a poem on the civil wars between Cæsar and Pompey, in 10 books, which is rather a history in verse than an epic poem. It wants not genius and elevation, but is deficient in taste and correctness. The author's style is too pompous, and he runs so much into the brilliant and the bombast, that it should by no means be put into young people's hands, for fear of spoiling their taste. The first edition of this work is, *Rome*, 1469, fol.; that *cum Notis variorum*, is Leyden, 1669, 8vo. The Leyden edition of 1728, 2 vol. 4to. is more valued than that of 1740; but they all yield to the edition printed at Strawberry-hill, 1760, 4to. *large paper*. There is a neat Paris edition, *Barbou*, 1767, 12mo. Brebeuf's French translation of this poem has the same faults as the original. M. Marmontel published a new translation 1766, 2 vol. 8vo.; that by Masson, 1766, 2 vol. 12mo. is forgotten.

LUCAR (Cyrillus) v. CYRILLUS LUCAR.

LUCAS (Francis) or LUKE DE BRUGES, *Lucas Brugensis*, a learned doctor of Louvain, a native of Bruges, dean of the church at St. Omers. He studied under Arias Montanus, acquired an extensive knowledge of the Greek, Hebrew, Syriac, and Chaldee languages, and has left *critical Notes on the Holy Scriptures*, 5 tom in 3 vol. fol.; *A Concordance of the Bible*, the best edition of which is, *Cologn*, 1684, 8vo. and other valuable works. He died February 19, 1619.

LUCAS *of Leyden*, or *of Holland*, a skilful painter and engraver, so called from the place of his birth; esteemed by Albert Durer, and the other celebrated painters of his time. This artist was extremely industrious, which did not prevent his living splendidly, and keeping a good table. He became very rich, and died 1533, aged 39, being born 1494.

LUCAS (Paul) a celebrated traveller, born August 31, 1664, at Rouen, son of a merchant in that city. He visited the Levant in his youth, was appointed king's antiquary 1714, and, returning to the Levant in 1723, brought back some MSS. and Medals. He died May 12, 1737, aged 73. Paul Lucas published accounts of his travels to the East, in Egypt, &c. in 7 vol.: his first voyage, in 1699, *Paris*, 1714, 2 tom. 12mo. bound in one; his second, in 1704, *Paris*, 1712, 2 vol. 12mo.; his third, in 1714, *Rouen*, 1724, 3 vol. 12mo. These Accounts are curious, and well drawn up; for the author, not being equal to writing them himself, was assisted by mess. Baudelot, Fourmont Senior, and Banier; but his accuracy cannot always be depended upon.

LUCAS (Dr. Richard) an eminent English divine of Oxford in the 17th century, who left *Sermons*, *Practical Christianity*, *The Guide to Heaven*, and other works, in English, which are esteemed.

LUCENA (Lewis de) a native of Guadalaxata in Old Castille, and doctor of physic, who spent several years in travelling, during which time he carefully studied every part of nature, making plants, animals, and the manners of mankind, the subjects of his observations. He practised physic in Spain, at Rome, and at Toulouse, where he published his book *de tuenda præsertim à peste integra valetudine, deque hujus morbi remediis*, 1523, 4to. He died 1552, at Rome.

LUCIAN, a famous Greek author in the 2d century, one of the finest ge-

niuses of antiquity, born at Samosata, of obscure parents, in the emperor Trajan's reign. His father, who intended him for a sculptor, bound him apprentice to his sister's husband; but Lucian, being ill used by his uncle, in consequence of having broken a table as he was polishing it, took a dislike to the sculptor's art, and followed his inclination from that time, by attaching himself to the belles lettres and philosophy. He afterwards turned advocate, but not being pleased with the disputes of the bar, gave up this profession for that of a rhetorician. Lucian settled first at Antioch, from whence he went to Ionia in Greece, then into Gaul and Italy, and returned home through Macedonia. Marcus Aurelius, being made acquainted with his merit, appointed him overseer of Egypt. He died in the reign of this prince, aged 90, leaving *Dialogues*, and other works, in Greek, well written., in which he has skilfully blended the useful with the entertaining, instruction with satire, learning with eloquence; and they abound with those subtile and delicate strokes of raillery which characterise the ancient style. This author every where ridicules the gods, the heathen philosophers, and the vices of mankind, in a manner which inspires hatred and contempt for them. Those who call him a Christian, seem not to have read his works. The best editions of Lucian are, *Paris*, 1615, fol. *Amsterdam*, 1687, 2 vol. 8vo. *cum notis variorum*, and *Amsterdam*, 1743, 3 vol. 4to. to which should be added an *Index*, Utrecht, 1746, 4to. M. d'Ablancourt has given an elegant French translation of part of Lucian, *Amsterdam*, 1709, 2 vol. 8vo. fig.

LUCIAN (St.) a celebrated priest and martyr of Antioch, in which city he was born in the third century. He became famous for his learning, virtue, and eloquence, and established a school at Antioch, in which he explained the principles of religion, and the difficult parts of Scripture, and published a correct edition of the sacred books, which St. Jerome says was used by all the churches between Antioch and Constantinople. St. Lucian suffered martyrdom at Nicomedia, under Maximilian, in 312. He composed several works, which are lost. Some have accused him of adopting the errors of Paul of Samosata, bishop of Antioch, and call him the fore-runner of the Arians; but St. Athanasius, St. Chrysostom, and St. Jerome, always considered him as a very Catholic doctor. He must be distinguished from St. Lucian, who suffered with St. Marcian during the persecution under Decius; and from St. Lucian, first bishop and apostle of the church of Beauvais.

LUCIDUS (John) *Lucidus Samotheus*, or *Samosathenus*, a celebrated mathematician of the 16th century, who has left several chronological works in Latin.

LUCIFER, i. e. *Bearer of Light*, son of Jupiter and Aurora, according to the poets; with the astronomers, the bright planet *Venus*. When this planet appears in the morning it is called *Lucifer*; but *Hesperus*, i. e. the *Evening Star*, when it appears after sun-set. Lucifer, in Holy Scripture, is the name of the chief rebel angel, who was cast down to hell for his pride.

LUCIFER, a celebrated bishop of Cagliari, metropolitan of Sardinia, in the 4th century, eminent for his learning, unblemished manners, and zeal for the Catholic faith. He supported the cause of St. Athanasius with so much warmth and boldness at the Council of Milan 354, that the emperor Constantius grew offended at it, and banished him. Lucifer was recalled under Julian 361, and, returning to Antioch, found the church divided, which schism he encreased still farther, by ordaining Paulinus. This ordination displeased Eusebius of Verceili, who had been sent by the Council of Antioch to heal the schism. Lucifer separated himself from his communion, and, retiring into Sardinia, died there 370. Five very violent letters of his against the emperor Constantius remain, and other works, *Paris*, 1568, 8vo. and in the Library of the Fathers. His followers were called *Luciferians*, and continued the schism, which did not however last long.

LUCILIUS (Caius) a Roman knight and Latin poet, born 147 A.C. at Suessa, in the country of the Aurunci, said to have borne arms under Scipio Africanus during the war in Numantia,

tia, and to have had a considerable share in the friendship of that great general, and of Lelius. He wrote thirty books of *Satires*, in which he sverely lashed some persons of rank. The invention of satires is commonly ascribed to him; but M. Dacier's opinion seems more probable, which is, that Lucilius only brought this kind of poetry to perfection, by giving it a more extensive form, and more poignancy, than Ennius and Pacuvius. Lucilius used to wish, with great judgement, *that his readers might neither be ignorant nor very learned.* It appears certain that he died in a very advanced age, and not at 46, as related by Eusebius. None of this author's works remain, except some fragments of his *Satires*, collected by Francis Douza, printed at Amsterdam, with Notes, 1661, 4to. or in Mattaire's *Corpus Poetarum*, which want still farther illustration from some learned critic. Pompey was great nephew to Lucilius on the mother's side. A character of his writings may be seen in the satires of Horace, who censures the roughness of his verses. It is said, however, that Lucilius had some partisans so extravagant as to carry whips under their robes in the streets, to chastise those who should dare to speak against this ancient poet's works.

LUCINA, among the Romans, the goddess who presided over childbirth; supposed by some to have been the same as Diana, by others as Juno. She is said to have been called *Lucina* from the Latin word *lux*, because she assisted in bringing children into the world, to the *light*.

LUCIUS I. succeeded pope St. Cornelius, Oct. 8, 252, and died March 3, 254. None of his writings remain. St. Cyprian wrote two Letters to him.

LUCIUS II. a native of Bologna, librarian and chancellor of the church of Rome, afterwards cardinal, and employed in various legations. He succeeded pope Celestine II. March 12, 1144, and suffered much from the partizans of Arnauld of Brescia. He died February 25, 1145, at Rome. There are ten *Epistles* of this pontiff's in Baronius, and in the Library of Clugny.

LUCIUS III. a native of Lucca, succeeded pope Alexander III. August 29, 1181. The people of Rome rising against him, he was forced to retire to Verona, but soon returned, and subdued the rebels, being assisted by the Italian princes. This pope made a law, in conjunction with the emperor Frederic, enjoining all bishops to obtain information, by themselves or their commissaries, of such persons as were suspected of heresy; and, after having made use of spiritual penalties, to deliver them up to the secular power. He died November 25, 1185, at Verona. Three of his *Epistles* remain.

LUCIUS (St.) bishop of Adrianople about the middle of the 4th century, celebrated in the church for his frequent banishments, and the zeal which he displayed for the Catholic faith against Arianism. He was born in Gaul, and is supposed to have been present at the council of Sardis 347. This pontiff must be distinguished from Lucius, a famous Arian, who was driven from the see of Alexandria 377, which he had usurped from St. Athanasius, and afterwards died miserably.

LUCO, or LUCAS, of Grimaud in Provence, beloved by a lady of the house of Villeneuve. His mistress, fearing to lose him, gave him a drink to encrease his affection, which bringing on a phrenzy, he killed himself in one of his fits, 1308. Among his papers were found verses in praise of this lady, and some Satires against Boniface VIII.

LUCRETIA, a celebrated Roman lady, daughter of Lucretius, and wife of Collatinus. Her husband having spoken highly of her beauty before the sons of Tarquin *the Proud*, king of Rome, and introduced her to them, Sextus, the eldest, fell in love with, and violated her. Lucretia, driven to despair by this affront, sent for her husband, father, and some other relations, and, after explaining her affliction, drew a dagger from under her garment, and stabbed herself in their presence. The Romans, enraged, drove the kings from Rome, and changed their state into a republic. This happened 509 A. C.

LUCRETIUS (Titus Lucretius Carus) one of the most celebrated and best Latin poets, descended from a noble and ancient Roman family. He studied at Athens, where he joined the

Epicurean sect, and became famous for his learning and eloquence; but lost his senses, in the prime of life, in consequence of a philter given him by his wife Lucilia, whom he too passionately loved. In the intervals of his disorder he formed a poem on the Epicurean system and doctrine, to which he has joined the *Infinite* of Anaximander, and the *Atoms* of Democritus, in his six books which we have *on the Nature of Things*. Lucretius is said to have killed himself in a fit of phrenzy, 52 A.C. at the age of 42. Cicero, and Velleius Paterculus, mention his poem with great encomiums. The first edition of Lucretius is, *Verona*, 1486, fol.; that *ad usum Delphini*, is 1680, 4to.; the edition by Creech, *Oxford*, 1695, 8vo. is more elegant than the re-impression of 1717. A magnificent edition appeared at London 1712, fol. or 4to.; but that of *Leyden*, 1725, 2 vol. 4to. is preferred to all these. There is a neat edition of *Paris*, *Coutellier*, 1744, 12mo.; of *Glasgow*, 1759; and by Baskerville, 1772, 4to. Cardinal de Polignac has refuted this author in his *Anti Lucretius*. The abbé de Marolles published a bad French translation of Lucretius; that by the baron des Coutures, with *Notes*, 1692, 2 vol. 12mo. is better; but he also fails, in many places, of giving the exact sense of the original, for want of having studied the Epicurean system in Gassendi's works. The French translation by la Grange, *Paris*, 1767, 2 vol. 8vo. plates, or two vol. 12mo. is esteemed tolerably good; but it owes some part of its credit to the beauty of the execution. Hesnant's elegant translation of the beginning of Lucretius is universally known; and the superb edition of Marchetti's Italian translation, *Amsterdam* (Paris) 1754, 2 vol. 8vo. with plates by Cochin; which is not, however, so correct as the London edition of 1717, 8vo.

LUCTATIUS, or rather *Lutatius* Catulus, a Roman consul, and general of the naval forces, who defeated the Carthaginians between Trepani and the island *Ægates*, sunk 50 of their ships, and took 70, 242 A C. This victory put an end to the first punic war, the Carthaginians being compelled to sue for peace.

LUCTATIUS, or LUTATIUS CATULUS (Quintus) another Roman consul, 302 A.C. who gained a complete victory, with his colleague Marius, over the Cimbri, and perished, miserably, during the civil wars of Sylla. He was a great orator, and wrote some excellent works; but they have not come down to us.

LUCULLUS (Lucius Licinius) a Roman general, famous for his eloquence, victories, and wealth, descended from a consular family. He rendered great services to Sylla, who was indebted to him for the defeat of Ptolomy, king of Egypt. Lucullus, after having governed Africa as prætor, became consul, and was employed to make war against Mithridates, whom he conquered, and forced him to retire to his son-in-law Tigranes, king of Armenia, 71 A.C. The year following, after subduing Pontus, he passed into Armenia, gained a memorable victory over Tigranes, took Tigranocerta, the capital of the kingdom, with Nisibis, and became formidable to the whole country. On his return to Rome, he obtained a most pompous and magnificent triumph, and lived afterwards in a stile of splendour and luxury till then unknown; but, growing very old, fell into a kind of madness, and had his brother Lucullus for a guardian. He had collected a valuable library, which is mentioned by Cicero. Lucullus was the first European who cultivated cherry trees, having brought grafts of them from Pontus.

LUDE (Daillon du) an illustrious family, of which was John, favourite of king Louis XI. with whom he had been brought up. This monarch appointed him his chamberlain, captain of a hundred soldiers, and successively governor of Dauphiny and Artois. Commines says of him, that he was attentive to his own profit, but never injured or deceived any body. He died 1480. Also Francis, preceptor to Gaston, duke of Orleans, of whom the following bon mot is related. Seeing Mary de Medicis' tire-woman running in great haste for her veil, he said, *A ship at anchor needs none (Il n'en faut pas pour un Navire qui est à l'Ancre)* alluding to her favourite the marechal d'Ancre, whose name signifies *anchor*, as *veil* does both a *veil* and a *sail*. His male descendants ended with Henry, duke

du Lude, grand master of the artillery, who died 1685.

LUDOLPH *of Saxony*, passed some years among the Dominicans, and afterwards turned Carthusian. He was prior of Strasburg in 330, and wrote a life of Jesus Christ in Latin, which is supposed to have been printed in his convent 1474, fol.; it has been translated into French, and printed for Verard, 2 vol. fol. but both are scarce.

LUDOLPHE, or LUDOLPH (Job) one of the most learned Orientalists in the 17th century, born June 15, 1624, at Erfort, the capital of Thuringia. He studied law under Muller, a celebrated lawyer, and applied afterwards to languages with indefatigable diligence. Ludolph was a great traveller, visited the libraries of different countries, sought after natural curiosities and antiquities, and formed connections with learned men in every place. He was counsellor at Erfort 18 years, and going afterwards with his family to Francfort, the elector Palatine placed him at the head of his affairs, and entrusted him with the care of his revenues. Ludolph was universally esteemed for his unblemished morals, his learning and talents; he had particularly studied the Ethiopian tongue, and is said to have understood 25 languages. He died at Francfort, April 8, 1704, aged 80, leaving a son by his first wife. His works are, a *History of Ethiopia*, in Latin and French, 1681, fol.; a *Commentary* on this History, 1691, fol. with an *Appendix*, 1693, fol. The *Ethiopian Grammar*, 1702, fol. the *Dictionary*, 1699, fol. the *Grammar*, and *Abyssinian Dictionary*, 1698, fol. *Dissertat. de Locustis*, Francf. 1694, fol. *Fasta Ecclesiæ Alexandrinæ*, Francf. 1691, fol.

LUDOLPHUS VAN CULEN, a Dutch geometrician, celebrated for the approximation he has given of the proportion of the circumference to the diameter of the circle. He left, *Fundamenta Geometriæ*, translated from Dutch into Latin, 1615, 4to; *De Circulo, et adscriptis*, 1619, 4to.

LUGO (John de) born November 25, 1583, at Madrid. He entered among the Jesuits, 1603, and on his father's death divided the patrimony, which was very considerable, between the Jesuits of Seville, and those of Salamanca. After having taught philosophy and theology in various colleges, he was sent to Rome as professor of theology, in which situation he gained great applause. Pope Urban VIII. created him cardinal, December 14, 1643, and made use of him on several occasions. Cardinal de Lugo was extremely charitable to the poor. He died August 20, 1660, at Rome, aged 77. The principal among his numerous Latin works are, seven large folio volumes, containing different theological treatises on the *Incarnation*; *the Sacraments*; *De Justicia et Jure*; *De virtute divinæ fidei*, &c. The best and most esteemed is that *on Penitence*, which has been often printed separately in folio. Cardinal de Lugo has revived in his philosophical works, the system of *Inflated Points*, to get rid of the objections brought against the infinite divisibility of matter, and against the *Mathematical Points*. He is accused of having introduced the doctrine of *Philosophical sin*, which has since made so much noise; and in the first volume of the *Practical Morality*, is a letter from him to a Jesuit of Madrid, in which, he advises to renew the disputes concerning the *Immaculate Conception*, in order to make a diversion against the Dominicans, by whom the Jesuits were at that time hard pressed in Italy, on the subject of grace. This cardinal was the first who brought the *Quinquina* into so great esteem, which he distributed liberally to the poor, and which was for a long time called *Lugo's Powder*, from this circumstance. He must be distinguished from Francis de Lugo, his elder brother, who entered the Jesuits' order, 1600, and died September 17, 1652, aged 72. This latter was not a cardinal. He also left several theological tracts, in Latin, 4to. and a *Commentary* on St. Thomas, 2 vol. fol.

LUILLIER (John) born about 1424, at Paris, son of John Luillier, advocate general to the parliament, who died February 22, 1468, and his second wife Catherine de Canteprime. He was rector of the university, 1447, doctor and professor of divinity some time after, then canon, and afterwards dean of the church of Paris, provisor of the Sorbonne in 1469, and bishop of Meaux, 1483. Luillier was also confessor to Louis XI. and contributed much to terminating the war *for the public*

public good. He died September 11, 1500, aged about 75. John Luillier, of the same family, seigneur d'Orville, and maître des comptes, was elected provost of the merchants, 1592. He rendered great services to Henry IV. during the religious troubles, and facilitated the entrance of that prince into Paris, at the hazard of his own life, March 22, 1594. Henry rewarded him with the office of president of the chambre des comptes, which office he created on purpose for him.

LUISINO, LUISINI, or LUITSINO (Francis) celebrated for his literary talents, and knowledge of ethics, a native of Udina in Friuli, who taught the Greek and Latin classics some time at Reggio, and was afterwards secretary to the duke of Parma. He died March 7, 1568, aged 45. His works are, a *Commentary* in Latin, on Horace's *Art of Poetry*, 4to.; a treatise *De componendis animi affectibus per moralem philosophiam, et medendi artem*, 8vo; *Parergôn Libri tres, in quibus, tam in Græcis quam in Latinis Scriptoribus, multa obscura loca declarantur.* This work is inserted in tom. 3. of John Gruter's collection, entitled, *Lampas, seu fax artium, hoc est Thesaurus criticus*, 8vo. He must be distinguished from Lewis Luisini, who turned the *Aphorisms of Hippocrates* into Hexamiter's, *Venice*, 1552, 8vo. and published the *Collection of Authors who have written on the Venereal disease*, 1566, fol. of which Boerhaave published a new edition, Leyden, 1728, fol. Francis and Lewis were living at the same time, and might be brothers.

LUITPRAND, a famous king of the Lombards, who succeeded his father Ansprand, 713, was always a firm friend to Charles Martel, subdued Trasimond duke of Spoleto. He died 743.

LUITPRAND, LUITPHRAND, or LITOBRAND, a celebrated writer in the 10th century, subdeacon of Toledo, deacon of Pavia, then bishop of Cremona. He travelled twice to Constantinople as ambassador, once to Constantine *Porphyrogenetes*, 948, in the name of Berengerius II. king of Italy, to whom he was secretary, and with whom he quarrelled at his return; and once in the emperor Otho's name to Nicephorus Phocas, 968. The best edition of Luitprand's works is *Antwerp*, 1640, fol. They contain a history of what passed in Europe in his time, an account of his embassy to Phocas, &c. and might be useful for a history of the lower empire. Their style is dry, close, and very vehement; the author has been accused of partiality, and of not always observing the rules of decency. The *Lives of the Popes*, and the *Chronicles of the Goths*, are falsely attributed to him.

LUKE (St.) *the Evangelist*, disciple of the apostles, originally of Antioch in Syria, a physician. He attached himself particularly to St. Paul, being the faithful companion of his voyages and labours, and attended him from Troas into Macedonia, about the year 51, after the separation between that apostle and St. Barnabas, whose place St. Luke supplied, and from that time never left him. This apostle being in Achaia, was inspired by the Holy Spirit to write his gospel about 53. Though the appearance of the angel to Christ, his agony in the garden of Olivet, and his bloody sweat, have been omitted formerly in some Greek and Latin copies, as St. Hilary and St. Jerome observe, there can be no doubt but that these accounts are as canonical as the rest of St. Luke's Gospel, since they have been related by St. Justin, St. Ireneus, and the other ancient Fathers. The *Acts of the Apostles* were written ten years after, i. e. an account of their principal actions at Jerusalem, and in Judea from our Saviour's ascension to their dispersion; and he afterwards gives an account of St. Paul's travels, preaching, and actions, to the end of the two years which this apostle spent at Rome, that is, till the year 63, which makes it probable that the book was written at Rome. It contains the history of thirty years, and St. Luke was an eye witness of what he relates. This book has always been received as canonical by the church; it is written in elegant Greek, the narrative part is in a noble style, and the speeches contained in it eloquent, and sublime. St. Luke is believed to have died either at Rome, or in Achaia. He writes the best Greek of all the inspired authors of the New Testament. It is supposed to have been St. Luke's Gospel which St. Paul calls *my Gospel*, in his Epistle to the

the Romans. The church celebrates this Evangelist's festival, October 18.

LUKE *of Tuy*, Tudensis, a writer in the 13th century, so called from his being deacon, and afterwards bishop of Tuy in Galicia. He made several voyages to the East and elsewhere, for the purpose of observing the religion and ceremonies of different nations, and composed an excellent work at his return *against the Albigenses*, which is in the Library of the Fathers. Also a *History of Spain*, and a *Life of St. Isidore of Seville*, which may be found in *Bollandus*, at the fourth of April.

LULLI (John Baptist) born 1633, at Florence, but carried into France while very young by a person of quality, where he brought the art of playing on the violin to the highest degree of perfection. He was much admired in the *Balets*, which Louis XIV. had performed every year, and composed the airs for them, which gained him the office of superintendant of the king's band, 1661; and Perrin, who introduced the opera into France, having afterwards disagreed with his associates, resigned his patent to Lulli, 1672. The opera now attained to its highest perfection by the innovations which this celebrated musician introduced, all of which succeeded, and received continual applause. Lully presented the public with a new composition every year from this time, till he died, March 1687, aged 54, in consequence of an irregular life. His works which are justly considered as master pieces of musical composition, consist of 13 grand operas, *Cadmus*, *Alceste*, *Theseé*, *Roland Athys*, *Bellerophon*, *Perseé*, *Phaeton*, *Amadis*, *Armide*, &c. Several *Ballets*, by the king's order; *Motets with grand choruses*, &c. Having been ennobled by Louis XIV. he also obtained from him the secretaryship to the chancery, notwithstanding the opposition made by all the members of that court. When M. de Louvois reproved him for his presumption in aspiring to a place, in a body of which that minister was himself a member, his only talent being to make people laugh; *Faith*, replied Lulli, *you would do the same if you could.*

LULLY (Raymond) surnamed the *Enlightened Doctor*, born 1236, in the island of Majorca. He applied with indefatigable diligence to the study of Arabian philosophy, chymistry, physic, and divinity, and acquired great reputation by his writings; but going afterwards to preach the gospel in Africa, was stoned to death in Mauritania, March 29, 1315, aged 80. His body was carried to Majorca, where he is honoured as a martyr. He has left numerous *Treatises* in several volumes 8vo. on all the sciences, particularly chemistry, which discover great study, and subtilty, but little solidity, or judgement; a compleat edition of them has been published at Mentz. There are two lives of Raymond Lully in French, one by M. Perroquet, *Vendôme*, 1667, 8vo. the other by Pere John Maria de Vernon, *Paris*, 1668, 12mo. Jordanus Brunus has published *Liber de Lampade combinatoria R. Lullii*, Pragæ, 1588, 8vo.; *De compendiosa architectura, et complemento artis Lullii*, Paris, 1582, 16mo. He must be carefully distinguished from Raymond Lully of Terraca, surnamed the *Neophyte*, who from a Jew turned Dominican, and relapsed into Judaism. It was this last Lully who maintained the monstrous errors maintained by pope Gregory XI.

LUNA (Alvarez de) favourite of John II. king of Castille. He made himself odious by his despotic government, and eagerness to amass wealth; and being convicted of having received money from the Moors to prevent the siege of Grenada, was beheaded at Valladolid, 1453.

LUNDORPIUS (Michael Jaspar) continued Sleidan's *History*, but is much inferior to him. This *Continuation* which is in three volumes, comes down to 1609. Lundorpius also left *Acta publica*, and *Notes on Petronius*, under the fictitious name of *George Erhard.*

LUNE (Peter de) v. BENEDICT, a famous antipope.

LUPUS (Christian) a learned Augustine, whose name was Wolf. He was born at Ypres, taught philosophy at Cologn, then theology at Louvain, with uncommon reputation, and afterwards exercised the first offices of the order in his province. Pope Clement IX. offered him a bishopric, with the superintendency of his vestry, but P. Lupus persisted in refusing both. He also received public marks of esteem from Innocent XI. and the grand duke

duke of Tuscany. He died 1681, at Louvain, aged 70. Of his numerous Latin works the principal are, *Commentaries on the History and Canons of the Councils*, 1665, and 1673, 5 tom. 4to.; a *Treatise on Appeals to the Holy See*, according to the Ultramontane prejudices, 4to.; a solid *Treatise on Contrition*, 12mo.; a collection of *Letters and Memorials respecting the Councils of Ephesus and Chalcedon*, 2 vol. 4to.; a great number of *Dissertations*, on various subjects; a *Commentary on Tertuillian's Prescriptions*; *The Life and Letters of St. Thomas of Canterbury*, &c. All the above contain great learning; they have been united at Venice in 12 volumes fol. the first of which appeared 1724.

LUSSAN (Francis d'Esparbez de) vicomt d'Aubeterre. He served Henry IV. and Louis XIII. who made him marechal of France, 1621, on condition that he should resign his government of Blaye to a brother of Luynes. John Paul d'Esbarbez, his father, maintained himself in that city, against the marechal de Matignon, who besieged him in it. He was dead in 1616, and the government had devolved on his son. The marechal d'Aubeterre besieged Nerac and Caumont, 1621, and died 1628.

LUSSAN (Margaret de) daughter of a coachman, and la Fleury, a fortune-teller, born 1682. Some have said that she was the daughter of prince Thomas of Savoy, the prince de Carignano's elder brother, because prince Eugene was kind to her. An education much above her birth enabled Margaret de Lussan to compose the various works which she has left us. M. Huet to whom she accidentally became known, advised her to write romances, in which she succeeded tolerably well with the help of M. Ignatius Lewis de la Serre, sieur de Langlade, (author of nine or ten operas, among which is *Pyramus and Thisbe*,) who was her intimate friend, after having been her lover. This gentleman inherited an income of 25000 livres, which he consumed by gaming, and died 1756, aged 94. Mademoiselle de Lussan was more admired for her mental than for her personal qualities, for she squinted and had a very brown skin, with a masculine voice and gait; but she was gay, lively, extremely humane, constant in her friendships, liable to anger, but never to hatred. She died 1758, aged 75, in consequence of bathing during an indigestion. Her works are, *La Comtesse de Gondez*, 2 vol. 12mo.; *Anecdotes de Philippe Auguste*, 6 vol. 12mo. attributed to the abbé de Boismorand. *Memoires de Charles VII.* 12mo.; *Anecdotes* of Francis I. 3 vol. 12mo.; of Henry II. 2 vol. 12mo.; of Mary of England, 12mo.; *La Vie de Crillon*, 2 vol. 12mo. She published under her own name a *History of Charles VI.* 9 vol. 12mo.; of Louis XI. 6 vol. and *L'Hist. de la derniere Revolution de Naples*, 4 vol. but these three were written by M. Baudot de Juilly, author of the *History of Charles VII.* 2 vol. 12mo. Mademoiselle de Lussan gave this gentleman half of what she gained from these works, and half a pension of 2000 livres, which she received from the *Mercury*.

LUSCINIUS (Ottomarus) an ingenious writer of Strasburg, canon of St. Stephens in that city, who died 1535, leaving several works. His Latin translations of *Plutarch's Symposiaiki*, the *Speeches of Isocrates to Demonicus and Niocles*, *Greek Epigrams*, *the Psalter*, &c. are esteemed.

LUTHER (Martin) the most celebrated heresiarch since Arius, born November 10, 1483, at Isleben, in the county of Mansfeldt; his father, whose name was John Luder, or Lauther, worked in the mines. His mother's name was Margaret Linderman. He completed his philosophical studies at Erfort, where he took the degree of master of arts, 1503, at the age of 20. As Luther was walking one day without this city, one of his companions was killed at his side by lightning, which induced him to take the religious habit among the Augustines at Erfort, being at that time 22. He was ordained priest at 24, and made himself very celebrated some time after by teaching philosophy in the university of Wittemberg, where he became doctor and professor of divinity. But the works of John Huss, changed his sentiments, as he says himself, and inspired him with an aversion to the practices of the Romish church, and the scholastic divines, whose opinions he attacked by public theses from 1516.

Luther

Luther began the same year to study Greek and Hebrew, the latter of which he so highly esteemed as to declare in his commentary on Psalm 45, *that he valued the knowledge of Hebrew beyond all imaginable treasures*, though he was not then very well skilled in this language. His change of religion did not proceed from the pretended wrong done by Leo X. to the Augustines, in employing the Dominicans to preach in favour of indulgences, for the Augustines had never been employed on such occasions to the exclusion of other preachers. The truth is, that this pope having ordered indulgences to be published in Germany, 1517, for building St. Peter's church at Rome, the preachers and mendicants made a most scandalous use of their authority, and Luther seized that opportunity loudly to propagate his errors. He first attacked the abuse of indulgences, then the indulgences themselves, and afterwards the power of him who granted them. From the subject of indulgences he passed to that of justification, and the efficacy of the sacraments. Leo X. sent Cajetan to oblige Luther to retract, or to seize him; but he succeeded in neither. Luther after having appealed from the pope, wrote against purgatory, free-will, indulgences, auricular confession, the papal primacy, monastic vows, the communion in one kind, &c. and preached with such force and vehemence, that he raised the Catholics against him, and was threatened with condemnation. He then threw off the mask, laid aside all caution, separated himself from the Roman communion, and drew the duchy of Saxony, Denmark, Sweden, and a great part of the sovereignties of Europe into his heresy. Leo X. excommunicated him, 1520, and he was condemned by the faculties of divinity at Louvain, Cologn, and Paris; but all this only exasperated him the more. He burnt the pope's bull, abused him grossly, exhorted all princes to cast off the yoke, and acknowledged no sacrament but baptism, penitence, and bread, (which was the name he gave to the Eucharist, changing the term *transubstantiation* into that of *consubstantiation*, pretending that the body and blood of Jesus Christ mingles with the bread and wine without destroying them, as the fire in a hot iron.) Luther suppressed the low masses, in consequence, as he said, of a conversation with the devil. At length he got over the last step, for the sake of which he had done all, and quitting the monkish habit, 1524, publicly married a nun, Catherine de Bore, June 11, 1525, by whom he had three sons. Charles V. assembled a diet at Spires, 1529, in which the Lutherans received the name of Protestants, because they protested against the decree there made, which ordered them to follow the faith of the Roman church. A similar decree passed by the diet of Augsburg, 1530, occasioned the league of Smalcald, which obliged the emperor to permit liberty of conscience, till a general council should be called. The decision given by Luther in 1539, with Melancthon, and his principal disciples, in the case of Philip, landgrave of Hesse, by which he permitted that prince to marry a second wife, while his first was living, made a great noise. He died February 18, 1546, at Isleben, aged 63. His works are numerous, and were printed at *Jena*, 1556, 4 vol. fol. at *Wittemberg*, 1572, 7 vol. fol. and elsewhere. The edition published by Luther himself from 1517, to his death, is preferred by the learned, because many changes have been made in the subsequent ones. The edition of *Jena* is particularly esteemed. This author's works certainly contain great fire, genius, and learning; but he every where discovers, (especially in those published before 1525,) so much pride, vanity, and passion, so much low wit against the church of Rome, the popes, and the most respectable persons, that they are in many parts insupportably disgusting to the reader. Luther was patronized by several princes, who adopted his errors from interested motives, and to have a plausible pretence for seizing on the ecclesiastical revenues. His rage against Aristotle's writings is quite ridiculous. Among the Catholics, M. Bossuet has given the most accurate history of Luther's life and opinions; among the Protestants those by Seckendorf, John Mullerus, and Christian Juncker are the best. Henry Peter Rebenstock, minister

nister of Eischerheim, Luther's zealous disciple, published this heresiarch's conversation at table, under the title of *Colloquia, Meditationes, Consolationes, Consilia, Judicia, Sententiæ, Narrationes, Responsa, Facetiæ, D. Mart. Luth. piæ et sanctæ, memoriæ, in mensâ prandii et cœnæ et in peregrinationibus, observata et fideliter transcripta*, Francofurti ad Mænum, 1571, 8vo. This is a very curious book, and might very properly form a part of the *Anas*, by the title of *Lutheriana* or *Lutherana*. His wife survived him till December 20, 1552.

LUTTI, or LUTI (Benedetto) a celebrated painter, born 1666, at Florence, who attended particularly to colouring. He was knighted by the emperor, and died at Rome, 1726. The miracle of St. Pius painted by this artist in the Albanese palace at Rome, is esteemed his master-piece.

LUXEMBOURG, an illustrious house, which has produced several emperors and kings of Bohemia. v. CHARLES, SIGISMOND, WENCESLAUS. This elder branch was sunk in the house of Austria, by the marriage of Elizabeth, daughter of the emperor Sigismond, with the archduke Albert, who was also emperor. But some great men, who distinguished themselves in France, have descended from the younger branch of Ligni also, among others:

LUXEMBOURG (Valerande) earl of St. Paul, one of the duke of Burgundy's party, who procured him the office of grand butler of France, 1410, and the government of Paris, with the constables's sword, 1411. He died 1415, aged 60.

LUXEMBOURG (Peter de) bishop of Metz, brother of the preceding, who died 1387, aged 18. He had been created cardinal the year before, and was beatified, 1517.

LUXEMBOURG (Louis de) nephew of the preceding, elected bishop of Terrouenne, 1414. Henry VI. king of England, calling himself king of France, made him chancellor 1425, and archbishop of Rouen, 1436. He was so entirely devoted to that monarch's interests, that he carried relief to the besieged places himself, and omitted nothing to support this sinking party. When Paris submitted to Charles VII. 1436, he threw himself into the bastile, but was obliged to quit it by agreement, and retiring to England was made bishop of Ely, and cardinal, 1439, and died 1443.

LUXEMBOURG (Louis de) earl of St. Paul, nephew of the preceding. He served Charles VII. with good success in different sieges, and after his death attached himself to the duke of Burgundy, who appointed him to command the van of his army at the battle of Mont-le-heri. Louis XI. gave him the constable's sword to gain him to his service; but he successively betrayed both the king and the duke to maintain himself in the city of St. Quentin, which he had seized. These fraudulent practices were at length discovered, and fearing the severity of Louis, he fled to the duke of Burgundy; but the latter giving him up to the king, he was tried and beheaded at Paris, December 19, 1475. His male posterity ended in Henry, who died 1616. His daughter Margaret Charlotte who died 1680, had by count Charles, Henry de Clermont-Tonnerre, who died 1674, Magdalen, wife of Francis Henry de Montmorenci, duke of Luxembourg, whose posterity are still honourably distinguished.

LUXEMBOURG (Francis Henry de Montmorenci, duke of) born January 8, 1628, peer and marechal of France, and one of the greatest generals in the 17th century, descended from one of the most illustrious and ancient families in Europe, and the most remarkable for producing great men. He was a posthumous son of the famous Bouteville, who was beheaded under Louis XIII. for having fought a duel. M. de Luxembourg attached himself to the prince of Condé, and was with him at the battle of Rocroy, 1643; he signalized himself at the conquest of Franche-Comté, 1668, commanded one of the royal armies in chief during the celebrated campaign of Holland, 1672, in which he defeated the enemy's forces near Woerden and Bodegrave, and made so noble a retreat in 1673, that even the enemy admired it. He was appointed marechal of France, 1675, gained the battle of Fleurus, 1690, that of Steinkirk, 1692, and that of Nerwinde, 1693. The prince of Conti going some time after to hear *Te Deum* sung for the victory at Marseilles, in the church of Notre Dame

at Paris, which cathedral was at that time hung from one end to the other with the colours taken from the enemy, by M. de Luxembourg, at Fleurus, Steinkirk, and recently at Nerwinde, said wittily, as he held that general by the hand, pushing away the croud which blocked up the door, *Messieurs, laissez passer le Tapissier de Notre Dame: Make way Gentlemen, for the Tapestry-hanger of Notre Dame.* M. de Luxembourg died at Versailles, covered with glory and honour, January 4, 1695, aged 67, leaving several illustrious children by Magdeline Charlotte Bonne Therese de Clermont, duchess of Luxembourg. In consequence of his intrigues with certain women, he was accused of having been concerned in the secret of the Poisons, and confined in the bastile 14 months. A satire upon France and this general was printed at Cologn, 1695, 12mo. entitled, *Le Marechal de Luxembourg au lit de la Mort*, a tragi-comedy of five acts in prose.

LUYKEN (John) an excellent Dutch engraver, who has left a great number of prints which are much admired, among others, a bible in figures, printed at Amsterdam, 1732, fol. *The Theatre of the Martyrs*, in 115 plates.

LUYNES. v. ALBERT (Charles de)

LUZIGNAN, or LEZIGNEN (Guy de) son of Hugh de Luzignan, who died about 1164, descended from one of the most illustrious and ancient houses in the kingdom. He went beyond sea, where he was earl of Jaffa and Ascalon, and afterwards married Sibilla, eldest daughter of Amauri, king of Jerusalem, and widow of William, marquis de Montferrat, surnamed *Long-sword*. Guy de Luzignan became king of Jerusalem himself; but, that city being taken from him by Saladin, with almost all the Holy Land, he sold his title of king to Richard, king of England, for the isle of Cyprus, where he assumed the rank of king, and died there 1194. Amauri de Luzignan, his brother, succeeded him, and his family possessed the kingdom of Cyprus till 1473.

LYBAS, a Greek, one of Ulysses' followers, who, having insulted a young maiden of Temessa, was killed by the inhabitants of that city. After this murder, the Temessians were afflicted with a multitude of evils, and consulted the Oracle of Apollo, which replied, that they could only be removed by sacrificing a virgin annually to the manes of Lybas. Euthymus, a wrestler, delivered them from this by combating the phantom of Lybas, who threw himself into the sea in despair; and Euthymus married the virgin whom he had saved.

LYCAON, son of Pelasgus, first king of Arcadia, changed into a wolf by Jupiter, according to the fable, because he murdered his guests; or, according to others, because he had slain a child in Jupiter's temple. There were several of this name.

LYCOMEDES, king of the isle of Seyros, and father of Deidamia, by whom Achilles had Pyrrhus. The parents of Achilles had sent him to Lycomedes, lest he should be compelled to go to the Trojan war; but Ulysses found means both to get him away, and to engage him in that famous expedition.

LYCOPHRON, son of Periander, king of Corinth, about 628 A. C. He was but 17 when his father killed his mother Melissa. Proclus, king of Epidaurus, his uncle by the mother's side, invited him to court with his brother Cypselus, aged 18; and, when he sent them back to their father, some time after, said, *Remember who killed your father.* These words made so strong an impression on Lycophron, that, when he returned to Corinth, he obstinately refused speaking to his father, who banished him to Corcyra. Periander, however, sent afterwards to offer Lycophron his sceptre and crown, but the young prince would not deign to speak to the messenger himself; nor was his sister, who was then sent, more successful. At length, it was proposed to him to reign at Corinth, while his father should reign at Corcyra; which condition he accepted; but the Corcyrians disliking this change, killed him.

LYCOPHRON, a celebrated Greek poet and grammarian, born about 304 A. C. at Chalcis, in the isle of Eubæa, and slain by an arrow according to Ovid. He wrote 20 tragedies; but we have nothing of his remaining, except a poem, entitled, *Alexandra*, the surname of *Cassandra*, Priam's daughter, containing a long series of prophecies

which he supposes to have been delivered by that princess. The extreme obscurity of this work occasioned Lycophron to be called the *Dark Poet*. He is placed in the celebrated constellation of the seven poets called *Pleiades*, who distinguished themselves under Ptolemy Philadelphus, king of Egypt. The best edition of this work is, *Oxford*, 1697, fol. by Potter; reprinted 1702.

LYCORIS, a name given by Virgil to the famous courtezan *Cytheris*, in his tenth eclogue, in which he consoles his friend Cornelius Gallus for her having preferred Mark Anthony to him.

LYCOSTHENES, in German, Wolfhart (Conrad) a learned German, born 1518, at Russack in Upper Alsace. He was a minister, and professor of logic and languages at Basil, in which city he died, March 25, 1561, having been paralytic the last seven years of his life. His works are, *Compendium Bibliothecæ Gesneri*, 1557, 4to.; *Apophtegmata*, 1614, 8vo. He began the *Theatrum vitæ humanæ*, which was finished and published by Theodore Zwinger, who lived to see three editions of it. This work has been enlarged, *Lugdini*, 1656, 8 vol. fol. *Chronicon Prodigiorum*, Basileæ, 1557, fol. fig.

LYCURGUS, a celebrated Lacedemonian legislator, son of Eunomus, king of Lacedæmon, by his second wife Dianassa. He visited all the Grecian cities, the isle of Crete, Egypt, and even the Indies, in order to converse with the wise and learned in every country, and inform himself of their manners, customs, and laws. On the death of his brother Polydectas, king of Lacedæmon, the widow offered the crown to Lycurgus, promising to cause a miscarriage of the child she was then pregnant of, if he would marry her: but Lycurgus refuséd it, and was contented with being tutor to his nephew Charilaus, about 870 A. C. to whom he gave up the government when he came of age. Notwithstanding this virtuous and generous conduct, Lycurgus was accused of aiming at the sovereignty; which calumny obliged him to retire into the isle of Crete, where he devoted himself to studying the laws and manners of nations; and, on his return to Lacedæmon, reformed the government. He appointed a council of 28 senators, to restrain the king's authority; prohibited the use of gold and silver, that he might prevent the mischiefs attendant on extravagance and avarice; settled equality among the citizens, and introduced public repasts for the purpose of banishing luxury, requiring that all citizens should eat of the same meats as were appointed by the law. Lycurgus is, however, justly blamed for having ordered that the young girls should wear indecent garments, slit on each side down to the heels, and practise the same exercises as the boys, and that they should also dance naked, like them, singing songs, and in the same places, on certain solemn festivals. Nor is the barbarous regulation he made respecting new-born infants, who did not appear likely to grow up strong and healthy, less blameable; but, if we except these two institutions, and a few others, it must be acknowledged that the laws of Lycurgus were very wise and good. It is said, that, in order to engage the Lacedemonians to observe them inviolably, he made them swear to make no change till his return, and then went to the isle of Crete, where he killed himself, or, according to others, starved himself to death, after ordering his ashes to be thrown into the sea, lest, if his body was carried to Sparta, the people should think themselves absolved from their oaths. v. *The seventh Volume of Memoirs of the Academy of Inscriptions.*

LYCURGUS, a celebrated Athenian orator, who must be carefully distinguished from the Lacedemonian legislator. This Lycurgus was the son of Lycophron, and grandson of another Lycurgus, whom the thirty Tyrants put to death. He lived at the same time with Demosthenes, about 356 A. C. and had the care of the public treasure, besides other important offices. He proved a very severe judge, drove all offenders from Athens, and did great service to his country; but was so inexorable, that he was said *to have dipt his pen in death*. When he found his end approaching, he caused himself to be carried to the senate, that he might publicly give an exact account of his administration; and, having refuted one who accused him there, was carried home, and instantly expired.

expired. Some of his harangues may be found in the Greek ones published by Aldus, 1513, 2 vol. fol.

LYDIAT (Thomas) a learned English mathematician, author of a great number of works, in Latin, on *Chronology*, *Natural Philosophy*, and *Natural History*; the principal of which treat on the *Nature of the Sky and Elements*; *the Motions of the Heavens and Stars*; *the Origin of Fountains, and other Subterraneous Bodies*, London, 1605, 8vo.; *Canones Chronologici*, Oxoniæ, 1675, 8vo. &c. in which he attacks Clavius, Joseph Scaliger, and Aristotle. Lydiat died April 3, 1646, aged 74, being born 1572.

LYDIUS (James) a Protestant minister of Dort in the 17th century, author of several works; the principal are, a treatise *on the Marriages of different Nations*, in Latin, 1643, 4to.; *Agonistica sacra*; *Syntagna sacrum de re Militari*, 1698, 4to.; with a Dissertation *de Juramento*.

LYDIA, a considerable country in Asia, originally called Mæonia, from Mæon its sovereign, who reigned about 1506 A. C. His successors were dethroned by the Heraclides, some of whom were named as follows:

	A.C.
Argon, - - - - -	1223
Ardysus, - - - -	797
Alyattes, - - - - -	761
* Meles, or Mersus, - -	747
* Candaules, - - -	735
* Gyges begins another family,	718
Ardysus II. - - -	708
Sadyattes, - -	631
* Alyattes II. - -	614
* Crœsus, - - -	557
* Cyrus, king of Persia, united the kingdom to his own. v. *As at Argos.*	

LYNCEUS, one of the 50 sons of Egyptus, married Hypermnestra, one of the 50 daughters of Danaus, king of Argos. This princess would not kill him on his wedding-night, choosing rather to disobey her father than be cruel to her husband. Danaus afterwards recalled Lynceus, with Hypermnestra, and appointed him his successor in the kingdom.

LYNCEUS, one of the Argonauts, who accompanied Jason to the conquest of the Golden Fleece, son of Aphareus. He was extremely useful to the Argonauts, by warning them of sand-banks, and hidden rocks, which lay in their way. The poets feign, that Lynceus had so piercing a sight, that it penetrated to the bottom of the sea, and even to hell; which fable was built on his skill in observing the stars, and discovering the mines of gold and silver which are contained in the earth.

LYNDE, or LYND (Sir Humphrey) a learned English knight, born in London, who published two controversial works, much esteemed by his countrymen, which have been translated into French: one treats on the *Safe Way*, the other on the *False Way*. He died June 8, 1636, aged 58.

LYNDWOOD (William) an ingenious English civilian, author of a valuable work, entitled, *Provinciale, seu Constitutiones Angliæ*, which contains the ecclesiastical constitutions of the church of Canterbury, made by fourteen bishops. The best edition was printed in England 1679, fol. Lyndwood died bishop of St. David's in 1446.

LYRE, or LYRA, v. NICHOLAS *de Lyre*.

LYSANDER, a famous Lacedemonian general, who entered into an alliance with the Persians, and by their assistance, defeated the Athenians at the celebrated battle near *the Goat's river*, about 405 A C. Some time after he took the city of Athens, demolished its walls, and changed the government; conquered the isle of Samos, and returned in triumph to Sparta, after having put an end to the Peloponnesian war, which had lasted 27 years. He endeavoured, by every method, to prevail on the Lacedemonians to bestow the crown upon him, but in vain. The Thebans, Argians, and Corinthians, having leagued against Sparta, 366 A. C. Lysander marched against them, and was killed in a battle. He was a cruel, debauched, ambitious man, and used to say, *That children are to be amused with toys, and men with promises.*

LYSERUS (Polycarp) one of the most learned divines of the confession of Augsburg, born March 18, 1552, at Winenden in the county of Wittemberg, and minister of the church at Wittemberg 1577. He was among the first who signed the book of the *Concord*;

cord; and was also deputed with James Andreas to get it signed by the divines and ministers in the electorate of Saxony. Lyserus died at Dresden, where he was minister, February 14, 1601, aged 50, leaving a great number of works, both in German and Latin. The principal are, *Explanations of Genesis*, in 6 parts, or 6 vol. 4to. each of which bears the name of the patriarch whose history it explains. *Commentaries on the two first Chapters of Daniel*, 2 vol. 4to. *A Paraphrase on the History of the Passion*, 4to. or 12mo. *Explanation of Psalm* 101, 8vo. *Commentaries on the Minor Prophets*, 4to. published at Leipsic, 1609, by Polycarp Lyserus, his great grandson, who has added some remarks on *Haggai*, according to his ancestor's method. *Commentaries* on the Epistle to the Hebrews. *Centuria quæstionum de articulis libri Christianæ Concordiæ*, 4to.; *Christianismus, Papismus Calvinismus*, 8vo.; Harmonia *Calvinianorum et Photinianorum in Doctrina de Sacra Cena*, 4to.; *Vindiciæ Lyserianæ, an sincretismus in rebus fidei cum Calvinianis Coli protest*, 4to.; *Disputationes IX. Anti Steinianæ quibus examinatur defensio concionis Irenicæ Pauli Steinii*, 4to.; *Harmonia Evangelistarum continuata ad Christianam Harmoniam et ejusdem Epitome*, 8vo.; *Disput. de Deo patre Creatore cœli et terræ*, 4to.; *De æternitate Filii Dei*, 4to.; *De sacramentis decades duæ*, 4to.; the edition of a *History of the Jesuits*, which was written by Elias Hasenmuller, who having quitted that society, and turned Lutheran, retired to Wittemberg, and died there before his work was printed. Father Gretser attacked this history, and Lyserus answered him by *Strena ad Gretserum pro honorario ejus*, 8vo. All this author's works here mentioned are in Latin.

LYSERUS (John) a doctor of the confession of Augsburg, of the same family as the preceding, who was so infatuated with the dogma of a plurality of wives, that he sacrificed his life and fortune to prove that polygamy is not only permitted, but even commanded in certain cases; and travelled about Europe endeavouring to find some countries that would adopt his opinion. At length, after many fruitless journeys, Lyserus thought it advisable to settle in France, and try to repair his fortune by chess, a game he was perfectly master of, and with this view settled at Versailles. Not finding, however, the success he expected there, and falling sick, he attempted to return to Paris on foot, which fatigue encreased his disorder so much, that he died at a house on the road, 1684. Lyserus left numerous pieces, under fictitious names, in favour of polygamy; the most considerable among them is entitled, *Polygamia triumphatrix*, 1682, 4to. Brunsmanus, a minister of Copenhagen, has refuted this work in a book entitled, *Polygamia triumphata*, 1689, 8vo.; and there is another work against Lyserus, by the same author, entitled, *Monogamia victrix*, 1689, 8vo. This poor man's attachment to a plurality of wives appears the more wonderful, as Bayle observes, because he had been much embarrassed by one.

LYSIAS, a very celebrated Greek orator, born at Syracuse 459 A.C. and carried to Athens by Cephalus his father, who had him carefully educated there. Lysias gained extraordinary reputation both by his speeches and writings; he composed in private for the instruction of his pupils in the art of rhetoric. Cicero says, *Lysias did not devote himself to the bar; he was a very refined and elegant writer, and one may boldly say, that he was almost a finished orator, and approached very near to perfection.* He composed an *Apology* for his friend Socrates, which that great man admired, but did not think it suitable to the firmness and greatness of a philosophical soul. Lysias died extremely old, 374 A.C. Thirty-four of his *Harangues* remain, written in Greek with elegant purity and inexpressible sweetness of style. The best edition of Lysias is by Taylor, *Cambridge*, 1740, 4to. They may be found in the Greek *Harangues* published by Aldus 1513, 2 vol. fol.

LYSIMACHUS, a friend and disciple of Calisthenes, and one of the captains under Alexander *the Great*, who having made himself master of part of Thrace, after that conqueror's death, built a city there 309 A.C. and gave it his own name. He joined Cassander and Seleucus against Antigonus and Demetrius, and was at the famous battle of Ipsus 301 A.C. Lysimachus gained possession of Macedonia 286 A.C. and reigned there four years; but,

but, having put his son Agathocles to death, and committed unheard of cruelties, his principal subjects abandoned him. He then went into Asia, to make war against Seleucus, who had given them shelter, and was killed in a battle fought, on that occasion, 282 A.C. at the age of 74. His dead body was discovered in the field by means of a little dog, which had never left it.

LYSIPPUS, a very celebrated Grecian sculptor, a native of Sicyon, who was originally a locksmith, but afterwards applied to painting, by advice of Eupompus, who pointed out nature to him as a mistress and model. Lysippus afterwards forsook this art to devote himself wholly to that of sculpture, in which he acquired an immortal reputation, and executed numerous works, which were the admiration of Athens and Rome. He excelled all his predecessors in representing the hair, and was the first sculptor who made the heads of his figures smaller, and the bodies thinner, that the whole statue might appear taller; on which occasion he said of himself, *That others, in their statues, represented men as they really were; but he represented them as they appeared.* His figure of a man wiping himself on quitting the bath, was particularly admired, and placed by Agrippa before his baths at Rome. The emperor Tiberius having taken it away, and placed another very beautiful statue in its stead, the Romans cried out in a full theatre, that the former should be replaced, which Tiberius was forced to grant before he could appease the tumult. Lysippus also made a large image of the sun, on a chariot drawn by four horses, which was worshipped at Rhodes, and several statues of Alexander, all so beautiful, that this prince would permit none but Lysippus to have that honour, as Horace observes:

Edicto vetuit, ne quis se, præter Appellem,
Pingeret, aut alius Lysippo duceret æra
Fortis Alexandri Vultum simulantia.

Lysippus lived in the time of Alexander *the Great*, about 334 A.C. and left three sons, Dahippus, Bedas, and Eutycrates, who were all eminent sculptors, particularly Eutycrates.

LYSIS, an ingenious Pythagorean philosopher about 388 A.C. tutor to Epaminondas. It is supposed that he was author of the *Golden Verse*, commonly attributed to Pythagoras; and there is an *Epistle* of his to Hipparchus in the collection of Aldus Manutius.

M.

MA, a woman of Rhea's train, who was entrusted by Jupiter with the education of Bacchus. The Lydians worshipped Rhea under the name of Ma-Maacah, a king of Gath, who assisted Hanun, king of the Ammonites, against David; but they were both defeated by Joab.

MAAN (John) a learned doctor of the Sorbonne, born at Mans, who was canon and precentor of the metropolitan church of Tours in the 17th century, and wrote a history of that church from 251 to 1655, published in Latin in the author's house, 1667, fol. This work is esteemed.

MABILLON (John) one of the most learned men that have appeared in the world, born November 23, 1632, at St. Pierre-Mont, a village two leagues from Mousson, in the diocese of Rheims. He embraced the monastic profession in the abbey of St. Remi at Rheims 1654, and was placed at St. Denis in the Isle of France 1663, for the purpose of showing the treasure and antiquities of that abbey to strangers; but, having unfortunately broken a mirror which was said to have belonged to Virgil, he desired permission of his superiors to resign his office. The year following he went to Paris, and there assisted Pere d'Acheri in compiling his *Spicilegium*. Dom. Mabillon was entrusted with the edition of St. Bernard, and published it 1667, 2 vol. fol. and 9 vol. 8vo.; but gave a more complete one in 1690, which was reprinted 1719. In 1682, M. Colbert employed him to examine several ancient *titles* respecting the royal family; and sent him the following year into Germany, to search in the archives and libraries of the old abbies for whatever might be found most valuable, and most likely to throw light on ecclesiastical history, particularly that of France. P. Mabillon has published an account

account of this journey in the fourth volume of his *Analecta*. In 1685, he went into Italy at the king's expence, was received with peculiar marks of distinction at Rome, and honoured with a place in the congregation of the *Index*. He returned to France the following year with a plentiful harvest, placed near three thousand very scarce books in the King's Library, printed and MS. and published a great number of pieces which had never before appeared, and which he had copied in the Italian libraries, under the title of *Musæum Italicum*, 1724 2 vol 4to. P. Mabillon was no less esteemed for his virtues than for his learning, particularly for a sweetness and modesty which charmed universally, and occasioned M. le Tellier, archbishop of Rheims to say, on introducing him to the king, *Sire, I have the honour of presenting to your majesty the most learned and the most humble monk in your dominions.* This great man died at Paris, in the abbey of St. Germain-des-Prez, December 27, 1707, aged 75. He was a member of the Academy of Inscriptions. His principal works, besides those already mentioned, are, *Acts of the Saints of the Benedictine order*, 9 vol. fol. This collection comes down to 1110. The Paris edition 1668, and the following, is more valued than that of *Venice*, 1723. Four vol. 8vo. of *Analecta*, or pieces collected in different libraries 1675 and the following, reprinted at Paris 1723, fol. The *Diplomatica*, fol.; the best edition is 1709; an immortal work, which gained him the greatest reputation of all his writings. He added a Supplement to it 1704, which should be joined to the first edition, and to that of 1709. The *Gallican Liturgy*, 1685, and 1729, 4to. A *Dissertation on the Use of unleavened Bread in the Ucharist*, 8vo. A *Letter*, under the name of Eusebius Romain, *on the Worship of unknown Saints*, respecting the bodies taken from the catacombs, 1698, 4to. and 1705, 12mo.; these editions are very different; the latter pleased much at the court of Rome. The *Annals of the Benedictines*, of which he published 4 vol. fol. containing the history of that order from its origin till 1066: the two following vols. were published by Dom. Ruinard and Dom. Vincent Thuillier. All the above are in Latin. P. Mabillon's French works are, A *Factum*, in defence of the rights of his order, against the regular canons of the province of Burgundy. *Traité des Etudes Monastiques*, 2 vol. 4to. or 12mo. in which he maintains, contrary to the opinion of M. de Rancé, abbot of la Trappe, that monks not only may, but ought to study. M. de Rancé replied to this treatise, and P. Mabillon wrote an answer to him, entitled, *Reflexions sur la Reponse de M. l'Abbé de la Trappe, au Traité des Etudes Monastiques*, &c. He also wrote the elegant epistle dedicatory prefixed to the Benedictine's edition of St. Augustine's works. In general, all the writings of this learned man are excellent, if we except the *Letter* in which he undertakes to prove the genuineness of the *Holy Tear* of Vendôme. They contain just criticism, and most extensive learning: their style is pure, clear, and methodical; free from affectation and superfluous ornaments. The following anecdote may serve as an instance of P. Mabillon's modesty. A foreigner, who wished to become acquainted with the ancient history of France, consulted M. du Cange on that subject; and, being referred by him to P. Mabillon, *They advised ill who bid you address yourself to me*, said the humble Benedictine; *go to M. du Cange. It was he who sent me to you*, answered the stranger. *He is my master*, replied Mabillon; *if, however, you honour me with your visits, I will communicate to you the little I know.* Dom. Vincent Thuillier has published his posthumous works with those of Dom. Ruinart, *Paris*, 1724, 3 vol. 4to.

MABOUL (James) a native of Paris, descended from a distinguished family of the robe. He was grand vicar of Poitiers during a considerable time; appointed bishop of Aleth in 1708, and died in that city, May 21, 1723, leaving a Collection of *Funeral Orations*, which are esteemed, and two *Memoirs* for the accommodation of affairs respecting the constitution Unigenitus, 1749, 4to.

MABUSE (John) a celebrated painter, so named from *Mabuse*, a village in Hungary, his native place, contemporary with Lucas of Leyden, died 1562. He first taught the true style of composition for historical pieces, and introduced

duced into them the *Nud.* There is a decollation of St. John the Baptist by this artist at Amsterdam, painted in black and white, with a particular wash or juice, which he invented as a substitute for the usual method of painting and priming, and by means of which the cloth may be rolled up without damage to the picture. After having been very sober in his youth, he grew much addicted to wine, and the following story is told of him. The marquis de Verons, in whose service he was, being to receive the emperor Charles V. as a guest, ordered that all his domestics should be dressed in white damask. Mabuse having received the piece designed for him, sold it, spent the money in liquor at a tavern, and, after painting a damask pattern in large flowers on white paper, made up his dress himself, and appeared in the suite, being placed between a poet and a musician. His imperial majesty, who arrived in the evening, was so much pleased with the spectacle, that he wished to see it again the next morning, and for that purpose placed himself at a window with the marquis. When Mabuse passed between his two companions, the emperor was struck with his habit, saying, he had never seen so beautiful a damask; and the painter being ordered to approach, the stratagem became known. Charles V. laughed very heartily at it, but the marquis was angry; and, fearing lest he should be accused of having drest his servants in paper, sent Mabuse to prison, where he remained a considerable time.

MACARIUS (St.) *the Elder*, a celebrated solitary, who lived 60 years in a monastery on Mount Scoteus, in the 4th century, and died at the age of 90. Fifty Greek *Homilies* are ascribed to him in the Library of the Fathers, and printed at *Paris*, 1626, fol. with St. Gregory *Thaumaturgus*. All his works have been printed at Leipsic, 1698, and 1699, 2 vol. 8vo. He must be distinguished from his friend St. Macarius *the Younger*, of Alexandria, another celebrated solitary, who had near 5000 monks under his direction, and is famous in the church for his miracles, the purity of his faith, and the persecutions he suffered from the Arians. He died 394, or 395. *The Rules of the Monks*, in 30 chapters, are ascribed to him. Palladius, his disciple, relates several of his miracles as an eye-witness. In the *Insignia Itinerarii* of Tollius is a Discourse by St. Macarius *on the Death of the Just.*

MACCABEES, seven brethren, so called because their history is related in the book of Maccabees. They suffered martyrdom at Antioch, under Antiochus Epiphanes, with their mother, and the holy old man Eleazer, 168 A.C. choosing rather to suffer all the torments inflicted on them than to eat swines flesh contrary to the law. Maccabeus is the surname of Judas, and has given name to two of those books which are preserved in the Bible, and to two others which are not there. v. JUDAS.

MACCIO (Sebastian) *Maccius*, an ingenious Italian in the 17th century, well acquainted with ethics, law, and the belles lettres, a native of Chateau-Durans, now called *Urbania*, in the duchy of Urbino. He had several children, and died at the age of 37, leaving *de Historia Scribenda*; *de bello Asdrubalis*, Venet. 1613, 4to.; a Latin poem *on the Life of Christ*, Rome, 1605, 4to.

MACCOVIUS, in the Polish language *Makowski* (John) a celebrated divine of Poland, born 1588, of a noble family at Lobzenia. He took a doctor's degree, and was appointed professor of divinity at Franeker 1616, which office he discharged with honour till his death, June 1644. Maccovius was engaged in warm disputes with the Socinians, Jesuits, Anabaptists, Arminians, &c. which created him many enemies, and occasioned his being summoned to appear before a Synod at Dort, where he was charged with several errors; but the Synod absolved him from them all. His works are, *A Treatise on Common Places*, 8vo.; *Philosophical Opuscula*, 8vo.; a book entitled, πρῶτον Ψεῦδος; *Anabaptistarum et Arminianorum*, and others, in Latin, which have been printed since his death.

MACE' (Francis) canon, vestry-keeper, and curate of St. Oportune at Paris, his native place, and bachelor of the Sorbonne, well known by a great number of works, among which the following are the most esteemed:

Abrégé Chronologique, Historique et Moral, de l'Ancien et du Nouv. Test. 2 vol. 4to.; a moral history, entitled, *Mélanie, ou la Veuve charitable*; *l'Hist. des quatre Cicerons*, 12mo. very curious. He left in MS. *l'Explication des Prophéties de l'Ancien Testament, que regardent J. C.*; and *l'Esprit de S. Augustin, ou Analyse de tous les Ouvrages de ce Pere.* He died February 5, 1721, at Paris.

MACEDONIA (The kingdom of) founded by the Heraclides, the first of whom was A. C.

*	Caranus,	807
	Cœnus,	779
	Thurimus,	767
	Perdiccas I.	729
	Argeus,	678
	Philip I.	640
*	Eropus,	602
	Alcetas,	567
*	Amyntas I.	547
	Alexander I.	497
	Perdiccas II.	454
*	Archelaus,	413
	Amintas,	399
	Pausanius,	398
*	Amyntas II.	397
	Argeus II. a usurper,	392
*	Amyntas II. restored,	390
	Alexander II.	371
	Ptolemy Alorites,	370
	Perdiccas III.	366
*	Philip,	360
*	Alexander *the Great*,	336
	Philip Arideus,	324
	Alexander Aïgus,	317
*	Cassander, a usurper,	317
	Philip,	298
	Antipater and Alexander,	297
*	Demetrius Poliorcetes,	294
	Pyrrhus,	287
*	Lysimachus,	286
	Arsinoe, his widow,	282
*	Seleucus,	281
	Ptolomy Ceraunus,	280
	Meleager,	279
	Antipater,	279
	Sosteros,	279
	Anarchy,	277
	Antigonus Gonatas,	276
	Demetrius II.	243
	Antigonus Doson,	232
*	Philip V.	220
*	Perseus,	178
	Macedonia reduced to a Roman province,	168
	Andriseus rebels, and is vanquished,	149

V. The Books mentioned at ARGOS.

MACEDO (Anthony) a Portuguese Jesuit, born 1612, at Coimbra, who, after going into Africa as a missionary, attended the Portuguese ambassador into Sweden, and was the first to whom Q. Christina opened her design of renouncing Lutheranism. Macedo held the office of penitentiary to the Vatican church at Rome from 1651 to 1671, when he returned to his native country, and had several posts there. He wrote *Lusitania insulata et purpurata*, Paris, 1673, 4to.

MACEDO (Francis) elder brother of the preceding, born 1596, at Coimbra. He quitted the Jesuits to enter the Franciscan order; was among the duke of Braganza's warmest defenders when that prince was raised to the throne of Portugal; and has left several works written in support of his cause. Macedo taught divinity and ecclesiastical history at Rome, in which city he was also censor of the holy office; and taught afterwards at Padua, where he is said to have maintained thesises on subjects of all kinds, during eight days, and given extempore answers in Latin verse to the questions proposed to him. He had exhibited three days in the same manner at Rome. The Venetians held him in great veneration for some time; but, having incurred the displeasure of the republic by meddling in some state affairs, he was committed to prison at Venice, and died there 1681, aged above 85. His works are, *Myrothecium Morale*, 4to. in which he makes a pompous display of his writings, speeches, verses, &c. *Schema sanctæ Congregationis*, 1676, 4to. In this work he traces the Inquisition back to the terrestrial Paradise. A great number of *Panegyrics*, in verse and prose, 4to. An *Encyclopedia in agonem litteratorum*, 1677, fol. *The Eulogy of the French*, Aix, 1641, 4to. Latin, &c. Macedo at first declared for the doctrine of Jansenius, in *Cortina Sancti Augustini de Prædestinatione*, 4to. but, pope Innocent X. having condemned the *five celebrated Propositions*, he maintained that Jansenius taught them in the sense condemned by that pontiff; and, to prove it, published a book entitled, *Mens divinitùs inspirata Innocentio X.* 4to. This work pleased so much at Rome, that the author was invited thither to be professor of divi-

nity

nity in the college *della Propaganda*. Macedo's writings contain great learning, but are frequently defective in criticism.

MACEDONIUS, patriarch of Constantinople in 341, a celebrated heresiarch, who taught that the Holy Ghost is not God, caused great disturbance in the city of Constantinople, and drew upon himself the displeasure of the emperor Constantius. Acacius and Eudoxius caused him to be deposed in a council at Constantinople 360, and he afterwards died miserably. His followers were called *Macedonians*. He must be distinguished from another Macedonius, patriarch also of Constantinople, who strenuously defended the Council of Chalcedon against the emperor Anastasius, and died 516.

MACER (Emilius) a Latin poet of Verona, author of a poem on *Serpents*, *Plants*, and *Birds*; and another *on the Destruction of Troy*, as a Supplement to Homer's Iliad. Both these works are lost; for the poem we have on *Plants*, under the name of Macer, is more modern. The best edition is, *Naples*, 1477, fol. There is a French translation by William Gueroult, *Rouen*, 1588, 8vo. The original may also be found in Maittaire's *Corpus Poetarum*. Emilius Macer lived about 16 A. C.

MACHAON, a famous physician, son of Esculapius, and brother of Podalirius, who accompanied the Grecians to the siege of Troy, and was killed there by Eurypylus.

MACHAULT (John de) a Jesuit, born at Paris, who was professor of rhetoric in his society, doctor of divinity, and rector of the Jesuits college at Rouen, then of the college de Clermont at Paris. He died March 15, 1619, aged 58. He published under the name of *Gallus*, or *the Cock*, which was his mother's name, *Jo. Galli J. C. notationes in Historiam Thuani*, Ingoldstadt, 1614, 4to. scarce, and suppressed by a sentence from the civil lieutenant, June 7, 1614, as *pernicious, seditious, and full of falsehoods and calumnies*. Machault also translated from the Italian, *a History of transactions in China and Japan, taken from Letters written* 1621, *and* 1622, Paris, 1627, 8vo. John Baptist de Machault, another Parisian Jesuit, who died May 22, 1640, aged 29, after having been rector of the colleges at Nevers and Rouen, left, *Gesta à Soc. Jes. in Regno Sinensi Æthiopico et Tibetano*, and some other works. James de Machault, a Jesuit also, born 1600, at Paris, taught ethics, and philosophy, and was afterwards rector at Alençon, Orleans, and Caen. He died 1680, at Paris. His works are, *De Missionibus Paragnariæ et aliis in America meridionali*; *De rebus Japonicis*; *De Provinciis Goana, Malabarica, et aliis*; *De Regno Cochinei-nensi*; *De Missione Religiosorum Societatis J. in Perside*; *De Regno Madurensi, Tangorensi*, &c.

MACHET (Gerard) a celebrated doctor of Paris, born about 1380, of a noble and ancient family at Blois. He was successively principal of the college de Navarre, canon of Chartres, then of Paris, vice-chancellor of the university, counsellor of state, confessor to Charles VII. and, at length, bishop of Castres. Machet appeared with great distinction at the council held at Paris against John Petit's errors; harangued the emperor Sigismond at the head of the university; founded several hospitals and convents, and governed his diocese piously. He died, 1448, at Tours. Some of his *Letters* remain in MS. He was among the commissioners appointed by the court to revise the trial of the *Maid of Orleans*, and determined in her favour

MACHIAVEL (Nicholas) a famous political author in the 16th century, born of a noble family at Florence. He wrote his native language in a polished style, and with great elegance, though he knew very little of Latin; but Marcellus Virgilius, a man who ranked among the first scholars of the age, and in whose service he was, furnished him with the finest passages from the ancients, and Machiavel had the art of placing these properly in his works. He even wrote a *Comedy* on the plan of the ancient Greek ones, in which he ridicules several ladies of Florence; and this piece was so well received, that pope Leo X. had it acted at Rome. Machiavel was secretary, and afterwards historiographer to the republic of Florence. These offices the Medicis procured for him, with considerable salaries, to appease and calm his resentment, after they had put him to the torture, on a suspicion of his having been concerned in the conspiracy

of Soderini against their house; in which conjuncture Machiavel suffered much without confessing any thing. The high encomiums with which he mentioned Brutus and Cassius, in his conversations as well as his writings, occasioned him to be suspected of joining in another conspiracy against cardinal Julian de Medicis, afterwards pope Clement VII. but there were no proceedings against him. From this time, however, he lived miserably, turning every thing into ridicule, and giving himself up to impiety. He died 1530, in consequence of a medicine which he had taken by way of precaution. His political tract, entitled *the Prince*, is the most celebrated of all his works, and made him the most enemies. It has been translated into French by Amelot de la Houssaye, 12mo. and refuted by various authors, among others by Voltaire, or the king of Prussia, in the *Anti Machiavel*, 8vo. His apologists pretend that he has described princes as they are, not as they ought to be; and that his only design in this work was to inspire a horror of tyrants, and excite mankind to defend their liberties; which he was induced to by never having been the favourite of any prince of his time, nor having received any favours from them. Machiavel also left some curious *Remarks on Livy*; a *History of Florence*, from 1205 to 1494. This is not very accurate; but the beginning, in which he gives the origin of the different sovereignties in the world, is a master-piece. *The Golden Ass*, an imitation of Apuleius. *Belphegor*, which has been imitated by la Fontaine and le Fevre. Two *Comedies* in prose, in the style of Plautus. *La Mandragora*, a bitter and cutting satire. *Clitia*, a copy of the *Casina* of Plautus, &c. Seven books *on the Military Art*, taken from Vegetius; not esteemed. *The Life of Castruccio Castracani*. A treatise *on the Migration of the Northern People*. Another *on the Destruction of the Roman Empire*, &c. All this author's works are in Italian, and were printed, 1550, 4to.; at *Amsterdam*, 1725, 4 vol. 12mo.; *London*, 1747, 2 vol. 4to.; 1772, 3 vol. 4to.; and *Paris*, 1768, 6 vol. 12mo. They have been translated into French by Tilard, the *Comedies* and *Tales* excepted, 1723, 6 vol. 12mo. The reader is disgusted by finding that Machiavel every where takes Casar Borgia for his model. Mr. Harrington considers him as a superior genius, and the best writer on matters of politics and government which had at that time appeared; but Gentillet, Christius, and other political authors, are of a contrary opinion.

MACKENZIE (Sir George) after visiting different countries, was appointed judge in the criminal court at Edinburgh, advocate, and one of the king's privy council; but resigned his offices 1689, to study in the Bodleian library at Oxford. He died 1691, at London, aged 55. His works are, *The Laws and Customs of Scotland in criminal Matters*; *The Virtuous Man, or the Stoick*; *Moral Gallantry*; *A Moral Paradox, maintaining that it is easier to be virtuous than vicious*, 8vo.; *De humanæ mentis imbecilitate*, Utrecht, 1690, 8vo. &c. Another George Mackenzie, a physician at Edinburgh, published, in 1708, and 1711, *Lives of the Scotch Writers*, 2 vol.

MACKEY (John) an Englishman, who followed the infamous trade of a spy at Paris, and St. Germain-en-Laye. He gave the first intimation in England of king James's intended descent there; and also disconcerted, 1706, the famous enterprize of king James, chevalier de St. George, in Scotland, by the expeditious account of it which he sent to the court of London; but, having afterwards informed the duke of Marlborough of Mr. Prior's and the abbé Gaultier's secret arrival in England, he was committed to prison, and not set at liberty till George I. came to the crown. Mackey afterwards obtained, with difficulty, an employment abroad, and died at Rotterdam, 1726. He left, *A Picture of the Court at St. Germain*, published 1691, 12mo; a most bitter satire on the conduct of king James II.: thirty thousand copies of it were sold in England. *Memoirs, containing the Characters of the English Court, under the Reigns of William III. and Anne.* These Memoirs contain very curious anecdotes; they have been translated, and printed in France 1733, 12mo. He must be distinguished from Andrew Mackey, a doctor of physic, who died March 21, 1683, aged 77; and from John Christian Mackey, another physician. Both of these left some

some medical works. The latter died March 6, 1701.

MACLAURIN (Colin) son of a clergyman, born 1698, at Kilmoddan in Scotland. He was professor of mathematics at Aberdeen, afterwards at Edinburgh, in which city he died 1746, aged 48. His *Account of Sir Isaac Newton's Philosophical Discoveries* has been translated into French by Lavirotte, *Paris*, 1749, 4to.; and his *Treatise on Fluxions*, by P. Pezenas, *Paris*, 1749, 2 vol. 4to.

MACLOT (Edmund) a Prémontré, author of a *History of the Old and New Testament*, 2 vol. 12mo. with which he has intermixed many observations, with theological, moral, and historical remarks. He is no very sound philosopher, for he attempts to prove that the earth is not an opaque body. He died 1711, in his abbey of Letange, aged 74.

MACON (Anthony) paymaster of the army, and attached to queen Margaret of Navarre, sister of Francis I. At her request, he translated Boccaccio's *Decameron*, Paris, 1545, fol. printed frequently since in 8vo. but the latter editions are corrected like the Italian ones. Maçon overlooked the edition of John le Maire's works, fol. and of Clement Marot's, and wrote *les Amours de Phydie et de Gelasine*, Lyons, 1550, 8vo.

MACQUER (Philip) an advocate to the parliament, who expected to become famous by imitating the president Hesnaut, and, with this view, published *Annales Romaines*, 8vo.; *A Chronological Abridgement of Ecclesiastical History*, 1768, 3 vol. 8vo.; the same of the History of *Spain and Portugal*, 1761, 2 vol. 8vo. &c. He died 1770, aged 50.

MACRIN, a Latin poet of Loudun, whose name was *John Salmon*, but he suppressed that of John, which he disliked, and, retaining that of Salmon, added to it the nickname of Macrin, from his excessive leanness. He was preceptor to Claudius of Savoy, earl of Tenda, and Honoré, his brother; and died 1557, at Loudun, aged 67, leaving many poems in lyric verse, printed from 1522 to 1550, in several vol. 8vo. They consist of *Hymns*, *Odes*, a poem on Gillone Boursault, his wife; and a collection entitled, *Næniæ*, 1550, 8vo. Charles Macrin, his son, was not inferior to him as a poet, and excelled him in his knowledge of Greek. He was preceptor to Catherine of Navarre, Henry *the Great*'s sister, and perished in the massacre of St. Bartholomew, 1572.

MACRINA (St.) sister of St. Basil and St. Gregory of Nyssa. After her father's death, her brothers and sisters being settled, she retired, with Emmelia her mother, to a convent which they founded on an estate of their own in Pontus, near the river Iris, and there died holily 379. St. Gregory of Nyssa has written her life.

MACRINUS (Marcus Opilius Severus) an Algerine of an obscure family, who, after having been a gladiator, became prefect of the pretorium, and was elected emperor of Rome 217, instead of Caracalla, whom he had procured to be slain for his cruelties. His extreme severity, however, raising a part of the soldiers against him, they elected Heliogabalus; and Macrinus, after being defeated in battle, was killed at Archelais, with his son Diadumenus, in 218.

MACRO (Nævius Sertorius) a favourite of the emperor Tiberius. He was one of the principal instruments of the ruin of Sejanus, whom he succeeded as captain of the guards, and employed his interest only to destroy the best men and most virtuous persons in the empire. Macro paid his court to Caligula, foreseeing that he would succeed to the empire; and kept him his friend through the charms of his wife Ennia, with whom that prince was passionately in love. Being afterwards informed by a physician that Tiberius had but two days to live, he persuaded Caligula to take possession of the government; and, finding Tiberius grew better, caused him to be smothered. Macro continued some time in favour with the new emperor, but it was not long before his influence failed, and Caligula then compelled both him and his wife to kill themselves.

MACROBIUS (Aurelius) a very learned author at the end of the 4th century, one of the chamberlains or grand masters of the wardrobe to the emperor Theodosius. His works are, *Saturnalia*, a curious mixture of criticism

cism and antiquities; a Commentary on Cicero's treatise, entitled, *Scipio's Dream.* The editions most sought after are, *Venice*, 1472, fol. *cum Notis variorum*; *Leyden* 1670, and *London*, 1694, 8vo.

MADELENET, v. MAGDELENET.

MADERNE, v. CARLO.

MADERUS (Joachim John) a learned German, who was living in 1678, and published many ancient works, particularly relative to the history of Germany. He also left *Scriptores Lipsienses, Wittembergenses, et Francofordienses*, 1660, 4to.; *De Bibliothecis*, joined to that by Lomeier, *Helmstadt*, 1702, and 1705, 2 tom. 4to. &c.

MADRISI (Francis) a priest of the Oratory at Rome, who published a new edition of St. Paulinus of Aquileia, fol. He died 1750.

MAFFÆUS VEGIO, a celebrated author, a native of Lodi, who has left many excellent works, extremely well written. The principal are, a treatise *on the Christian Education of Children*, 1511, 4to. which is esteemed the best book we have of the kind. *Six books on Perseverance in Religion*; *Discourses on the four Ends of Man*; *A Dialogue on the Banishment of Truth.* These are printed separately, 4to. and may also be found in the Library of the Fathers. Several excellent pieces of poetry, *Milan*, 1497, fol. and 1589, 12mo. and *of Eloquence*; with a *Supplement* to the 12 Books of Virgil. Maffæus Vegio was chancellor to pope Eugenius IV. and canon of St. Peter's at Rome. He died 1458.

MAFFÆUS (Bernardine) a learned and celebrated cardinal under pope Paul III. born 1514, at Rome. He died July 16, 1553, aged 40. He left *Commentaries* on Tully's Epistles, and a treatise on *Inscriptions and Medals.* This cardinal must be distinguished from Raphael Maffæus, or Volaterano, author of several treatises; among others, *Comment. Urbana*, Lyons, 1599, fol. which are esteemed; and Latin translations of Xenophon's *Œconomica*; ten of St. Basil's *Orations*, and Procopius of Cesarea *on the War of the Persians and Vandals.* He died at Volterra, February 15, 1521, aged 71.

MAFFÆUS, or MAFFEI (John Peter) born about 1536, at Bergama. He taught rhetoric at Genoa before he entered among the Jesuits, and is said to have been so great an admirer of elegant Latin, that, for fear of corrupting it, he asked the pope's leave to say his breviary in Greek. But this story does not seem very probable. He died October 20, 1603, at Tivoli, aged 77. His works are, *The History of St. Ignatius*, in Latin, 8vo. which is a master-piece. *A History of the Indies*, in Latin also, 8vo.; and *Bergamo*, 1747, 2 vol. 4to. It has been translated into French by M. de Pure, 1665, 4to.; in Italian, *Rome*, 1742, 2 vol. 4to.; *History of the Pontificate of Gregory III. in Italian*, Rome, 1742, 2 vol. 4to.

MAFFEI (Francis Scipio) born 1675, of an illustrious family, at Verona. He went first into the army, and was at the battle of Donawert 1704; but his attachment to learning soon induced him to return into Italy. In 1732 he visited Paris; went from thence into England, and from England to Holland and Vienna, being received every where as a man of merit, and by the emperor Charles VI. with the most flattering compliments. On his return from his travels, he found his bust placed in the hall of Verona, among those of the deceased academicians, with this inscription: *To the Marquis Maffei, still living.* Nor was it without great reluctance that the academy obliged him by removing this monument of his glory. He died in his native country 1755; and the Veronese, who had offered up public prayers during his last illness, ordered solemn funeral obsequies for him. His works are: *Rime et Prose*, Venezia, 1719, 4to.; *La Scienza cavalleresca*, 4to.; *Merope, Tragedia*, 1714, 4to. translated into French; *Traduttori Italiani*, Venetia, 1720, 8vo.; *Scelta di Tragedie*, 3 vol. 8vo.; *Istoria Diplomatica*, 1727, 4to.; *De gli anfiteatri*, 1728; *Verona illustrata*, 1732, fol. or 4 vol. 8vo.; *Il primo Canto dell' Illiade d'Omero.* Lond. 1737; *La Religione dei Gentili nel morire*, 1736, 4to.; *Osservazione Litteraria*; a work upon *Grace*; some editions of the Fathers; among others, of *Cassiodori complexiones in Epistolas Acta Apostolor. et Apocalypsin*, Florence, 1721, and Rotterdam, 1728; *Supplementum monumenta nunquam edita complectens* 1728 *Museum Veronese*, 1729, fol. This is a collection of inscriptions.

MAGALLIAN (Cosmo) a celebrated Portuguese

Portuguese Jesuit, professor of divinity at Coimbra. He died October 9, 1624, aged 73. He wrote *Commentaries* on *Joshua*, *Judges*, the Epistles to *Timothy* and *Titus*, and other works.

MAGOLOTTI (Laurentius) a very learned philosopher and mathematician, much celebrated in the literary world, born October 23, 1637, at Florence, of one of the most illustrious families in that city. He was employed in several important negociations, and visited various European courts, as envoy from the grand duke, who made him counsellor of state on his return. Magalotti was a member of the royal society at London, the academy *della Crusca*, and that of the *Arcadi* at Rome. He died March 2, 1711. The greatest part of his numerous works are in Italian, but he left some in Latin; the principal are, *Familiar Letters against Atheists*, 1741, 12mo.; *Accounts of China*, &c.; *Lettere scientifiche*, 1721, 2 vol. 4to.; *Essays on Natural Experiments*, Florence, 1691, fol; *Canzonette anacreontiche di Lindoro Elateo*, 1723, 8vo.; *Opere*, 1762, 8vo.

MAGDALENA *de Pazzi* (St.) a nun, celebrated for her piety, superior of the Carmelites at Florence, her native place. She died May 27, 1607, aged 41. She was canonized by Alexander VII. 1669.

MAGDALENE (St. Mary) a woman of rank in Galilee, who, being possessed with seven devils, was cured by Jesus Christ. Her gratitude for so great a benefit, induced her assiduously to attend our Saviour, with other Galilean women. She was present at his crucifixion, saw him laid in the tomb, carried perfumes thither to embalm him, and was the first person to whom he appeared after his resurrection. Magdalene attempted to detain him, and to kiss his feet, but Jesus said unto her, *Touch me not, for I am not yet ascended to my Father.* That is, *Be not so hasty, do not detain me, for I have yet* 40 *days to be with you before I ascend into heaven; you will therefore have time to see me.* He ordered her, at the same time, to announce his resurrection to the apostles and disciples. She is believed to have died, and been buried at Ephesus. It was not till after the 10th century that an idea prevailed of her going to Marseilles in Provence with Martha and Lazarus, supposed to have been her sister and brother; but this is not in the least probable. Mary Magdalene cannot be Mary, sister of Martha; for the Gospel always distinguishes them. Besides, Martha's sister was of Bethany, and Mary Magdalene of Galilee; so that she can neither have been sister of Martha nor of Lazarus. Nor must she be confounded with the sinner mentioned in the Gospel; for this latter was a common woman of Nain, whose name is unknown to us, who only saw Christ that one time when she anointed his feet, and was dismissed by him with the words, *Go in peace, and sin no more.* None of these circumstances are applicable to Mary Magdalene; and certainly, had she been a common woman, and led a bad life, Jesus Christ would not have permitted her to be with himself or the apostles, although she was converted.

MAGDALENET (Gabriel) a Latin and French poet of the 17th century, born at Saint Martin-du-Puy, on the confines of Burgundy. He was admitted advocate to the parliament of Paris, and gained, in that situation, many illustrious friends. Cardinal du Perron declared himself his patron, Louis XIII. gave him a pension of 1500 livres, and cardinal Richelieu appointed him his Latin interpreter, with a salary of 700 livres. He died November 20, 1661, at Auvergne, aged 74. His French poems are worth nothing; but his Latin ones are esteemed. They were printed at Paris, 1662, 12mo. and reprinted with Sautel, 1755, 12mo.

MAGELLAN (Ferdinand) a celebrated Portuguese navigator in the 16th century, who, being dissatisfied because the king refused to add half a crown a-month to his pay, entered into the service of the emperor Charles V. He sailed from Seville, with five ships, 1519; discovered and passed the straight to which he gave his name; went by the South Sea to the islands, and was murdered, for his severity, by his men, 1520, in the island of Duran, after having conquered that of Cebu. An account of his voyage, written by one of his companions, is in Ramusio's collection.

MAGEOGHEGAN (James) an Irish priest, who had leave to officiate in the

the parish of St. Merry at Paris, where he died 1764, aged 63. He was author of a *History of Ireland*, Paris, 1758, 3 vol. 4to. which is very curious, and full of researches, not to be found elsewhere: it is, in a word, the only history we have of that country. The writer, as an Irishman and a Catholic, is not very favourable to the English, who have certainly no reason to praise his work.

MAGGI (Jerome) *Magius*, of Anghiari in Tuscany, sent by the Venetians to the isle of Cyprus as judge-admiral. When Famagusta was besieged by the Turks, Maggi, who was learned in the military art, gave that city all the assistance which it could have received from the most skilful engineer. He invented mines, and machines to cast fire, by means of which all the labours of the besiegers were overthrown, and works which had cost the Turks infinite trouble destroyed in a moment. But they had their revenge; for, having taken the city 1571, they plundered his library, carried him in chains to Constantinople, reduced him to a state of miserable slavery, and treated him in the most barbarous and inhuman manner possible. Maggi contrived to escape, and took refuge with the Imperial ambassador; but the grand vizier, enraged at his flight, and remembering how much mischief he had done to the Turks during the siege of Famagusta, sent and retook him, and ordered him to be strangled in his prison March 27, 1572. His principal works are, a *treatise on Bells*, 8vo.; another on the *Wooden Horse*, 16to. and in Sallingre's Collection; *On the Destruction of the World by Fire*, 1562, fol.; *Commentaries on the Lives of the illustrious Men by Emilius Probus*, fol.; *Comment. on the Institutes*, 8vo.; *Miscellanies*, or *Various Lectures*, 1564, 8vo. They are all written in what may be called elegant Latin, and contain great learning, and many useful enquiries. Maggi left also a treatise *on Fortifications*, 1589, fol. in Italian; and a book on the Situation of the Ancient Tuscany. He must be distinguished from his brother, Bartholomew Maggi, a physician at Bologna, who wrote a treatise, in Latin, *on the Cure of Gun-shot Wounds*, Bologna, 1552, 4to.; from Vincent Maggi, a native of Brescia, and celebrated professor of ethics at Ferrara and Padua, author of several works; and from Francis Maria Maggi, who published *Syntagmata linguarum Georgiæ*, Romæ, 1670, fol.

MAGINI (John Anthony) *Maginus*, a celebrated astronomer and mathematician of Padua, who taught with uncommon reputation at Bologna, and was esteemed by all the princes of his time. He also undertook to draw horoscopes, and died at Bologna, February 11, 1617, aged 62, leaving a son a Jacobine, and a daughter, who was a nun. His works are, *Ephemerides*, and many others on astronomy, and even astrology. A treatise *on the Spherical concave Mirror*, translated into French, 1620, 4to.

MAGIUS, v. MAGGI.

MAGLIABECCHI (Anthony) a celebrated librarian to Cosmo III. grand duke of Tuscany, who died July 14, 1714, at *Florence*, aged 81, leaving his voluminous library to the public, with a fund for its support. A collection of *Letters*, written to him by several learned men, was printed at Florence in 1723. He was editor of several works.

MAGLOIRE (St.) a native of Wales in Great Britain, who chose the monastic life, and went into France with Samson his relation. He was abbot of Dol, then *regionary bishop* in Britany, and afterwards founded a monastery in the isle of Jersey, where he died October 14, 575, aged near 80. His remains were carried to a Benedictine monastery in the fauxbourg St. Jacques, which has been since given to the fathers of the Oratory, and is now the *Seminary of St. Magloire*.

MAGNAN, v. MAIGNAN.

MAGNENTIUS, originally a German, an officer in the service of the emperor Constans. His extraordinary valour gained him the esteem of that prince, whom, with the blackest ingratitude, he caused to be murdered, after having rebelled against him. But this crime did not remain unpunished; for Magnentius, being defeated in several battles by the emperor Constantius, was constrained to kill himself at Lyons, 353, at the age of 50. He loved the belles lettres, was a good speaker, and brave; but cruel, perfidious, and easily discouraged. Magnen-

tius was the first Christian who dared to dip his guilty hand in the blood of his lawful sovereign.

MAGNET (Lewis) a Jesuit, author of a paraphrase on the *Psalms*, and the *Canticles* of the Holy Scriptures, in elegant Latin verse. He died 1657.

MAGNI (James) an Augustine, author of a Book of Divinity, entitled, *Sophologium*, Paris, 1477, 4to. rather scarce; there is an older edition without date. Magni died in a very advanced age, about 1422.

MAGNI (Valerian) *Magnus*, a celebrated Capuchin, born at Milan, descended from the earls of Magni, who acquired great reputation in the 17th century by his *Controversial* writings against the Protestants, and *Philosophical* ones in favour of Descartes against Aristotle. He passed through the highest offices in his order, and was apostolical missionary to the northern kingdoms. It was by his advice that pope Urban VIII. abolished the Jesuitesses, 1631. Uladislas king of Poland, solicited a cardinal's hat for Magni; but the Jesuits are said to have opposed it. They certainly informed against him as a Heretic, because he had said that the pope's primacy and infallibility were not founded on scripture, and he was imprisoned at Vienna; but regained his liberty by favour of the emperor Ferdinand III. after having written very warmly against the Jesuits in his defence. He retired at last to Saltzburg, and died there, 1661, aged 75. Mention is made of Magni in the sixteenth *Provincial Letter*, and one of his *Apologetical Letters* may be found in the collection, entitled, *Tuba magna*, tom. 2.

MAGNIERE (Laurence) a Parisian, and eminent sculptor, member of the royal academy of painting, and sculpture. He died 1700, aged 82. In the gardens at Versailles are several *Thermes* by him, representing Ulysses, the Spring, and Circe.

MAGNIEZ (Nicholas) a studious ecclesiastic, author of a Latin Dictionary which is much esteemed, under the name of *Novitius*, Paris, 1721, 2 vol. 4to. There is no other edition; that of 1733, differs from it only by the frontispiece. Magniez died at an advanced age, 1749.

MAGNIN (Anthony) a French poet, who left *Odes* and other pieces, which are but little esteemed. He died 1708, aged 70.

MAGNOL (Peter) professor of physic, and director of the botanical garden at Montpellier. He died 1715, aged 77. His works are, *Botanicon Monspelliense*, 1686, 8vo. fig.; *Hortus Regius Monspelliensis*, 1697, 8vo. fig.; *Novus Caractter Plantarum*, 1720, 4to. This posthumous work was published by his son.

MAGNON (John) a French poet, born at Tournus in Maconnois, who after practising some time as an advocate at Lyons, settled in Paris, where he was historiographer to the king. He wrote two tragi-comedies, and five tragedies, the most tolerable of which is *Artaxerxes*. Magnon undertook an *Encyclopédie*, which was to consist of two hundred thousand French verses; part of it appeared 1663, 4to. entitled, *Science Universelle*, a miserable work, which he did not live to finish, being murdered one night by thieves on the Pont-Neuf at Paris, 1662, while it was in the press.

MAGNUS (John) archbishop of Upsal, a zealous defender of the Catholic religion, born March 19, 1488, at Lincoping. Being appointed apostolical nuncio, he tried every method to open the eyes of Gustavus, king of Sweden, and prevent his introducing Lutheranism in his dominions; but he tried in vain; and, after being persecuted, died at Rome, 1544. He left a *History of Sweden*, 1554, fol. and a *History of the Bishops and Archbishops of Upsal*, 1557, and 1560, fol. both in Latin. Olaus Magnus, his brother, succeeded him. v. OLAUS.

MAGNY (Oliver de) a French poet, secretary to Henry II. His verses are printed under the title of *Amours*, 1553, 8vo.; *Gayetés*, 1554, 8vo.; *Soupirs*, 1557, 8vo.; *Odes*, 1559, 8vo. He died about 1560.

MAGO BARCEUS, a Carthagenian general, sent into Sicily, 394, A.C. to fight against Dionysius *the Elder*, tyrant of Syracuse. Having lost an important battle, he raised a fresh army, and, after various success, made peace with Dionysius; but the war breaking out again, was killed in a combat, 389, A.C. His son of the same name, gained a victory which procured an

advantageous peace; but Timoleon having circulated unfavourable reports of him, he was brought to trial. Mago prevented his sentence by a voluntary death; and the Carthagenians fixed his dead body to a cross.

MAGO, another Carthagenian captain, who gained several remarkable victories. Hamilcar and Asdrubal were his grandsons.

MAGO, Hanibal's brother. He was in the famous battle of Cannæ, and carried the news of it to Carthage, 216, A.C. fought unsuccessfully against Scipio in Spain, went afterwards into Italy, where he took Genoa, was defeated and wounded in an engagement against Quintilius Varus, and died at sea while returning to Africa, 203, A.C. This Mago took the island of Minorca, and gave his name to *Port Mahon*, in Latin, *Portus Magonis*.

MAGRIUS (Dominico) a Maltese, priest of the Oratory in Italy, and canon of Viterbo, who with his brother Charles, published *Hiero Lexicon*, Rome, 1667, fol. it is a sacred Dictionary; a treatise *on the seeming contradictions in Scripture*, 1685, 12mo.; an edition of the *Bibliotheca* of Latinius, *Rome*, 1677, fol.; *Virtu del Caffé*, Roma, 1671, 4to.; *Viaggio al Monte Libano*, 1664, 4to. He died 1672, aged 68.

MAHADI, third caliph of the race of Abassides, succeeded his father *Abugiafar Almanzor*, and became celebrated from his victories and wise government. He compelled the empress Irene to pay him a large tribute, and took a journey to Mecca, memorable for the profusion which attended it. Mahadi died while hunting in 785, after having reigned 10 years. He appointed his eldest son his successor, on condition that the younger should possess the crown after him to the exclusion of his children; which in the end caused great contentions between the two brothers.

MAHARBAL, or MAHERBAL, a Carthagenian captain, who commanded the cavalry at the battle of Cannæ, 215, A.C. After this battle he advised Hanibal to besiege Rome; but finding that his advice was not followed by that general, said, *Hanibal, you know how to conquer, but not how to take advantage of a victory.*

MAHIS (des) v. GROTESTE.

MAHOMET, a false prophet, founder of the Mahometan religion, born at Mecca, May 5, 569, (according to the most probable opinion,) of poor parents, but descended from an illustrious family; Abdalla, his father, was an idolater, his mother's name was Emina. Being left an orphan very young, he was educated by his uncle Abutaleb, and placed in the service of Cadiga, widow of a rich merchant who traded to Syria. This woman fell in love with Mahomet, and married him; he was then 25. They had three sons who died young, and four daughters, who married advantageously. Being subject to epileptic fits, and wishing to conceal that infirmity from his wife, he persuaded her that the strange convulsions which seized him from time to time, proceeded from his being unable to support the presence of the angel Gabriel, who came from God to reveal several things to him concerning religion. He also persuaded his friends and servants of this, by whom it was soon published that Mahomet was a great prophet; and he had consequently many disciples. The magistrates of Mecca, alarmed by these reports, and fearing that they might raise some sedition, resolved to get rid of Mahomet; but he was informed of their design and fled. From this period the Mahometans compute the years of the *Hegira*, which is an Arabic word, signifying *Flight*, it begins July 16, 622. Mahomet then retired to Medina, with a few friends, but was soon joined there by a great number of his disciples, to whom he discovered his design of extending his authority and religion by force of arms. He committed his chief standard to the care of his uncle Hamza, and sent him to intercept the caravans of the country. This attempt had all the success which could be expected, with 319 men he attacked and defeated a caravan of 1000 Coreischites, carried off a rich booty, and lost but 40 men, to whom the Mahometans have assigned an honourable place in their martyrology. After various other very important victories, Mahomet became master of Mecca, in 630, and extended his empire by himself and his generals 400 leagues east and south. He died at Medina 632, aged 63, in consequence

consequence of having eaten of a shoulder of mutton, which a Jewish woman had poisoned in order to try if he was really a prophet. In this city he was also buried; his tomb is a stone urn, placed on the pavement, in a chapel which no person can enter, because it is surrounded with thick iron bars. Mahomet has left a famous book called the *Koran*, containing his laws and religion. The chief points of the latter are, to believe in one sole God, the universal creator, who is omnipotent, knows all things, rewards virtue, and punishes vice, and has sent his prophet Mahomet to turn the nations from idolatry. Circumcision, oblations, abstinence from wine and strong liquors, blood and swine's flesh, the fast of Ramazan, prayer five times a day, and the sanctification of Friday, are its exterior practices Mahomet professed to work no miracles, but that he came to establish his religion by the sword; he did not deny our Saviour's miracles, and acknowledged the divinity of the gospel. It is certain, and Mahomet himself owns it, that this religion was established by conquest, and owed its great and rapid progress to force of arms; which is neither miraculous nor surprizing. No religion nor government can be less favourable to the female sex, than the Mahometan. The prophet permits a man to have several wives, to beat them when they refuse to obey him, and to divorce them if they grow disagreeable, but he does not allow a woman to leave a bad husband, unless with his own consent. He forbids a divorced woman to marry again more than twice; and if her third husband puts her away, and the first will not take her again, she must renounce marriage for the rest of her life. Women are to be always veiled, and conceal even their necks and feet. In short, all his laws concerning this sex, are either hard, unjust, or very inconvenient. The best edition of the *Koran*, is by Maracci, in Arabic and Latin, *Padua*, 1698, fol. with learned Notes. There is a good English translation in 4to. by Sale, with a curious introduction, which has been translated into French, and critical Notes, in which he sometimes corrects Maracci. A French translation of it was published by du Ryer, *Hague*, 1683, 12mo. In the Amsterdam edition 1770, 2 vol. 12mo. may be found the French translation of Sale's work; but du Ryer's translation is very inaccurate; besides he has inserted in the text, the reveries and fables of the devotees, and mystical commentators on Mahometism; so that what belongs to Mahomet cannot be distinguished in this work from the additions and imaginations of his zealous followers. There is a valuable Italian translation attributed to Andrew Arrivabene, 1547, 4to. Mahomet is the oldest writer who mentions the immaculate conception of the Holy Virgin, (in his *Koran, Sura III.* 36. v. *Maracci Prodrom. ad refut Alcoran*, part 4. p. 86. col. 2.) He doubtless learnt this belief from the Eastern Christians. St. Bernard is the first Latin author who has clearly spoken of it in express terms, from whence it is conjectured that the Crusaders brought back this pious faith into the west, in the 12th century. A treaty with the Christians at Medina, is also attributed to Mahomet, entitled, *Testamentum et Pactiones initæ inter Muhammedum et Christianæ fidei cultores*, printed at *Paris*, in Latin and Arabic, 1636; but it appears to be a spurious work. Hottinger, in his Oriental history, p. 248, has comprised all the morality of the Koran in forty aphorisms or sentences. The Mahometan religion has made so great a progress that it extends at present from the straits of Gibralter to the Indies.

MAHOMET, emperor of the Turks, son of Bajazet I. succeeded his brother Moses, whom he put to death, 1413. He became celebrated for his victories, his justice and fidelity in keeping his word; forced the prince of Caramania to raise the siege of Bagdat, brought Pontus and Cappadocia again under his dominion, conquered Servia, with part of Sclavonia and Macedonia, and made the Walachians tributary. This prince fixed the seat of his empire at Adrianople, and died of an apoplexy, 1421. Amurat II. emperor of the Turks, his eldest son succeeded him.

MAHOMET II. emperor of the Turks, surnamed *Bojuc*, i. e. *the Great*, the terror of Europe, and the most fortunate among the infidel princes, born March 24, 1430, at Adrianople. He

succeeded his father Amurat II. 1451, determined immediately to make war against the Greeks, besieged Constantinople, and carried it by storm, May 29, 1453, and also besieged Belgrade, 1456, but Hunniades forced him to raise the siege. Mahomet took Corinth, 1458, and entirely destroyed the Grecian empire in 1467, by the capture of Sinope and Trebisond. In 1470, he armed against the Venetians both by sea and land, and having attacked the isle of Negropont, took and plundered Chalcis, its capital city, putting the inhabitants to the sword, and ordering Arezzo the governor to be sawn in sunder, contrary to his word. His army was cut to pieces in Moldavia, 1475. Two years after this, Mahomet gained possession of Albany, and made the people slaves, though he had promised to let them go where they pleased; this cruelty was however the cause of his failure before Scrutari, where the inhabitants defended themselves to the last extremity, rather than yield to such a conqueror. His troops besieged Rhodes in 1480, but the grand master Peter d'Aubusson, compelled them to raise the siege. Mahomet gained great victories in Hungary, Persia, Bosnia, and Transylvania, made himself master of Peloponnesus, and several islands in the Archipelago, took the city of Otranto by storm, the governor and bishop of which were sawn in halves, and 12000 inhabitants put to the sword; this conquest made Italy and all Europe tremble. Mahomet was about to go into Egypt, when he died near Nicomedia, May 3, 1481, aged 52, after having reigned 31 years. He was a brave and prudent prince, a skilful politician, and possessed some great qualities. His person was good, his genius quick, and properly turned for the sciences; he understood astronomy, and spoke Greek, Latin, and Persian; but his debauchery, cruelty, and want of veracity, tarnished the glory of all his great actions. He laughed at all religions, not excepting that of his prophet, whom he considered as being himself but a leader of banditti. Setting aside these vices, he was a hero, and an illustrious conqueror; he overthrew two empires, conquered twelve kingdoms, and took above two hundred cities from the Christians. His life has been written by Guillet. Bajazet II. his eldest son succeeded him.

MAHOMET III. emperor of the Turks, succeeded his father Amurat III. January 18, 1595. He put his brothers to death, and twelve of his father's wives, who were supposed to be with child. This barbarian did not want courage; he took Agria in Hungary, 1596, and afterwards gave himself wholly up to debauchery. He died of the plague at Constantinople, December 20, 1603, aged 39. The Christians took several places from this indolent and sanguinary prince, and under his reign freed Moldavia, Walachia, and Transylvania, from the Ottoman yoke.

MAHOMET IV. acknowledged emperor of the Turks, when but seven years old, on the tragical death of his father Ibrahim, August 17, 1649, while the Turks and Venetians were engaged in a war. The latter defeated the Ottoman fleet in the Archipelago, July 10, 1651, and the French joined with the Imperial forces commanded by Montecuculli, gained the battle of Raab, against the grand vizir Coprogli, July 28, 1664; but the Turks soon repaired their losses by the capture of Candia, September 27, 1669, after a very long siege, which cost them above 100,000 men, and the Venetians above 40,000. In 1672, the Turks declared war against the Poles, took Kaminieck, and forced them to conclude an inglorious peace; but John Sobieski, grand marshal of Poland, refused to sign the treaty, and compleatly defeated the enemy at Choczim, November 11, 1673, which victory gained this man the crown of Poland, and was followed by several others in the following years, so that the Turks were compelled to make peace in 1676. These infidels openly assisted the Hungarian malecontents 1682, and Kara Mustapha their grand vizir, having laid siege to Vienna, with an army of 150,000 men, was on the point of taking it, when king John Sobieski, fell upon his camp, September 12, 1683, and put him to flight. Next year the emperor, the king of Poland, and the Venetians, entered into a league against the Turks, and gained considerable advantages over them. Prince Charles

of Lorrain took Buda by storm, September 2, 1686, and won the celebrated battle of Mohatz, August 12, 1687. This victory drove the Turks to despair, they rebelled, deposed Mahomet, November 8, 1687, and shut up that unfortunate prince in prison, where he died June 22, 1691. Soliman III. his brother succeeded him.

MAHOMET V. son of Mustapha II. born 1696, at Belgrade, made emperor of the Turks, 1730, when his uncle Achmet III. was dethroned. He was engaged in wars against Thamas Koulikan, by which he lost Georgia and Armenia; but proved more successful in Hungary, where the Christians were obliged to give up Belgrade to him. He died 1754.

MAHOMET-GALADIN, emperor of Mogul, illustrious for his excellent qualities, particularly for the constant attention and readiness with which he administered justice to his subjects himself. He had a bell in his chamber so placed as to be pulled in the street by such as wished to speak to him, who upon ringing were admitted into his presence directly, and their affairs settled on the spot. It is said that this prince had thoughts of becoming a Christian, but was deterred from it by the mysterious articles of faith, and the prohibition of polygamy. He died 1605.

MAHUDAL (Nicholas) a native of Langres, who, after attempting to take the religious habit among the Jesuits, and at la Trappe, settled at Paris as a physician. He died 1747, aged 74. He wrote a *Dissertation on the Spanish coin*, which is added to P. Charenton's translation of *Mariana*; was a member of the academy of inscriptions, and has explained some medals.

MAIA, daughter of Atlas and Pleione. Jupiter falling in love with her according to the fable, she became mother of Mercury, and also nursed Arcas, whom Jupiter had by Calisto.

MAIDSTONE (Richard) so called from the place of his birth. He took the Carmelite habit in the convent of Alresford, and died there, June 1, 1396, leaving several works, among others, *Sermones breves, intitulati*, Dormi secure, *Lugd.* 1491, 4to. rather scarce.

MAIER (John) an ingenious Carmelite of Brabant, author of *Commentaries on St. Paul's Epistles*, and other works, who died 1577. He must not be confounded with Christopher Maier, or Mayer, a Jesuit, and learned controversial writer, born at Augsburg, who left some works. He died 1626.

MAIER (Michael) an ingenious German chemist of the 17th century, who has written too much on that subject to be supposed an adept; the abbé Lenglet thinks that those who are such, keep their secret to themselves. All his chemical works are however in request; the most scarce are, *Atalanta fugiens*, 1618, 4to. printed 1687, under the title of *Scrutinium Chimicum Regnum Noctuæ*, 1617, 4to.; *Arcana arcanissima hoc est hieroglyphica Ægiptio Greca*, 1614, 4to.; *Symbola aureæ mensæ 12 Nationarum*, 1617, 4to.; *Viatorium*, 1618, 4to.; *Lusus Serius*, 1617, 4to.; *Tripus aureus*, 1618, 4to.; *Septimana philosoph.* 1620, 4to.; *De circulo, Physico quadrato*, 1616, 4to.; *Silentium post clamores seu tractatus revelationum fratrum Roseæ crucis*, 1617, 8vo.; *De fraternitate Roseæ crucis*, 1618, 8vo.; *Focus severus*, 1617, 4to.; *De Rosea cruce*, 1618, 4to.; *Apologeticus revelationum fratrum Roseæ crucis*, 1617, 8vo.; *Cantilenæ intellectuales*, Romæ, 1622, 16mo.; *Rostock*, 1623, 8vo.; *Musæumchimicum*, 1708, 4to. v. MAYER.

MAIGNAN, or MAGNAN (Emanuel) a celebrated Minim, born July 17, 1601, at Toulouse, who learnt mathematics without any master, and became professor of that science at Rome, where there has ever since been a French mathematical professor of the Minim order. He was made provincial of his order in spite of himself, 1651, and became so famous, that Louis XIV. passing through Toulouse, 1660, visited his cell, and invited him to Paris; but P. Magnan earnestly intreated the king not to force him from his beloved solitude at Toulouse. In this situation he died, October 29, 1676, and the city of Toulouse has placed his bust with a very flattering inscription in the Town Hall. He left several works, from which it appears that he was as good a philosopher as mathematician, and that he did not blindly follow the scholastic divines. The principal are, a treatise on catoptrics, entitled, *Perspectiva horaria*, Romæ, 1648, fol.; *A Course of Philosophy*, in Latin, *Lyons*, 1673, fol. *Toulouse*, 1703, 4 tom. 4to.

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in which he attributes to the various combinations of the elements, all the natural effects which Descartes derives from his three sorts of matter, and Gassendi from his atoms. A small treatise in Latin, on *Borrowing and Usury*, 1673, 12mo. Latin, in which he departs from the common opinion of the scholastic divines. This little work made some noise. His Life by Pere Saguens was printed, 1697, 4to.

MAIGROT (Charles) an ingenious doctor of the house and society of the Sorbonne, who retired to the seminary of foreign missions in Paris, and was sent to preach the gospel in China. After labouring sometime for the conversion of the Infidels, he was consecrated bishop of Conon, appointed apostolical vicar of all China, and discharged his duties with zeal and success. But having published an edict against the Chinese ceremonies, he made the Jesuits his enemies, and lost the emperor's favour, who confined him at Pekin, in the Jesuits house, where he suffered much, as appears from the letters written to him by the celebrated cardinal de Tournon from Linchin, October 6, 1706. Being afterwards banished from China, he died at Rome. M. Maigrot had learnt the Chinese language, and characters used in writing. He was author of the book, entitled, *Observationes in Librum XIX.* tom. 2, part 5; *Historiæ Societatis Jesu à Patre Jovencio*, &c. which has been translated into French under the title of *Examen des Cultes Chinois*, falsely attributed to Father Minorelli, a Dominican. He also left some *Letters* concerning his mission, and the Chinese ceremonies.

MAILLA (Joseph-Anne-Mariade Moyriac de) a learned Jesuit, and missionary in China, to which country he went in 1703, at the age of 28, and by indefatigable application acquired such a knowledge of the Chinese letters, arts, sciences, mythology, and ancient books, as astonished even their learned men when they conversed with him. The emperor Kam-hi, who died 1722, had a particular esteem for him, and employed him with other missionaries to draw a map of China, and Chinese Tartary, which was engraved in France, 1732, and he also drew some maps of particular provinces, with which the emperor was so much pleased, that he retained him in his service, and fixed him at his court. He translated the grand annals of China into French, and sent his MS. to France, 1737. A subscription for this work in 12 vol. 4to. was proposed in 1776. P. Mailla died at Peken, June 28, 1748, in his 79th year, and was buried at the expence of the reigning emperor Kienlung, who spent 1500 livres of European money on that occasion.

MAILLARD (Oliver) a native of Paris, and a famous preacher among the Franciscans in the 15th century, some of whose Sermons remain, printed at *Lyons*, 1500, 4to. scarce. They are full of buffoonery, ridiculous and indecent passages. His Latin Sermons were printed at *Paris*, 1511, to 1530, and form 7 parts in 3 vol. 8vo. He also left the *General Confession*, Lyons, 1526, 8vo. He died 1502.

MAILLEBOIS (John Baptist Desmarêts marquis de) son of Nicholas Desmarêts, comptroller general of the finances towards the end of Louis the fourteenth's reign. He began to distinguish himself during the war about the Spanish succession; but his reputation was established by the campaigns in Italy, 1733, and 1734. The people of Corsica having rebelled against the Genoese, he was sent to that island, which he compelled to submit, and which rebelled again immediately after his departure; but it was by following his plans that the king of France subdued it again in 1769. His Corsican expedition procured him the rank of marechal, in Italy and Germany during the war which followed the death of the emperor Charles VI. 1741. He died February 7, 1762, in his eightieth year. His Italian campaigns have been published by the marquis de Pezay, and were printed at the Louvre, 1775, 3 vol. 4to. with one volume of maps, in form of an Atlas.

MAILLE'-BREZE' (Simon de) archbishop of Tours, one of the most eminent prelates in the 16th century, son of Guy de Maillé, seigneur de Brezé, governor of Anjou, &c. descended from one of the most illustrious and ancient families in France, of which was *Jacquelin de Maillé*, a native of Touraine,

taine, a knight templar, who was admired by the Infidels for his valour, and chose rather to die sword in hand, than surrender himself, as is related in the *Gesta Francorum*. Simon de Maillé-Brezé, the subject of this article, after having been a Cistertian monk, and abbot of Loroux, was made bishop of Viviers, and afterwards archbishop of Tours, 1554, accompanied cardinal de Lorrain to the council of Trent, and held a provincial one at Tours, 1583. He translated some of St. *Basil's Homilies* from Greek into Latin, and died in great reputation for sanctity, January 11, 1597, aged 82.

MAILLE' *Marquis de Brezé* (Urban de) marechal of France, governor of Anjou, &c. of the same family as the preceding, commanded the army in Germany, 1634, and gained the battle of Arien, May 2, 1635. He was sent as ambassador into Sweden and Holland, and raised to several dignities through the interest of his brother-in-law, cardinal Richelieu. He died Feb. 13, 1650, aged 53.

MAILLE'-BREZE' (Armand de) duke of Fronsac and Caumont, marquis of Graville and Brezé, &c. son of the preceding. He commanded the king's gallies, afterwards the naval forces in 1639, and defeated the Spanish fleet in sight of Cadiz, July 22, 1640. In 1641, he went into Portugal as ambassador, had great success at sea the following years, was appointed grand master, and superintendant general of trade and navigation, and killed at sea by a cannon ball, June 14, 1646, aged 27. He was never married.

MAILLET (Benoît de) born 1659, in Lorrain. He was successively consul at Cairo, envoy in Abyssinia, and consul at Livonia; and afterwards appointed to visit the sea ports of Barbary and the Levant, and died 1738, at Marseilles, aged 79. He wrote a Description of Egypt, 1733, 4to. or 2 vol. 12mo. which is esteemed; and *Telliamed*, 8vo. which contains many things contrary to religion, and true criticism, respecting the origin of our globe.

MAILLY, one of the most ancient French families which derives its name from the territory of Mailly near Amiens, and is become illustrious by its alliances, and the great men which it has produced. Gilles II. lord of Mailly, and several other places, took the cross with king St. Louis, and armed against his sovereign, 1289. He whose name should be dearest to the French, is Francis de Mailly, descended from the branch of Haucourt, son of another Francis, who died 1580; both were equally attached to the king. Far from joining the league, he used every means in his power to bring back the rebels to their duty. He died 1621. A chevalier de Mailly who published in 1742, a *History of Genoa*, 4 vol. 12mo. was of the same family, descended from the branch of Nisle.

MAILLY (Louisa Julia de) married in 1726, to her first cousin the count de Mailly, who died 1747. This lady possessed every mental accomplishment which renders society agreeable. On the death of the count de Toulouse, 1737, Louis XV. who had enjoyed the pleasures of friendship with him, chose madame de Mailly to enliven his amusements. But her youngest sister Mary Anne, left a widow by the marquis de la Tournelle, 1740, and possessing as much wit as madame de Mailly, besides being younger and handsomer, gained this prince's heart, and affections. Madame de Mailly withdrew from court, and lived as a Christian, till her death in 1751. The king gave madame de la Tournelle the duchy of Châteauroux, made her lady of the bedchamber to the queen, and had appointed her superintendant of madame la Dauphine's houshold, when she was sent from court during his illness at Metz. She however obtained permission to return thither, but was carried off by a violent disorder, December 8, 1744, at the age of 27.

MAIMBOURG (Lewis) a celebrated Jesuit, born 1610, at Nancy, of rich and noble parents. He had a quick, lively genius, and gained great reputation by his preaching and historical writings. Pope Innocent XI. ordered him to quit the Jesuits, 1682, in consequence of his *Treatise on the Church of Rome*, in favour of the French clergy, but he was rewarded with a pension from the king, and retiring to the abbey de St. Victor at Paris, died there of an apoplexy, August 13, 1686, aged 77. This author's works are numerous; there is great fire and rapidity in their style,

style, but little solidity, judgement, or accuracy. His *History of Arianism*, 2 vol. 4to. and 3 vol. 12mo. *of the Iconoclasts*, 4to. and 2 vol. 12mo. *of Lutheranism*, the same, and *of Calvinism*, the same, and his *Sermons for Lent*, 2 vol. 8vo. have been particularly criticised. He composed several more, in which he exclaimed against the translation of the New Testament, printed at Mons. His *Declamations* were refuted by mess. Arnaud and Nicole, in a book, entitled, *Defense de la Traduction du Nouveau Testament impr. à Mons*, 2 vol. 4to. or 4 vol. 12mo. The principal of P. Maimbourg's other works are, *Hist. des Croisades*, 2 vol. 4to. or 4 vol. 12mo. one of the best written; *De la décad. de l'Empire aprés Charlem.* 4to. and 2 vol. 12mo. esteemed; *L'Histoire de la Ligue*, the same. This is a curious work, and contains the fundamental piece of the league, which is the act of association of the French nobility. *Traité historique sur les prérogatives de l'Eglise*, 4to. or 12mo.; *L'Histoire du schisme des Grecs*, 4to. or 12mo.; *L'Hist. du Gr. schisme d'Occident*, the same; *L'Histoire, du Pontificat de S. Grégoire le Grand*, the same; *L'Histoire du Pontificat de S. Leon le Grand*, the same; *Lettres de François Romain*; *La méthode pacifique pour ramener sans disputes les Protestans à la vraie foi sur le point de l'Eucharistie*; *De la vraie Eglise de J. C.*; *De la vraie parole de Dieu*, &c. His historical works 14 vol. 4to. or 26 vol. 12mo. were admired at first, on account of a kind of romantic style which prevails in them; but this false taste did not continue long, and the greatest part of them were exploded while their author was yet living. It is asserted that P. Maimbourg never took up his pen, till he had heated his imagination by wine, nor ever attempted to describe a battle, till he had drank two bottles; making use of this precaution, as he said jestingly, lest the horrors of the combat should enfeeble his style. Theodore Maimbourg his cousin, turned Calvinist, then went back to the Catholic church, then changed afresh to what is called the reformed religion, and died a Socinian at London, about 1693. This last left an answer to *M. Bossuet's Exposition of the Catholic Faith*, and other works.

MAIMONIDES (Moses) a celebrated rabbi, in the 12th century, and one of the most learned men among the Jews, born 1139, at Cordoua. He studied under the most able masters, particularly Averroes, and having made a rapid progress in the languages and sciences, went into Egypt, where he was appointed physician to the Sultan, over whom he had great influence, and died loaded with glory, honours, and wealth, 1209, aged 70. Maimonides left an excellent commentary in Arabic, on the Mishna, which has been translated into Hebrew and Latin, and published with the *Mishna*, Amsterdam, 1698, 16 vol. fol. (v. JUDA HAKKADOSCH) An abridgement of the Talmud in 4 parts, entitled, *Tad Chazakha*, i. e. *Strong Hand*; this abridgement is written in elegant Hebrew, and esteemed by the Jews as an excellent work, *Venice*, 1550, 4 tom fol.; a treatise entitled, *More Nebochim*, or *Nevochim*, i. e. *the Doctor of those who waver*, written by Maimonides in Arabic, but translated by a Jew into Hebrew, while he was living; it was printed at Venice, 1551; Buxtorf has given a good Latin translation, 1629, 4to. This book contains an abridgement of the Jewish theology, supported by philosophical reasonings, which were disliked at first, and made much noise, but were afterwards almost generally adopted. *Sepher Hamitsoth*, i. e. *the Book of the Precepts*, is an explanation of the 613 affirmative and negative precepts of the law. Maimonides also wrote *De Idololatriâ*, translated by Vossius, *Amsterdam*, 1642, 2 vol. 4to.; *De rebus Christi*, translated by Genebrard, 1573, 8vo.; several *Epistles* and other works, which have gained this celebrated rabbi so much reputation, that the Jews call him *the Eagle of the Doctors*, and consider him as the greatest genius that has appeared since Moses the lawgiver. He is frequently quoted by the name of *Moses Egyptius*, from his residence in Egypt, and of *Moses Cordubensis*, from his being a native of Cordoua, and is also called the rabbi *More*, i. e. *the Doctor*, and often distinguished by the name of *Rabbam*, composed of the initial letters R. M. B. M. by which they signify his whole name, i. e. *Rabbi, Moses, son of Maimon*, it being a custom among the Jews to describe the names of their celebrated rabbins by initial letters.

MAINARD,

MAINARD, v. MAYNARD.

MAINE (Louis Augustus de Bourbon duke of) son of Louis XIV. and madame de Montespan, born March 31, 1670. He was educated by madame de Maintenon, who had the pleasure of cultivating a mind formed to love and to feel; his genius appeared from his childhood, for in 1677, madame de Maintenon printed a collection of his exercises under the title of *Œuvres d'un jeune enfant qui n'a pas encore sept Ans*, which Louis XIV. read with the greatest pleasure. That monarch interested himself in every thing which concerned this child, whom he afterwards loaded with favours. He was colonel general of the Swiss and Grisons, made several campaigns, had the office of grand master of artillery 1688, and in 1714, was declared possessor of the honours, rights, and prerogatives of the princes of the blood, and as such capable of succeeding to the crown after all the existing princes. But when a king's orders contradict the laws of the state, they lose their force when he is no more; the duke was only confirmed in the honours of prince of the blood. Louis XIV. had besides nominated him, to superintend his successor's education; but this clause of his will was also so far from being executed, that the duchess of Maine, the great Condé's grand daughter, being ambitious of that honour, was arrested 1718, and carried to the castle at Dijon, her husband was sent to the castle of Dourlens, nor were they set at liberty till 1720. The duke of Maine died May 14, 1736; the duchess Anne-Louise-Benedictine de Bourbon Condé died in 1753, aged 76. This princess after her return devoted herself wholly to agreeable amusements in her castle of Sceaux, which she converted into a delightful abode. (v. *Mad. Staal's Memoirs.*) The duke of Maine's children were, Louis Augustus de Bourbon, prince of Dombes, and Louis Charles de Bourbon, earl of Eu, who both died unmarried; the former 1755, aged 55, the latter 1775, aged 74.

MAINFERME (John de la) a monk of the order of Fontevraut, born at Orleans, who wrote a defence of his founder, Robert d'Arbrissel, in which he pretends that the letters bearing the name of *Geoffrey de Vendôme*, and *Marbodus*, are spurious, and were written by Roscelin; but his reasons have not appeared satisfactory to the critics. This defence is entitled, *The Shield of the rising order of Font-Evraud*, 3 vol. 8vo. He died 1693, aged 47.

MAINGRE (J. le) v. BOUCICAUT.

MAINTENON (Frances d'Aubigné, marchioness de) grand daughter of Theodore Agrippa d'Aubigné, of one of the best families in Poitou, born September 8, (or December 28, according to the abbé Vertot) 1635, at Niort, while her father Constantius d'Aubigné was a prisoner in that city. Her mother Jane de Cardillac, daughter of Peter de Cardillac, a Bordelese gentleman, governor of the castle called the Trumpet, took great care of her in the prison, and Constantius d'Aubigné being set at liberty, carried his wife and two children to America. In this country madame d'Aubigné gave her daughter a most excellent education, carefully cultivating both her genius and her heart. She made her read Plutarch's lives, accustomed her early to think justly, engaged her in little compositions, to form her style; and to make this exercise the easier, obliged her sometimes to write to their relations. Constantius d'Aubigné dying 1647, his widow returned to France with her son Charles d'Aubigné, and her daughter; and madame de Villete her sister in law, pitying their situation took home the little girl, whom she educated in the principles of Calvinism. Madame d'Aubigné who was a zealous Catholic, engaged madame de Neuillant her relation, to obtain an order from court, for her daughter to be restored. This lady spared no pains to instruct her in the Catholic religion, and placed her in a convent of Ursulines at Niort, who by their precepts and kindness, conquered her dislike, and made her a Catholic. Madame de Villete being informed of this change, refused to pay for her board any longer; upon which the Ursulines obliged madame d'Aubigné to take her daughter away. They then went together to Paris, to attend a law-suit respecting the barony of Surinau, which had belonged to Constantius d'Aubigné, and which they were trying to recover; this made them acquainted with Scarron.

Madame d'Aubigné dying soon after, madame de Neuillant placed the young lady with the Ursulines in the rue St. Jacques, from whence she took her to her own house, and continued to carry her to visit Scarron, which ended in his marrying her in 1651. Mademoiselle d'Aubigné was rather his friend and companion than his wife; she had the art of pleasing in conversation to the highest degree, and her wit, modesty, and virtue, made her esteemed and respected by all Scarron's visitors, which is as much as to say by whoever was most distinguished for talents, birth, and merit; but Scarron dying June 27, 1660, his widow sunk again into a state of poverty. She was then in the bloom of beauty, her air was noble, and she possessed all those qualities of the head and heart, which are most esteemed and valued in the sex. Her husband's pension was continued to her by the queen-mother's order, but she lost it when that princess died. Madame Scarron employed all her friends and patrons to solicit its restoration, but in vain; the king was even so much displeased with the multitude of petitions he received on this subject, that he said, *Shall I always hear of the widow Scarron?* At length madame de Montespan undertook to present one to him: *How!* cried the king, *the widow Scarron again! Shall I never hear of any thing else? Indeed Sire,* replied madame de Montespan, *you ought to have ceased hearing of it long ago.* The pension was granted, and madame Scarron went to thank madame de Montespan, who was so struck with the charms of her conversation, that she presented her to the king, who is reported to have said: *Madam, I have made you wait a long time; but your friends are so numerous, that I was desirous of your owing this to me alone.* Some time after, madame de Montespan, wishing to conceal the birth of the children she had by the king, cast her eyes on madame Scarron, as the most likely person to keep the secret, and educate them properly; and madame Scarron undertook this charge by his majesty's order, and became their governante. She then led a hard, unpleasant, and retired life, with only her pension of 2000 livres, and had the mortification of knowing that she was disagreeable to the king. His majesty had indeed a degree of dislike to her, he looked upon her as a wit; and though he possessed much wit himself, he could not bear those who made a display of it. He never mentioned her to madame de Montespan, but by the name of *your bel-esprit.* When the children grew older they were sent for to court, which occasioned the king to converse sometimes with madame Scarron, in whom he found so much sense, sweetness, and elegance of manners, that he not only lost by degrees his dislike to her, but gave her a particular proof of his esteem; looking over the state of the pensions, and seeing *two thousand francs for Madame Scarron,* he erased the sum, and wrote *two thousand crowns.* The young duke of Maine also contributed not a little to remove his majesty's prejudices. The king frequently played with him, and being much pleased with the sense that appeared even in his eyes, and with the manner in which he answered his questions, said to him one day, *You are very wise; I may well be so,* replied the child, *for I have a governess who is wisdom itself. Go,* said his majesty, *go, tell her you bring her a hundred thousand franks for your sugar plumbs.* Madame Scarron attended this young prince sometime after to the waters of Barege, from whence she wrote to the king himself, to inform him of all that passed. He was much pleased with her letters, and said, *I had no idea that a bel-esprit could write so well.* This circumstance probably gave rise to the report that Louis XIV. was first captivated by a letter she wrote in madame de Montespan's name; but it is a mere story. Madame de Montespan wrote at least as good letters as madame Scarron, and even as madame de Sevigné. At her return to court, she gained the king's confidence by degrees, and employed his first bounties in purchasing the estate of Maintenon, 1674, worth two hundred and fifty thousand livres, and took the name of it; the king himself affected to call her three or four times the *Marchioness de Maintenon.* Many jokes were made on the occasion, but she pretended to be ignorant of them, and from that time signed herself *the Marchioness de Maintenon.* This change of name was

a great advantage to her; it caused that of the widow Scarron to be forgotten, and she became only known by that of *Marchioness de Maintenon.* In the mean time frequent contentions arose between her and madame de Montespan; and the king often made peace between them. As a means of reconciliation madame de Maintenon dedicated to madame de Montespan a little collection of the duke of Maine's exercises, entitled, *Miscellaneous works of an author under seven years old.* Her epistle dedicatory is written with admirable delicacy, and justly esteemed one of the most elegant that was ever composed. Madame de Maintenon was soon after appointed tire woman to the dauphiness, and gained almost the entire confidence of the king. In short, after mademoiselle de Fontanges died, she lived in the greatest favour and intimacy with Louis XIV. and they received the nuptial benediction from M. Harlai, archbishop of Paris, 1686, in presence of the king's confessor, and two other witnesses, Bontems and Monchevreuil. There is a scarce little book on this subject, entitled, *Entretiens de Louis XIV. et de madame de Maintenon sur leur Marriage*, Marseille, 1710, 12mo. Her manner of living, influence, rank, and all she did from that time, are universally known. She patronized men of learning, and persuaded Louis XIV. to found at St. Cyr, a village one league from Versailles, a community of 36 ladies who should be nuns, and 24 lay sisters, for the purpose of educating 300 young ladies *gratis.* The young ladies to be admitted there must prove themselves noble for four generations on the father's side, be above 7 years old, and under 12, and can remain there no longer than till the age of 20, and three months. His majesty endowed this foundation with 40,000 crowns annual income, and the building was finished 1686, from a plan of Mansard's. Madame de Maintenon retired thither after the king's death, was directress, and as it were superior of the house, and died in it with sentiments of the most fervent piety, April 15, 1719, aged 84. Her epitaph in French by the abbé Vertot may be seen there. M. de la Beaumelle published in 1755, *Madame de Maintenon's Letters*, 9 vol. 12mo. and *Memoirs* for her history, &c. the whole has been reprinted in 12 vol. small 12mo. These *Letters* are curious and interesting, but there are several trifling ones among them. The *Memoirs* contain some remarkable anecdotes, but they are in many places false, indecent, obscene, and written in a spirit of extravagant criticism. Madame de Maintenon had but one brother, whose moderate abilities prevented Louis XIV. from making him marechal of France; he was only lieutenant general and governor of Berry, but frequently rich enough to assume the airs of a favourite. At the latter end of his life he retired to a community, which was edified by his conversion. Madame de Maintenon left him an income of ten thousand livres, and empowered him to settle her affairs, and discharge her debts. This gentleman died 1703. He had only one daughter, Frances d'Aubigné whom madame de Maintenon married to the duke de Noailles, 1698. Madame de Maintenon's father had a sister Artemisa d'Aubigné, wife of Benjamin de Valois, marquis de Villete, whose grand daughter Martha Margaret, madame de Maintenon married to John Ann de Tubiere, marquis de Caylus. She was mother of M. the count de Caylus, (v. CAYLUS.) and her *Souvenirs*, were printed 1770, 8vo. which contain some curious anecdotes.

MAINUS (Jason) an eminent lawyer, born 1435, at Pesaro. He taught law with so great reputation, that he had above 3000 pupils, and Louis XII. king of France when in Italy, honoured his school with his presence. He died March 22, 1519, at Pandua, aged 84. Mainus left *Commentaries* on the Pandects and code of Justinien, fol. and other works, but they are not much esteemed.

MAIOLI (Simon) a native of Asti, bishop of Voltuarra, in the kingdom of Naples, which bishopric he resigned 1597, on account of his great age. He left a physical compilation, entitled, *Dies Caniculares*, 1619, fol. translated into French by de-Rotset, 1643, 4to. It has been continued by George Draudius, and his continuation is as much forgotten as Maioli's work, which had however a great run at its first appearance.

MAJOR (George) a celebrated Protestant

testant divine, one of Luther's most zealous followers, born April 25, 1502, at Nuremburg, and educated in the court of Frederic III. duke of Saxony. He taught at Magdeburg, then at Wittemburg, and was minister at Isleben. He died November 28, 1574, aged 72, leaving various works, 3 vol. fol. in which he maintains against Amsdorf, and the other *Rigid Confessionists*, that good works are so necessary to salvation, that even little children cannot be saved without them. His partisans were called *Majorites*.

MAJOR (John) or MAIRE, a celebrated scholastic divine, born at Adington in Scotland, who went young to Paris, where he taught philosophy and theology, and was admitted a doctor of the Sorbonne, 1506. He died 1548, in his native country, aged 62. His principal works are, *A History of Great Britain*, 4to. a work of no great value; learned *Commentaries on the Master of the Sentences*, fol.; and other *Treatises*; *Commentaries on the Gospels*, fol. &c. A work entitled, *The Great Mirror of Examples*, printed 1603, at Douay, 4to. is also attributed to him. They are all in Latin.

MAJORAGIO (Mark Anthony) so called from the place of his birth, a village in the territory of Milan. He taught rhetoric at Milan, with uncommon reputation, and died there, April 4, 1555, aged 41, leaving *Commentaries on Aristotle's Rhetoric*, fol.; on Cicero's *Orator*, fol.; and on *Virgil*; several *Tracts*, among others, *De Senatu Romano*, 4to.; *De Risu oratorio et urbano*; *De nominibus propriis veterum Romanorum Antiparadoxa*; *A Dialogue on Eloquence*, printed in the collection of his *Harangues and Prefaces*, Leipsic, 1628, 8vo.

MAJORIANUS (Julius Valerius) emperor of the west, celebrated for his courage, genius, and love of learning. He was grandson by his mother's side of Majorianus, master of the military forces in Illyria, had several honourable posts, and was made general by the emperor Avitus, whom he afterwards with the help of Ricimer compelled to renounce the Imperial dignity. Majorianus was proclaimed emperor at Ravenna, April 1, 457, by consent of Leo, emperor of the East, defeated the Burgundians and Visigoths, drove the Vandals from Italy, and displayed such great qualifications for governing the empire, that there was every reason to hope he would have restored it to its ancient splendor; but the perfidious Ricimer, jealous of his reputation, surprised him by treacheries, deposed him at Tortona, August 2, 461, and caused him to be murdered on the river of Iria five days after.

MAJORINUS, first Donatist bishop in Africa, about 306. He had been servant to Lucilia, a celebrated lady of that sect, and was ordained in opposition to Cecilianus.

MAIRAN (John James d'Ortous de) born 1678 at Beziers. He was secretary to the duke of Orleans, a member of the French academy, of that of sciences, and several foreign ones. He died February 20, 1770, at Paris. De Mairan published *a treatise on the Aurora Borealis*, 1733, which has been republished, much enlarged, 1754, 4to.; *Dissertation sur la Glace*, 1749, 12mo.; *Lettres sur les Forces vives*, 12mo. His *Opuscula*, containing his *Letters on China*, *the Origin of Fable*, &c. 8vo. *Eloge des Academicians*, at the end of those by Fontenelle, 1747, 12mo.

MAIRE (William le) born in the town of Baracé in Anjou, and elected bishop of Angers 1290. He was concerned in the most important affairs of his time, and assisted at the general council of Vienne 1311. He died 1317. His works are, A *Memoir* respecting what was proper to be regulated at the council above mentioned, which may be found in *Raynaldus*, without the author's name; a valuable *Journal* of the principal events during his episcopacy; it is in tom. 10. of d'Acheri's *Spicilegium*; *Synodal Statutes*, which may be found in the *Collection of Statutes of the Diocese of Angers*. M. Gouvello has written his *Life*, *Angers*, 1730.

MAIRE (James le) a famous Dutch pilot, who sailed out of the Texel June 14, 1615, with two ships under his command, and discovered, 1616, the strait which bears his name, towards the most southern point of America. He lost three parts of his men in the South Sea, but arrived at Battavia, where his ship was confiscated; and he died in prison for having infringed upon the privileges of the Dutch company. There is an account of

of his voyage in a collection of *Voyages to America*, *Amsterdam*, 1622, fol. in Latin.

MAIRE (John le) a French poet, born 1473, at Bavay in Hainault, author of an allegorical poem, entitled, *Les trois Contes de Cupido et d'Atropos*, *Paris*, 1525, 8vo.; *Le Triomphe de la Dame Verole*, Lyon. 1539, 8vo.; *Le Triomphe de l'Amant vert*, Paris, 1535, 16to.; *La Couronne Margaritique*, Lyon. 1549; *Le Temple d'Honneur et de Vertu*, Paris, 1503, 4to.; *Les Illustrations de Gaules*, Lyons, 1549, fol. These poems discover a lively imagination, wit, and facility of writing, but neither taste nor delicacy. Le Maire died 1524.

MAIRET (John) a celebrated French poet, born 1504, at Besançon, of a family which came originally from Germany. He attached himself to the famous duke de Montmorenci, attended him in his expedition against the duke de Soubise, head of the Huguenots, and distinguished himself in two battles where Montmorenci was victorious, which gained him the place of gentleman in that family. Mairet acquired several other illustrious patrons, and, at the age of 16, wrote the tragedy entitled, *Cryseïde*; then *La Sylvie*, *La Sylvanire*, and *Le Duc d'Ossone*; at twenty-five, he wrote his *Sophonisba*, which had almost incredible success. M. de Voltaire has restored it to the Theatre, and it was printed 1773, 4to. with plates. After *Sophonisba*, which is Mairet's best piece, he successively published *Marc-Antoine*, *Solyman l'Illustrée Corsaire*, *Athenaïs*, *la Sidonie*, *Virginie*, *Roland le Furieux*; in the whole, 12 pieces, which came out in the space of 17 years. On his marriage he retired to Besançon, where he lived much respected, and died 1686, aged 81. Besides his 12 tragedies, he left *le Solitaire Courtisan*, which is esteemed, and other *Miscellaneous Poems*. At the end of his *Life*, and of *Sylvanire*, some pieces against the great Corneille, &c. This poet's works contain too many points and puns.

MAIRONIS (Francis de) a celebrated sholastic divine, of the Franciscan order, in the 14th century, a native of Provence, who gained so great reputation at Paris by his teaching, that he was surnamed *the Enlightened Doctor*. He was the first who kept what is called *the Sorbonnic Act*, in which the party is obliged to answer the difficulties proposed to him from 6 in the morning till 6 in the evening, without interruption. Francis de Maironis left several *treatises* on philosophy and divinity, fol.

MAISIERES (Philip de) born about 1327, at the castle de Maisieres, in the diocese of Amiens. He entered into the service of Andrew, king of Sicily, and of Alphonso, king of Castille; and, on going back to his native country, was made canon of Amiens. Six years after, he undertook a journey to the Holy Land, served a year in the infidel troops, that he might observe their strength, and became chancellor to Peter, who succeeded Hugh de Luzignan, king of Cyprus and Jerusalem. Maisieres returned to France 1372, where Charles V. appointed him counsellor of state, and governor of the dauphin, afterwards Charles VI. At length, growing weary of the world, he retired in 1380, to an apartment which he built at the Celestins in Paris, spent the rest of his days there, without either taking the habit or the vows, and died 1405, leaving all his property to them. It was Maisieres, and Peter de Craon, who, in 1395, prevailed on Charles VI. to abolish the custom then subsisting of refusing the sacrament of penitence to condemned criminals. His principal works were written for the instruction of this prince: *Le Pélerinage du pauvre Pélerin*; *Le Songe du vieux Pélerin*; *Le Poirier fleuri en Faveur d'un gr. Prince*, in MSS. at the Celestinés, &c. *Le Songe du Vergier*, 1491, fol. has also been attributed to him; but it was more probably written by Raoul de Presle.

MAISTRE (Anthony le) an eminent advocate to the parliament of Paris, son of Isaac le Maistre, master of the accounts, and Catherine Arnauld, sister of the celebrated M. Arnauld, doctor of the Sorbonne. He was born at Paris, May 2, 1608, began to plead at 21, gained great reputation by his eloquence and learning, and was appointed counsellor of state. Soon after, however, he quitted the world, and retired to Port-Royal, where he devoted himself to study and prayer during 20 years, and died there November 4, 1658, aged 51. His works

works are, *Pleadings*, 4to.; *A Life of St. Bernard*, under the name of the Sr. Lamy, 1648, 4to. reprinted several times in 8vo.; *La Vie de D. Barthelemi des Martyrs*, 8vo. written with M. du Fossé; an excellent work. A translation of St. Jerome's book *on the Priesthood*, 12mo. and several other anonymous works, chiefly in favour of Port-Royal.

MAISTRE (Lewis Isaac le) more known by the name of *Sacy*, brother of the preceding, born March 29, 1613, at Paris. He discovered from his childhood a virtuous disposition, with a great inclination to the belles lettres and sciences; chose the ecclesiastical profession, and, being ordained priest in December 1649, retired to Port-Royal in the Fields, where he became director of the nuns and solitaries, and began to assist the latter in their *translation of the New Testament*, 1654. This work he revised thrice, because its style appeared too abstruse the first time, and the second time in the contrary extreme of too great plainness and simplicity. M. le Maistre was discovered in his retreat, and sent to the Bastille, May 13, 1666, where he remained two years and a half. Some writers assert, that, during his confinement, he composed the History of the Old and New Testament, under the name of *Royaumont*; but others, with reason, ascribe it to Nicholas Fontaine. When M. de Sacy left the Bastille, he went on with a French translation of the Bible, which had been begun by his brother, M. le Maistre, and has been published with explanations of the mystical and literal sense. He retired, towards the end of his life, to the castle of Pompone, where he died January 4, 1684, aged 71, and was buried at Port-Royal; but his remains were removed from thence in 1711 to St. Etienne du Mont, and interred in the chapel of St. John the Baptist. His works are, *A Translation of the Bible*, much esteemed, printed at *Brussels*, 1700, 3 vol. 4to.; at *Amsterdam*, under the name of *Paris*, 1711, 8 vol. 12mo.; at *Paris*, 1713, 2 vol. 4to.; in 1715, with Notes and Concordances, 4 vol. fol.; in 1682, and the following years, with literal Explications, in which mess. Dufossé, Huré, and le Tourneaux assisted, 32 vol. 8vo.; or *Brussels*, 40 vol. 12mo.; *Les Heures de Port-Roïal*, with the *Hymns* translated in verse, 12mo. A translation in verse and prose of St. Prosper's *Poem against the Ungrateful*, 12mo.; *Les Enluminures de l'Almanach des Jesuites*, 8vo.; *A translation of the Psalms*, according to the Hebrew and Vulgate, 12mo.; and of St. John Chrysostom's *Letters on St. Matthew*, 3 vol. 8vo.; *a Poem on the Eucharist*; *Lettres Spirituelles*, 2 vol. 8vo.; *The Imitation of Jesus Christ*, in French, under the name of Beuil, *Paris*, Savreux, 1663, 8vo.; a translation of *Phædrus*, of three Comedies of *Terence*, of *Bongar's Letters*; the French verses in the *Racines Grecques* of Port-Roïal, &c. The celebrated M. Arnauld, the doctor, was his uncle, and but one year older than himself.

MAISTRE (Peter le) advocate to the parliament, a learned lawyer, author of an excellent Commentary *on the Custom of Paris*, the best edition of which is 1741, fol. He died Oct. 17, 1728, aged 90.

MAISTRE (Giles le) admitted counsellor to the parliament 1536, and chosen by Francis I. in 1541, to fill the post of first advocate-general, who had then the title of clerk. Several ecclesiastics in vain claimed this place, which appeared to be designed for them: the king persisted in giving it to Giles le Maistre, on account of his learning and integrity, which Hen. II. delayed not to reward with a superior dignity, by raising him to the office of president *à Mortier* 1550, and appointing him first president the year following. His attachment to the Catholic religion induced him to adopt the Formulary of the Sorbonne against Calvin's heresy. A sentence of parliament ordered all its members to inculcate it, which prevented the entrance of the innovators. President le Maistre was banished Aug. 18, 1561, for having complained, in the king of Navarre's presence, that the account of the states had not been sent to parliament time enough for their examination, and that it appeared as if there was an intention to deceive them; but, being recalled the December following, entered amidst the repeated acclamations of the populace. He died Dec. 5, 1562, aged 63, a victim to the grief with which the troubles of those

those times overwhelmed him, and is buried at the Cordeliers, with his wife Mary Sapin, whom he married 1525. This lady died January 22, 1568. She was sister to the unfortunate John Baptist Sapin, counsellor clerk to the parliament, who was sent by the king into Spain, but afterwards taken and hanged by part of the Huguenot garrison of Orleans, as a reprisal for a similar misfortune which had happened to the counsellor Anne du Bourg. The parliament ordered that M. Sapin's remains should be brought home, and magnificently interred, and attended his funeral themselves 1562. President Giles le Maistre's works have been printed at Paris 1653, or 1680, 4to. They consist of treatises *sur les Criées, les Amortissemens, les Regales, les Fiefs et les Appels comme d'Abus.* His descendants are still honourably distinguished in the robe and the military profession.

MAISTRE (John le) nephew of the first president Giles le Maistre. He was admitted counsellor to the parliament, and employed to examine the Council of Trent at the time that its reception was urged in France. When the duke of Mayenne had raised Paris against the royal authority, M. le Maistre still remained there; and the duke, who sought to make him his friend, gave him the place of first president, vacated by the unhappy death of Brisson. However, neither his predecessor's misfortune, nor the honour procured him by the duke, could change his sentiments, which were those of many good Frenchmen of those days, viz. to have none but a French king, but that he should be a Catholic. Agreeable to this opinion, upon hearing that an assembly had been held at the legate's, in which the duke of Ferrara had proposed to acknowledge the Infanta as consort of whoever should be elected king, whether the archduke, or one of the princes of Lorrain, the first president passed the famous decree of June 28, 1593, by which all treaties made, or to be made, for transferring the crown to a foreign prince or princess, are declared null, as being contrary to the salique law. This sentence, with the abjuration of Henry IV. was the greatest blow to the league, and opened the gates of Paris to Henry. John le Maistre had also the satisfaction of abolishing all processions ordered by the league, and substituting for them that made annually, March 22, in memory of the reduction of Paris by Henry IV. This prince created a seventh office of president *à Mortier* on purpose for him, which he resigned 1597. M. le Maistre died February 22, 1601, and was buried at St. André *des Arcs*. The celebrated Anthony le Maistre, and his brother M. de Sacy, were his great grandsons. They had a brother, Simon le Maistre, seigneur de Sericourt, who followed Anthony into retirement, and died October 4, 1650; so that the branch of John le Maistre is extinct.

MAITTAIRE (Michael) a learned grammarian and bibliographer of London, in the 18th century, who published good editions of several ancient authors, among others, of the *Corpus Poetarum Latinorum*, London, 1721, 2 vol. fol.; *Annales Typographici*, Hague, 1719, 4to. tom. 2. in 1722, tom. 3. 1725. This work contains the titles of all the books printed from the commencement of printing to 1557. Maittaire published a new edition of tom. 1. in 1733, entitled tom. 4. which is considerably augmented; but the author mentions that the first edition of 1719 must be joined to it, because it contains some particulars not reprinted in the second. An Index to the whole work appeared 1741, entitled, tom. 5. in two parts, which is the most useful volume of the whole. *Hist. Stephanorum*, Lond. 1709, 8vo.; *Hist. Typographorum aliquot*, Parisiensium, 1717, 2 tom. in one vol. 8vo.; *Græcæ Linguæ Dialecti*, Hague, 1738, 8vo.; *Miscellanea Græcorum aliquot Scriptorum carmina*, Gr. Lat. Lond. 1722, 4to. all much valued.

MAIUS (Junianus) a Neapolitan gentleman, who taught the belles lettres with great reputation at Naples, towards the end of the 15th century, and was esteemed an excellent interpreter of dreams. He left *Opus de priscorum proprietate verborum*, Neapoli, 1475, fol.; it is a dictionary, and was reprinted at Trevisa 1477. An edition of *Pliny the Younger*, Naples, 1476, fol.

MAIUS (John Henry) a learned and celebrated Lutheran divine, born February 5, 1653, at Pfortzheim, in the marquisate

marquisate of Baden Dourlach. He acquired great skill in Hebrew literature, taught the Oriental languages with reputation in several academies, and lastly at Giessen, where he was also pastor, and where he died September 1, 1719. The principal among his very numerous works are, *Historia animalium Scripturæ sacræ*, 8vo.; *Vita J. Reuchlini*, 8vo.; *Examen Historiæ criticæ Richardi Simonis*, 4to.; *Synopsis Theologiæ Symbolicæ*, 4to; *Moralis*, 4to.; *Judaicæ*, 4to.; *Introductio ad studium Philologicum, criticum, et exegeticum*, 4to.; *Paraphrasis Epistolæ ad Hebræos*, 4to.; *Theologia Evangelica*, 1701, and 1719, 4 parts, 4to.; *Animadversiones et Supplementa ad Coccei Lexicon Hebræum*, 1703, fol.; *Œconomia temporum veteris et Novi Test.* 4to.; *Synopsis Theologiæ Christianæ*, 4to.; *Theologia Lutheri*, 4to.; *Theologia Prophetica*, 4to.; *Harmonia Evangelica*, 4to.; *Historia Reformationis Lutheri*, 4to.; *Dissertationes philologicæ et exegeticæ*, Francfort, 1711, 2 vol. 4to. &c. He also published a very good edition of the Hebrew Bible, 4to. His son, of the same name, was eminent for his knowledge of Greek and the Oriental languages.

MALABRANCA (Latinus) a celebrated Dominican, nephew of pope Nicholas III. appointed cardinal, and bishop of Ostia and Valetri 1278, afterwards legate of Bologna. He was engaged in the most important affairs of his time, and much beloved and esteemed by the people for his integrity and talents. He died 1294. The prose *Dies Iræ*, sung in the mass for the dead, is attributed to him. He must be distinguished from Hugolino Malabranca, an Augustine, born at Orvietta, who was bishop of Rimini, and afterwards patriarch of Constantinople about 1290. This latter left several works.

MALACHI, i. e. angel of God, the last prophet of the Old Testament. He lived after Zachariah, in the time of Nehemiah, under Artaxerxes *Longinus*, about 450 A.C. His Prophecies which remain to us, are written in Hebrew, and consist of three chapters. He predicts the abolition of the Jewish sacrifices, and the institution of a new sacrifice, to be offered throughout the world; instructs the priests in the purity which should attend their offerings; and foretells the last judgment and the coming of Elijah.

MALACHI (St) born 1094, at Armagh in Ireland. He was abbot of Benchor, then bishop of Connor, and, lastly, archbishop of Armagh 1127, which dignity he resigned 1135, and died at Clairvaux, in the arms of his friend St. Bernard 1148. A prophecy of the popes, from Celestine II. to the end of the world, is attributed to him; but this work was fabricated in the conclave of 1590, by cardinal Simonelli's party. (v. WION.) His life has been written by St. Bernard, with whom he was much connected, and who mentions his having worked several miracles.

MALAGRIDA (Gabriel) an Italian Jesuit, employed as a missionary in Portugal. His enthusiasm rendered him a fashionable director. He was accused of having been consulted by the assassins of the king of Portugal upon their design, and of having answered jointly with his brethren, Mathos and Alexander, that it was not even a venial sin to kill a monarch who persecuted the saints. These saints were the Jesuits, against whose ill conduct the king of Portugal had informed, in virtue of a bull issued by Benedict XIV. Malagrida could not be judged in Portugal without the pope's consent; but the Inquisition tried him as author of a book entitled, *Tractatus de vita et imperio Anti-Christi*, and a *Life of St. Anne, composed with the help of the Holy Virgin and her most Holy Son.* The fables and absurdities contained in these little books, were supported by fresh ones before the inquisitors; but what hastened his death was the following circumstance. Having heard a discharge of cannon during the night, in honour of a grandee just deceased, he fancied that the king was dead, and desired to have an audience next morning: this was granted; and he said, that, as a proof of his being no hypocrite, the king's death has been revealed to him, together with the pains to which he was condemned, for having persecuted the Jesuits. Malagrida was burnt as a false prophet, at an auto da fé, September 21, 1761, aged 75. His extravagant fancies would perhaps have only merited a mad-house, had he not maliciously made use of them to injure the

the king in the opinion of his people, still slaves to superstition.

MALAVAL (Francis) born December 17, 1627, at Marseilles. He lost his sight at nine months old, but learnt Latin notwithstanding, and became an ingenious man, by reflecting on what was read to him. M. Malaval discovered great piety from his childhood; but, having suffered himself to be deluded by the illusions of the quietist Molinos, he collected that Spanish heretic's sentiments, and published them in France, in a book entitled, *Pratique facile pour élever l'ame à la Contemplation.* This piece being censured, and put into the *Index* at Rome, M. Malaval retracted, and declared openly against the errors of Molinos. The work had, however, been read with eagerness, and the two following lines placed in the title page:

Tam puro populos dudum cum lumine pascas
Lumine quis captum te, Malavalle, putet?

Cardinal Bona obtained a dispensation from the pope for his being admitted into holy orders, though blind. He died May 15, 1719, at Marseilles, aged 92. Besides the work above mentioned, he left, *Poesies Spirituelles*; the most complete and best edition is, *Cologn*, 1714, 8vo.; *Vies des Saints*; *Vie de S. Philippe Benisi*, general of the Servites; and some other books of piety; *Discours contre la Superstition populaire des Jours heureux et malheureux.* This discourse, which contains solid reasoning, may be found in the *Mercure* of June 1688.

MALCH, or MALCHUS, a celebrated solitary of the 4th century, born in the territory of Nisibia, who ended his days in a community of monks, inhabiting the desert of Chalcidene in Syria.

MALCHUS, the servant of Caiaphas, whose ear St. Peter cut off.

MALDONAT (John) born 1534, at Casas de la Reina, in Estramadura. He taught Greek, philosophy, and theology, with reputation at Salamanca; entered among the Jesuits at Rome 1562; and, going into France the year following, as professor of philosophy and divinity, had so great a number of pupils, that cardinal de Lorraine was induced to invite him to the university which he had founded at Pont-à-Mousson. Maldonat continued to teach with credit at his return to Paris, but was soon involved in troublesome affairs, which disturbed his peace, being accused of having persuaded the president de Montbrun, whose confessor he was, to leave all his property to the Jesuits, and of teaching erroneous opinions respecting the *Immaculate Conception.* From the first he was cleared by a decree of the parliament of Paris, and from the second, by a sentence which Peter de Gondi, bishop of Paris, passed in his favour, January 17, 1575. But persecutions continued nevertheless to be raised against him, which determined his superiors to send him to Bourges. Maldonat had been there about eighteen months, when he was invited to Rome by pope Gregory XIII. to assist in his edition of the *Septuagint*, and died in that city, some time after, January 5, 1583, aged 49. He left some excellent *Commentaries on the Gospels*, the best editions of which are, Pont-à-Mousson 1596, and the following to 1617, 2 parts fol. for those printed since are altered. *Commentaries on Jeremiah, Baruch, Ezekiel* and *Daniel*, 1609, 4to; another on the *Psalms*, &c. 1643, fol.; a *treatise on the Sacraments*, with other small works, *Lyons*, 1614, 4to.; *Opera varia*, containing a *treatise on Grace*; another *on Original Sin*; *Letters*, and several other pieces, *Paris*, 1677, fol.; a *treatise on Angels and Demons*, 1617, 12mo.; *Summula casuum conscientiæ*, 1604. This last has been condemned. Maldonat appears from these works to have been one of the best divines and finest geniuses of his age. He understood Greek and Hebrew, was well acquainted with profane learning, and had attentively read the Fathers and theological writers. His style is clear, lively, and easy. He was not servilely attached to the opinions of the scholastic divines, but thought for himself: his sentiments are free, and sometimes singular. There was another John Maldonat, a priest of Burgos, about 1550, who has also left some works, and who drew up the lessons of the Roman Breviary.

MALEBRANCHE, or MALLEBRANQUE (Jacob) of St. Omer's, or, according to others, of Arras, a learned Jesuit, author of several translations, and a valuable Hist. *de Morinis et Morinorum*

norum rebus, 1629, 1647, and 1654, 3 tom. 4to. He died May 5, 1653, aged 71.

MALEBRANCHE (Nicholas) born August 6, 1638, at Paris, son of Nicholas Malebranche, king's secretary, and Catherine de Lauson. He entered the Oratory January 28, 1660, and applied at first to languages and history; but happening to meet with Descartes' *Treatise on Man*, and having read it, he from that time devoted himself entirely to philosophy and mathematics. P. Malebranche made so rapid a progress in these studies, that, in the year 1673, he published the first volume of his *Search after Truth*; an immortal work, which gained him a high reputation from that time, and caused him to be justly considered as one of the ablest philosophers and best writers of the French nation. He continued, through the remainder of life, to devote himself to the study and search of truth, meditating deeply, loving to think for himself, and expressing contempt for that species of philosophy which consists wholly in knowing what others have thought. His book on *Nature and Grace*, in which he proposes a new method of reconciling divines on that point, and his System of *Ideas*, by which he maintains that *we see all things in God*, occasioned M. Arnauld, his old friend, to write several pieces against him, to which he gave very ingenious and delicate answers. In this system, he compares the Supreme Being to a mirror representing all [illegible] and which we continually look [illegible] whence it follows that our ideas flow immediately from God. His system is perhaps chimerical, but it is admirably well explained. P. Malebranche was admitted an honorary member of the academy of sciences 1699, at the time of its reformation. He had a very delicate constitution, and but indifferent health through life. He died October 13, 1715, at Paris, aged 77. His principal works are, *La Recherche de la Vérité*, 1712, 4to. or 4 vol. 12mo. which is his master-piece. *Conversations Chrétiennes, sur les Questions les plus sublimes de la Religion*, 1677, 12mo. *Tr. de Morale*, 1684, 12mo.; and *Meditations Chrétiennes*, 1683, 12mo. Several *Letters*, and other writings, in answer to M. Arnauld, 4 vol. 12mo. *Entretiens sur la Métaphysique et sur la Religion*, 1696, 2 vol. 12mo. A small treatise *de l'Amour de Dieu*. *Entretien entre un Chrétien, et un Philosophe Chinois*, 12mo. *Reflexion sur la Lumiere et les Couleurs, et sur la Génération du Feu*, in the Memoirs of the Academy of Sciences. *Reflexions sur la Prémotion Physique*, 12mo. *Traité de la Nature et de la Grace*, 1684, 12mo. &c. These are all well written, and the author treats the most abstruse subjects with so much perspicuity, and in such an agreeable and delicate style, that he pleases even where others find the greatest difficulty in writing, so as to gain readers. Nor was he less to be admired for his piety, upright conduct, sweetness of temper, and simplicity of manners, than for his learning. Locke has made some remarks on this author's opinion of our *seeing all things in God*, which are worth reading. A small work by Malebranche has also been printed, entitled, *Traité de l'infini Créé, avec l'Explication de la Possibilité de la Transubstantiation*; *Traité de la Confession et de la Communion*, Amsterdam *(Paris)* 1769, 12mo.

MALERMI (Nicholas) a Venetian, the first who translated the Bible into Italian. The edition of Venice, 1471, is scarce; that of the same year, without any name of town or printer, equally so; and they are put together because of the difference of the versions. Anthony Bruccioli's Italian Bible, *Venice*, 1546, and the following, 7 tom. in 3 vol. fol. is no less scarce. *La Legenda di tutti Santi*, Venetia, 1475, fol. scarce.

MALEZIEU (Nicholas de) head of the counsellors to M. the duke of Maine, chancellor of Dombes, and an ingenious mathematician, born 1650, at Paris, son of Nicholas Malezieu, esquire, seigneur de Bray, and Mary des Forges, originally of Champagne. His merit having made him known to M. de Montausier and M. Bossuet, he was, by their advice, entrusted with the duke of Maine's education; and, after that prince married, his duchess, whose genius and taste for the sciences are universally known, particularly esteemed M. Malezieu. He had the confidence of this illustrious princess through life, and assisted greatly in the feasts, diversions, and entertainments, which

which she gave at *Sceaux*. He planned them, overlooked them, and frequently even wrote the verses for those occasions. M. de Malezieu had the honour of teaching mathematics to the duke of Burgundy 1696, and the lectures he gave that young prince were printed 1715, entitled, *Elémens de Géométrie de M. le Duc de Bourgogne*, 8vo. He was admitted into the academy of sciences 1699, the French academy 1701, and died of an apoplexy, March 4, 1727, aged 77, leaving several pieces in verse and prose; among others attributed to him is, *Polichinel demandant une Place à l'Académie*, which may be found in *les Pieces echapées du Feu*, 1717, 12mo.

MALESPEINES, v. LEONARD.

MALHERBE (Francis de) a very celebrated French poet, born 1555, at Caen, of a noble and ancient family. He left his native country at 17, and going into Provence attached himself to the family of Henry d'Angoulême, natural son of king Henry II. and served it till that prince was killed by Altoviti, 1586. Malherbe married a counsellor's widow, daughter of a president of Provence, of the Coriolis family, by whom he had several children who all died before him. One of them named Mark Anthony was killed in a duel by M. de Piles, 1627, which so afflicted his father, that he went to the siege of Rochelle, on purpose to demand justice from the king, but not obtaining the satisfaction he hoped for, determined to fight with M. de Piles. His friends representing to him how absurd and rash it was at 73, to engage with a young man of 25, *I do it for that very reason*, replied he bluntly; *I hazard a penny for a pistole.* Cardinal du Perron being acquainted with Malherbe's merit and talents had made him known to Henry IV. who had a particular value for him, and after that prince died queen Mary de Medicis favoured him with a pension of 500 crowns. To this writer we owe the perfection of the French language and poetry, which he rendered pure, flowing, harmonious, grand, and majestic. He died at Paris in the reign of Louis XIII. 1628, having lived under six kings of France. Malherbe was of a rough, violent temper; unable to deny himself a *bon mot*, however cutting to the person pointed at, covetous, licentious with respect to women, and had no religion, or next to none. The best and most complete edition of his poetical works is that of 1722, 3 vol. 12mo. with remarks by Ménage; and that by M. de Saint Marc, 1757, 8vo. They consist of *Paraphrases* on some of the Psalms; *Odes*, *Stanzas*, *Sonnets*, *Epigrams*, &c. Malherbe so far exceeds all the preceding poets, that he is considered as the father of French poetry; according to which idea Boileau says, *Enfin Malherbe Vint*, &c.

MALHERBE (Mademoiselle) one of the famous Simon Morin's infatuated disciples, known only by the declaration which she made jointly with that madman and his wife, when they were accused of trying to form a sect.

MALINGRE (Claudius) sieur de Saint Lazare, a laborious writer, of Sens, who died about 1655, leaving a number of works on the French history, which are not esteemed. The most tolerable and useful among them is his *Histoire des Dignités honoraires de France*, 8vo.; the rest are, *l'Histoire générale des derniers Troubles, arrivés en France sous Henri III. et sous Louis XIII.* 4to.; *Histoire de Louis XIII.* 4to.; *Histoire de la Naissance et des Progrés de l'Heresie de ce Siecle*, 3 vol. 4to.; the first volume is by Pere Richeome. *Continuation de l'Histoire Romaine depuis Constantin jusqu'à Ferdinand III.* 2 vol. fol.; a wretched compilation, unworthy of being a suite to Coeffetau's history. *Histoire générale des Guerres de Piemont*; this is the second volume of the chevalier Boyvin de Villar's *Mémoires*, which are very interesting, 2 vol. 8vo. *Histoire de notre Tems sous Louis XIV.* continued by du Verdier, 2 vol. 8vo.; it is a paltry compilation respecting the transactions of France from 1643 to 1645. *Les Annales et les Antiquités de la Ville de Paris*, 2 vol. fol. The above works are all inaccurate, heavy, deficient in judgment, and ill written.

MALLEMANS, the name of four brothers, all born at Beaune, of an ancient family, and authors of different works. Claudius entered the Oratory, but quitted it soon, and was professor of philosophy 34 years in the college du Plessis at Paris, where he declared himself one of the most zealous friends of the Cartesian system. He died 1723, aged 77, in the community of

the priests of St. Francis de Sales. His principal works are, *Traité physique du Monde, Nouveau Système*, 1679, 12mo; *Le fameux Problême de la Quadrature du Cercle*, 1683, 12mo.; *Réponse à l'Apotheose du Dictionnaire de l'Académie*, &c. These all contain great learning. N.... Mallemans was canon of St. Opportune; some geographical works are attributed him. Stephen Mallemans died at Paris 1716. aged above 70, leaving some poems. John Mallemans turned to the ecclesiastical profession, after having been in the army, and became canon of St. Opportune at Paris, where he died 1740, aged 91. The following are the principal of his numerous works: Several *Dissertations on difficult Passages in the Holy Scriptures*. These *Dissertations* contain many uncommon opinions. A *French translation of Virgil*, 1706, 3 vol. 12mo. not esteemed. *Histoire de la Religion, depuis le Commencement du Monde, jusqu'à l'Empire de Jovien*, 6 vol. 12mo.; *Lettre sur le Paradis terrestre*, &c. None of John Mallemans works are well written, and they are filled with singularities. He considered St. Augustine as but a moderate divine, and Descartes as a bad philosopher; which opinions do no credit to his judgment.

MALLEROT (Peter) a celebrated sculptor, better known by the name of *la Pierre*. He executed the colonnade of the park at Versailles, the peristyle and gallery of the castle de Trianon, cardinal Richelieu's tomb at the Sorbonne, under the direction of Girardon; the mausoleum of Girardon at St. Landry in Paris, the chapel of mess. de Pomponne at St. Merri, and of mess. de Crequi and de Louvois at the Capuchins in Paris.

MALLET (Charles) a native of Montdidier, doctor of the house and society of the Sorbonne, canon, archdeacon, and grand vicar of Rouen. He died August 20, 1680, aged 72. He is known only by his attack on the translation of the New Testament printed at Mons, in his *Examen de quelques Passages*, &c. and by a *treatise on Reading the Holy Scriptures*, in which he maintains that they ought not to be allowed to the people in the vulgar tongue. M. Arnauld answered them both. This Charles Mallet must not be confounded with his brother *Peter Mallet*, who was a man of great merit.

MALLET (Edmund) born 1713, at Melun, held a curacy near that city till 1751, when he went to Paris as divinity professor at the college de Navarre, and was doctor of that house. Being accused of Jansenism before M. Boyer, senior bishop of Mirepoix, and of impiety by the ecclesiastical gazeteer, he showed himself to be a wise citizen, who, far from meddling in these disputes, wished to suppress them by silence. He obtained a canonry of Verdun, and died 1755. His works are, *Principes pour la Lecture des Poëtes*, 1745, 2 vol. 12mo.; *Principes pour la Lecture des Orateurs*, 1753, 3 vol. 12mo.; *Essai sur l'Etude des Belles-Lettres*, 1747, 12mo.; *Sur les Bienseances oratoires* 1753, 12mo. A translation of *Davila*, 1757, 3 vol. 4to. v. MANESSON.

MALLEVILLE (Claudius de) a Parisian and poet, one of the first members of the French academy. He gained the prize from Voiture, and other beaux esprits, who attempted the proposed sonnet, on *la belle Matineuse*, became M. de Bassompierre's secretary, to whom he did essential service during his imprisonment, and was enabled by his bounty to purchase the post of king's secretary. Malleville was also secretary to the French academy. He died 1647, aged 50. His *Poems* are collected in one vol. fol. printed 1649, or 1659, 12mo. The *Sonnets* are particularly admired.

MALLINCKROT (Bernard) dean of the cathedral at Munster, who gained great reputation for learning, though he only studied part of the night, and spent the day in treating his friends, and making merry with them. The emperor Ferdinand II. appointed him bishop of Ratzeburg, and he was chosen bishop of Minden some time after, but could not take possession of either see. Being also unsuccessful in his attempt to be elected bishop of Munster in 1650, he opposed the new bishop, and raised seditions till 1655, when he was deposed from his dignity of dean. In 1657, the bishop of Munster ordered him to be arrested and carried to the castle of Ottenzheim, where he died March 7, 1664. He left the following works in Latin: *A Treatise on the Invention and Progress*

Progress of Printing, Cologn, 1639, 4to.; another *on the Nature and Use of Letters*, 1656, 4to.; *A Treatise on the Archchancellors of the Holy Roman Empire, and the Chancellors of the Court of Rome*, 1715, 4to. &c. They are esteemed.

MALO (St.) MACLOU, or MAHOUT, first bishop of Aleth in Bretany, son of a British gentleman, and first cousin to St. Samson and St. Magloire. He was educated at a monastery in Ireland, and afterwards elected bishop of Guic-Castel; but his humility inducing him to decline that dignity, and the people attempting to force his acceptance of it, he went into Bretany, and placed himself under the direction of a holy hermit, named *Aron*, near Aleth. St. Malo was chosen bishop of Aleth in 541, but retired again into solitude near Saintes, and there died November 15, 565. The city of St. Malo takes its name from him, because his remains were carried thither after Aleth was reduced to a village, and the episcopal see translated to St. Malo.

MALPIGHI (Marcellus) born March 10, 1628, at Crevalcuore, near Bologna. He was professor of physic at Bologna and Pisa, admitted into the royal society of London 1669, and continued to give lectures till he became physician to Innocent XII. Malpighi died of an apoplexy in the Quirinal palace at Rome, November 29, 1694, aged 67, leaving a great number of works in Latin, which will immortalize his memory. The principal are, *Plantare Anatome*, Londini, 1675, and 1679, 2 tom. in one vol. fol. fig.; *Epistolæ variæ*; *Dissertationes Epistolicæ de Bombyce*, Londini, 1669, 4to. fig.; *De Formatione Pulli in ovo*. The two latter have been translated into French. *De cerebro, de linguâ, de externo tactus organo, de omento, de pinguedine et adiposis ductibus*; *Exercitatio Anatomica de Visceum structurâ*; *Dissertationes de Polypo cordis, et de Pulmonibus*, &c. This author's works were printed in *London*, 1686, 2 vol. fol. and his posthumous ones at the same place, 1697; at *Venice*, 1698, fol. and *Amsterdam*, 1698, 4to.; *Consultationes*, 1713, 4to. Malpighi attributes the greatest part of his discoveries to his friend Borelli, with whom he became acquainted at Pisa.

MALTA (Knights of) v. GERARD, THOM. PUY (Raymond du), JOHN *the Almoner*.

MALTA (Nuns of) v. GALIOTE.

MALVASIA (Charles Cesar) descended from a noble family of Bologna, where he was chancellor of the cathedral in the 17th century. He published *Felsina pittrice, Vite de Pittori Bolognesi*, Bologna, 1678, 2 vol. 4to. This book was criticised, because the author prefers the Bolognese school to the Roman. He dedicated it to Louis XIV. who sent him his picture set with diamonds. Another work which does count Malvasia no less honour is, *Marmora Felsinea*, 1690, 4to.

MALVENDA (Thomas) a learned Dominican, born 1566, at Xativa, who taught philosophy and divinity with great reputation in his order. Baronius, hearing of his abilities, persuaded his general to send for him to Rome, that he might have the benefit of his advice. Malvenda gave Baronius great assistance, and was employed, at the same time, to correct all the ecclesiastical books of his order, which he did with great success. He died May 7, 1628, at Valencia in Spain, aged 63. His most esteemed works are, *A treatise de Anti-Christo*; the best edition is *Valencia*, 1621, fol.; *A new Version of the Hebrew Text of the Bible, with Notes*, Lyons, 1650, 5 vol. fol.; *Annales Ordinis, Prædicatorum*, Neapoli, 1627, fol.

MALVEZZI (Virgilio, marquis de) an Italian gentleman, born at Bologna, who distinguished himself in the armies of Philip IV. king of Spain, and was employed by him in some important negociations. He died at Bologna, 1654, aged 55, leaving several works which are esteemed; among others, *Discorsi sopra Cornelio Tacito*, Venice, 1635, 4to.; *Opere Istoriche*, 1656, 12mo.

MAMBRUN (Peter) a Jesuit, born at Clermont in Auvergne, who made himself famous in the literary world by his Latin *Dissertation on Epic Poetry*, and his *Poems*, in the same language, which consist of *Eclogues*, *Georgicks*, four books *on the Culture of the Soul, and the Understanding*; and a poem entitled, *Constantine, or Idolatry overthrown*, la Fleche, 1661, fol. or *Paris*, 1652, 4to. He died October 31, 1661, at la Fleche, aged 61. He was one of Virgil's happiest imitators.

MAMERTINUS,

MAMERTINUS, an orator in the 4th century, raised to the consulate by Julian *the Apostate*, whom he thanked by a panegyric spoken before him, in Latin, which is preserved to us in the *Panegyrici veteres, ad usum Delphini*, 1677, 4to. with that spoken on Maximilian Hercules by Mamertinus, this orator's father.

MAMERTUS (St.) a celebrated bishop of Vienne in Dauphiny, who appointed the rogation days 469. He died May 11, 475. Claudian Mamertus, his brother, priest of the church at Vienne, has left three excellent books *on the Nature of the Soul*, Zwickau, 1655, 2 vol. 8vo. and is supposed to have been author of the Hymn on the Passion; *Pange, lingua gloriosi prælium certaminis*, &c. They are also in the Library of the Fathers.

MAMMEA, or MAMEA (Julia) mother of Alexander Severus, celebrated for her genius and courage. She sent for Origen on purpose to discourse with him on Christianity, which, according to some authors, she embraced, and taught to the emperor her son. This princess being afterwards accused of cruelty, of avarice, and of having attempted to usurp the sovereign authority, was murdered with her son in the year 235.

MAMRE, an Amorite, who assisted Abraham in attacking the Assyrians, and rescuing Lot.

MAMURRA, a native of Formium, and a Roman knight, who attended Cæsar into Gaul as superintendant of the workmen, acquired great riches there, and built a magnificent palace at Rome, on Mount Cœlius. He was the first who overlaid walls and pillars with marble. Catullus wrote some very satirical epigrams against him.

MANAEN, a Christian prophet, foster-brother of Herod Antipas, one of the priests of Antioch, who were commanded by the Holy Ghost to lay hands on Paul and Barnabas, that they might go and preach to the Gentiles. He is supposed to have been among the 72 disciples, and to have died at Antioch.

MANAHEM, son of Judas the Galilean, and head of the rebels against the Romans. He procured himself to be proclaimed king of Jerusalem; but a certain man, named Eleazer, having raised the people against this usurper, he was punished with death.

MANAHEM, an Essene, who foretold to Herod that he should be king of the Jews, but should suffer much from his royalty: in consequence of which prediction the Essenes were respected by that prince.

MANASSEH, archbishop of Rheims in 1067, to which dignity he rose, by simony, from being only a clerk. His conduct in that see proving consistent with the means he had used to obtain it, he was in consequence accused before legates and councils, but refused to appear. At length a sentence of deposition was pronounced against him in the council of Lyons 1080, and confirmed the same year in that of Rome. Manasseh tried in vain to support himself by force of arms, till, being compelled to quit Rheims, he went to the Holy Land, where he was made prisoner, but set at liberty again 1099. His *Apology* may be found in P. Mabillon's *Musæum Italicum*.

MANASSEH, son of Joseph and Asenath. He was adopted by Jacob 1690 A.C. and became head of the Jewish tribe which bore his name.

MANASSEH, king of Judah, succeeded his father Hezekiah 698 A.C. He put the prophet Isaiah to death, and made himself abominable by his idolatry and impiety. As a punishment for this wickedness, God sent the king of Assyria against him, by whom he was loaded with chains, and carried captive to Babylon 677 A.C. His misfortunes having brought him to reflection, the Lord, moved by his humility and penitence, delivered him from the king of Babylon's fetters, and that prince restored his dominions to him soon after. When Manasseh returned to Jerusalem, he overthrew the idolatrous altars, restored the worship of the true God, and made religion and piety flourish in his kingdom. He died 643 A.C. aged 67, after reigning 55 years. We have a *prayer* under his name, which he is supposed to have composed during his captivity; but it is apocryphal, and is not received among the canonical books of the Old Testament. Amon, his son, succeeded him.

MANASSES, MANASSEH, v. CONSTANTINE MANASSES.

MANCINELLI (Anthony) born 1452,

1452, at Velletri. He taught the belles lettres in various parts of Italy, and left four Latin poems, *De Floribus, de Figuris, de Poetica virtute, de vita sua*, Paris, 1506, 4to. *Epigrammata*, Venetiis, 1500, 4to. *Notes* on some Latin authors.

MANCINI (John Baptist) author of some moral works, full of fancy, but void of taste. Scuderi has translated part of them into French. Mancini died at Bologna, his native place, about 1640.

MANCINI (Paul) a Roman baron, who was fond of the belles lettres, and founded the academy of *Umoristi* at Rome. He turned priest after the death of his wife Vittoria Capoti, who left him two sons. The eldest of these, Francis Maria Mancini, was appointed cardinal by the recommendation of Louis XIV. April 5, 1660; the youngest, Michael Laurence Mancini, married Jeronyma Mazarini, cardinal Mazarini's younger sister, by whom he had several children; among them Philip Julian, who added the name of Mazarini to his own. The illustrious descendants of Michael Laurence Mancini are universally known. v. NEVERS, COLONNA, MAZARINI.

MANCO-CAPAC, first Ynca, and founder of the empire of Peru. After having united and civilized the Peruvians, and persuaded them that the sun was his father, he taught them to adore internally, and as a supreme, but unknown God, *Pacha-Camac*, i. e. *the Soul, or Support of the Universe*; and, externally, and as an inferior, but visible and known god, his parent the sun, by building temples, and offering sacrifices to him, in gratitude for the benefits which he was continually heaping upon them.

MANDAGOT (William de) born of an illustrious family at Lodeve. He compiled the *Sixth Book of the Decretals* by order of pope Boniface VIII. and was successively archdeacon of Nismes, provost of Toulouse, archbishop of Embrun, then of Aix; at last, cardinal and bishop of Palestrina. He died 1321, at Avignon. His *treatise on the Election of Prelates* has passed through several editions; among others, one of *Cologn*, 1601, 8vo.

MANDANES, an Indian philosopher and prince, famous for his wisdom, who, being invited by Alexander *the Great*'s ambassadors to the banquet of Jupiter's son, with a promise of great rewards if he accepted the invitation, and threatenings of punishment if he refused, is said by Strabo to have replied, *Alexander is not the son of Jupiter, though he commands a great part of the world: I value not that man's gifts, who has not enough to satisfy himself; and I despise his threatenings: India will furnish me with necessaries if I live, and I fear not to die, since I shall, by that means, change my old age and infirmities for a better life.*

MANDESLO (John Albert) a native of Mecklenburg, who was page to the duke of Holstein, and travelled as gentleman with the ambassadors which that duke sent into Muscovy and Persia 1636. He went afterwards to Ormus, and from thence to the Indies. There is an *Account* of his travels 1727, fol. translated by Wicquefort.

MANDEVILLE (Sir John) an English physician in the 14th century, who went into Asia and Africa, and published an Account of his Travels, which is in Bergeron's Collection, *Hague*, 1735, 4to. He died November 17, 1372, at Liege.

MANDEVILLE (Bernard de) a native of Dort in Holland, who took a doctor of physic's degree there, and afterwards went to England, where he published his *Fable of the Bees*, in English, *London*, 1732, 8vo. in which he asserts, that the luxury and vices of private persons prove beneficial and advantageous to society. The French translation of this work is, *London*, 1740, 4 vol. 8vo. Mandeville afterwards published, *Free Thoughts on Religion*, translated into French by Vaneffen, 1723, 12mo. 2 tom. which was as much talked of as *the Fable of the Bees*, and made all persons of judgment his enemies, on account of his irreligion and profaneness. He died January 19, 1733, in London, aged near 63. He also left *an Enquiry into the Origin of Honour, and into the Utility of Christianity in War*; with some other works.

MANDEVILLE, v. HERMONDAVILLE.

MANDRIN (Lewis) a farrier of Dauphiny's son, who, disliking the subjection in which soldiers are kept, deserted, counterfeited money, smuggled,

gled, and at last, becoming captain of a band of robbers, committed every violence that such a man is capable of when he finds himself sufficiently strong. He eluded all pursuit for a considerable time, but was at length discovered in an old castle belonging to the king of Sardinia, seized by some French emissaries, and condemned to the wheel 1755, by the criminal chamber of Valence. It was necessary to make satisfaction to the king of Sardinia for the violation of his territory.

MANES, a famous heresiarch in the 3d century, who was originally a slave, and named *Curbicus*; but being purchased by a rich widow of Persia, she afterwards adopted him, and had him instructed in all the sciences which were taught in Persia. This woman had inherited the books of the heretic Terebinthus, from which, and the Persian doctrines, Curbicus drew his system and errors, and afterwards took the name of Manes, that his first condition might be forgotten. He called himself an apostle of Jesus Christ, maintained that there were *two Principles*, i. e. *two Gods*, one *good*, the other *evil*; one the author of all good, the other of all evil; taught the Pythagorean system of transmigration, and denied the resurrection of the body. The flesh, according to him, was the work of the evil Principle; consequently propagation, marriage, &c. were to be prevented. Manes engaged to cure the king of Persia's son, who dying in a short time, he was sent to prison, but found means to escape from thence. He had afterwards a public dispute with the bishop Archelaus, who was at Cascara; but, being at length seized by the Persian monarch's officers, that prince ordered him to be flayed alive, and his body exposed to wild beasts. The learned are not agreed concerning the time of this heresiarch's first appearance; the most probable opinion seems to be, that it was under the emperor Probus, about 280. His followers were called *Manichæans*. St. Augustine, who had been one of their sect, has written more forcibly against them than any other of the Fathers. There is a *Hist. of Manicheism* by Beausobre, 2 vol. 4to.

MANESSON, MALLET (Main) engineer, and mathematical teacher to the pages of Louis XIV. He published *Description de l'Univers*, 5 vol. 8vo. less esteemed than *les Travaux de Mars, ou l'Art de la Guerre*, 1691, 3 vol. 8vo.; *Geometrie*, 1702, 4 vol. 8vo. Neither of them can however boast any great merit, farther than that of having a plate to each.

MANETHO, a famous Egyptian priest, a native of Heliopolis, whose family were originally of Sebennytus. He lived under Ptolomy *Philadelphus* about 304 A. C. and wrote a celebrated History of Egypt, in Greek, which is frequently quoted by Josephus and the ancient authors, and Julius Africanus had made an abridgement of it in his Chronology. Manetho's work is lost; nor have we any more than fragments left of the extract by Julius Africanus. They may be found in the *Chronicle* of Eusebius, and in *George Syncellus*. Gronovius has published a poem, written by Manetho, on *the Power of the Stars which preside over Man's Nativity*, Greek and Latin, *Leyden*, 1698, 4to.

MANFRED, a famous tyrant of Sicily, natural child of the emperor Frederick II. He poisoned this emperor's legitimate son Conrad, and took upon himself the tuition of Conradin his son, by which means he got possession of the kingdom of Sicily, and gained several places from the Holy See, in consequence of which he was excommunicated by the popes. Urban IV. afterwards applied to Charles of Anjou, brother of St. Louis, gave him the investiture of Naples and Sicily, and a battle was fought between the two competitors in the plain of Benevento, February 26, 1266, in which Manfred lost his life, after having troubled Italy near eleven years.

MANFREDI (Eustachio) a celebrated mathematician, born September 24, 1674, at Bologna. He was made professor of mathematics in that city 1698, superintendant of the Bolognese waters 1704, and chosen foreign associate of the academy of sciences at Paris 1726. Signor Manfredi was also member of several other academies, and acquired great reputation by his *Ephemeris*, 4 vol. 4to. his book on the Meridian of Santa Petrona at Bologna, 4to. his Writings *on Hydrostatics*, his *Poems*, *Bologna*, 4to. 1713, 16to.

;8to. and other works. He died February 15, 1739, aged 65.

MANFREDI (Bartholomew) an ingenious painter of Mantua, who so skilfully copied his master, Michael Angelo Caravaggio, that it is difficult to distinguish between their pictures. His most common subjects were players at cards or dice, and assemblies of soldiers. He must not be confounded with Lelio Manfredi, who translated *Tiran le Blanc* from Spanish into Italian, *Venice*, 1538, 4to.; the original Spanish of Barcelona, 1497, fol. is very scarce. M. de Caylus has translated it into French, 2 vol. 12mo.

MANGEART (Thomas) a Benedictine of the congregation de St. Vanne and St. Hidulphe, appointed antiquary, librarian and counsellor to duke Charles of Lorrain. He left an *Introduction to the History of Medals*, Paris, 1762, fol.; *an Octave of Sermons*, with a *treatise on Purgatory*, Nancy, 1739, 2 vol. 12mo. He died 1763.

MANGET (John James) a skilful physician, born June 19, 1652, at Geneva. The elector of Brandenburg gave him letters patent as his first physician in 1699, which title Manget retained till August 15, 1742, when he died at Geneva, aged 91. The most known among his numerous works are, an *Anatomical Library*, 1699, 2 vol. fol.; *Bibliotheca Pharmaceutico-Medica*, 1703, 2 vol. fol; *A Chymical Library*, 1702, 2 vol. fol.; *A Library of Surgery*, 1721, 4 vol. fol.; *A Library of all the Medical Authors*, 1741, 2 tom. in 4 vol. fol.; *A Library of Practical Physic*, 1739, 4 vol. fol.; Bonet's *Sepulcretum*, 1700, 3 vol. fol.; all written in Latin. Manget received great assistance from Daniel le Clerc, author of a *History of Physic*.

MANGOT (James) a Parisian, successively master of the requests, attorney-general to the chambre des comptes, and advocate-general to the parliament of Paris. He died 1587, leaving some Latin verses, and some *Harangues*, which are too long.

MANGOT (Claudius) brother of the preceding. He obtained the seals by the marechal d'Ancre's interest, but was forced to resign them when his patron died in 1617.

MANICHÆUS, v. BASILIDES, MANES.

MANILIUS (Marcus) a Latin poet, who lived under the emperor Tiberius, author of an *Astronomical Treatise* in verse. We have only five books of it remaining, which treat of the *fixed stars*. The best editions are that by M. Huet, *ad usum Delphini*, 1679, 4to. and that of London, 1739, 4to.

MANLIUS, son-in-law of Tarquin *the Proud*, to whom he retired when that prince was driven from Rome, 509 A.C. He is considered as head of the illustrious Roman family of *Manlii*, which produced three consuls, twelve tribunes, and two dictators. The most eminent persons of this family were,

MANLIUS, Marcus Capitolinus, a celebrated Roman consul and captain, who signalized himself in the army from the age of sixteen. Being waked in the capitol by the cackling of the sacred geese, when Rome was surprized by the Gauls, he repulsed those who attempted to take that fortress, and was from thence surnamed *Capitolinus*, and *Preserver of the City*, 390 A.C. Manlius was, however, accused afterwards of aspiring to sovereignty, and thrown from the *Tarpeian rock*, 384 A.C.

MANLIUS TORQUATUS, a famous Roman consul and captain, who had a lively genius, and spoke with difficulty; for which reason his father, Manlius Imperiosus, kept him almost by force in the country. M. Pomponius, tribune of the people, offended with this severity, formed a design of accusing Manlius the father before the judges; but Torquatus, being informed of it, went to that tribune, and, with a dagger in his hand, made him swear not to pursue this accusation against him from whom he had received his life. Torquatus was afterwards military tribune, killed a Gaulish soldier in single combat, and pulled a gold chain from his neck, whence he had the name of *Torquatus*. Being consul in the war against the Latins, 340 A.C. he ordered his own son to be beheaded, for having fought contrary to his orders, though he proved victorious. He conquered the enemies of the republic, and was several times consul, but at last refused that dignity, saying, *That he could no longer bear with the vices of the people, nor they with his severity*. The latter was so great as to become proverbial.

MANNOZZI (John) an excellent

Italian painter, commonly called *John of St. John*, from the name of his native village, near Florence. He adorned the halls of the grand duke, Laurentius de Medicis, in honour of the generosity shewn by that prince in rewarding merit, and his taste for the arts. Mannozzi succeeded particularly in painting *al fresco*, and his colours remain as fresh as if just laid on. He excelled in perspective and optics, and has imitated some stucco *bas-reliefs* so well, that the spectator must touch them to be convinced that they are not sculpture. This artist's restless and capricious temper involved him in many troubles, which brought him to the grave 1636, at the age of 46. v. *Le Journal de Trevoux*, March 1752.

MANSARD, or MANSART (Francis) a very celebrated architect, born 1598, at Paris, son of an architect. He has embellished not only his native city and its environs, but even the provinces, with his works, which are so numerous, that it would require a volume to mention them all. We shall only observe, that the church of Valde-Grace was built from his plan, and the whole executed by him, except the upper cornice within; and it is to be wished that Mansart had finished it himself entirely. He died, September 1666, at Paris, aged 69. His ideas for the general plan of an edifice were noble and great, and his taste for the profile of every part of architecture that he introduced, elegant and delicate. He invented that kind of roof called *Mansarde*, in which, by dividing the roof, the space enclosed is enlarged, and convenient apartments formed.

MANSARD (Julius Hordouin) nephew of the preceding, and first architect to his majesty. He executed the dome of the invalids, the gallery of the royal palace, the *Place de Louis le Grand*, the *Place des Victoires*, the cascade of St. Cloud, the castle of Versailles, and the chapel of this castle, which he did not see finished. He died 1708.

MANSFELD, one of the most illustrious families in Germany, which takes its name from the castle of Mansfeld, and is divided into several branches, some Catholic and some Protestant. This house has produced many famous captains, of whom the principal are, Hoyer, earl of Mansfeld, a celebrated general, killed 1115, in a battle which the emperor Henry *the Younger* lost against the Saxons. Albert, earl of Mansfeld, who declared in favour of Luther, and was one of the chiefs of the Protestant party during the wars in Germany. He forced Henry of Brunswick to raise the siege of Bremen 1547, and died March 5, 1560, aged 80. Wolrath, earl of Mansfeld, his fifth son, gained great reputation in the army, and was at the battle of Montcontour, after the loss of which he saved part of the German cavalry by a noble retreat. He died December 30, 1578. At the same time lived Peter Ernest, earl of Mansfeld, who was taken prisoner in Yvoy 1572, after the battle of Montcontour, at which he commanded. He had afterwards a share in the most important affairs, was governor of Luxemburg and Brussels, and died May 21, 1604, aged 87, with the title of prince of the empire. Charles, prince Mansfeld, his legitimate son, signalized himself in the wars of Flanders and Hungary, and died without issue 1595. Ernest de Mansfeld, a natural brother of the latter, whom Peter Ernest had by a lady of Malines, was educated at Brussels, in the Catholic religion, by his god-father the archduke Ernest of Austria. He served the king of Spain with credit in the Netherlands, and the emperor in Hungary, with his brother Charles, earl of Mansfeld, on which account he was legitimated by the emperor Rodolphus II. and surnamed the *German Ulysses*; but his father's offices and property in the Spanish Netherlands being refused to him, contrary to promises given, he was so much offended, that he joined the Protestant princes 1610, embraced Calvinism, and became one of the most dangerous foes to the house of Austria, which called him *the Attila of Christendom*. In 1618, he headed the rebels in Bohemia, seized Pilsen, and, in 1619, notwithstanding the defeat of his forces in different battles, entered the Palatinate, took several forts, ravaged Alsace, made himself master of Haguenau, and defeated the Bavarians. At length he was, however, entirely conquered by Vallenstein, at the battle of Dassou, April 1626. Having yielded

up his remaining troops to the duke of Weimart, he attempted to pass into the Venetian territories, but fell sick at a village between Zara and Spalatro, and died there, November 20, 1626, aged 46. It was suspected that he had been poisoned; but whatever was the occasion of his death, Ernest, *the Bastard de Mansfeld*, is justly reckoned among the greatest generals of his time. Never was a captain more patient, indefatigable, inured to hardships, watchings, cold, and hunger. He raised forces, and ravaged the enemy's provinces, with almost incredible speed. The Dutch said of him, *Bonus in auxilio, carus in pretio*, signifying, that he was extremely useful to those who employed him, but made them pay very dear for his services.

MANSFELD (Henry Francis, earl of) descended from the same family as the preceding. He became very famous in the wars about the Spanish succession, and died at Vienna, June 8, 1715, aged 74, after having been prince of the holy empire, and of Fondi, grandee of Spain, marshal general de camp, to the Imperial armies, general of artillery, ambassador in France and Spain, president of the aulic council of war, and grand chamberlain to the emperor.

MANSO (John Baptist) marquis de Ville, a Neapolitan who served in the armies of the duke of Savoy, and king of Spain, and published *I. Paradossi, o vero dell'amore Dialogi*, Milan, 1608, 8vo.; Rime, 1635, 12mo.; *Vita del Tasso*, 1634, 12mo.

MANSTEIN (Christopher Herman de) born September 2, 1711, at Petersburg, of a good family, originally Bohemian. His father, who was in the Russian service, intended him for it, but a friend passing through Petersburg, carried him to Berlin, and placed him in the service of the reigning monarch Frederic William II. In 1736, he obtained leave of absence that he might visit his parents, and had the honour to wait upon the czarina Ann, who asked him if he would enter into her service: Manstein would have excused himself, as not having a full discharge, but the czarina undertaking to procure one, this was an order for him to remain there. From a lieutenant which was his rank in the Prussian service, he entered the regiment of St. Petersburg as captain of grenadiers; and on the death of the czarina was employed to arrest the Birens, who had obtained the tuition of the young prince John III. He executed this dangerous commission with so much skill, that the mother of the prince appointed him colonel, and gave him some valuable estates in Ingria. This increase of fortune enabled M. de Manstein to offer his hand to a young lady named Finck, whom he married January 10, 1741, and had by her two sons, and four daughters. At the famous revolution which deprived prince John of the throne, and placed the czarina Elizabeth upon it, M. de Manstein lost his regiment and estates. He obtained a new regiment, but his estates were not restored, which induced him to retire to Berlin, and enter into the service of that court. He served a volunteer in the campaign of 1745. The defeat of the Austrian colonel Franquini gained him the rank of aid-de-camp, and the government of Zittau. After the peace of Dresden, M. de Manstein settled at Potzdam, and sent for his family. In 1754, he was appointed major general of infantry, and served in the war of Bohemia. Being wounded in the arm at the battle of Collin, the king ordered him to go to Dresden, that he might have proper attendance; but he had scarce quitted Leutmeritz, when he met with a party of Austrians, which he was obliged to engage with, received a ball in his breast, and died shortly after in the arms of his son, 1757. His *Memoirs of Russia* were printed at *Lyons*, 1772, 2 vol. 8vo.

MANSUI (St.) or rather MANSUET, *Mansuetus*, first bishop of Toul in the 3d century.

MANTEGNA (Andrew) an eminent painter, born 1451, at a village near Padua. His employment when a child was keeping sheep; but being observed to amuse himself with drawing his flock, he was placed under a painter, and became so celebrated, that James Bellino gave him his daughter in marriage, and the duke of Mantua created him a knight of his order. Mantegna painted the *Triumph of Cæsar* for this prince, which has been engraved in *Chiaro Scuro*, in nine sheets. He died

1517, at Mantua. This painter is supposed to have invented the art of engraving on copper plates, for prints.

MANTICA (Francis) a learned cardinal, born 1534, at Udina. He taught law with reputation at Padua, and was afterwards invited to Rome, by pope Sixtus V. who made him auditor of the *Rota*. Clement VIII. created him cardinal. He died January 28, 1614, at Rome, aged 80, leaving a treatise *De Conjecturis ultimarum voluntatum*, fol. and another, entitled, *Lucubrationes Vaticanæ, seu de tacitis et ambiguis conventionibus*, 2 vol. fol.; *Decisiones Rotæ Romanæ*, 4to.

MANTO, daughter of Tiresias, and so famous, like her father, in the art of divination, that when the Argives took Thebes, they sent her to the temple of Delphos, believing that they could offer nothing more precious to Apollo than this young virgin, and having vowed to give him whatever was most valuable among their booty. Manto was not obliged by this consecration to keep her chastity, or she observed her obligation very ill, for she had a son named *Amphilochus*, and a daughter named *Tisiphone*, by Alcmeon the Argive general. Manto delivered a great number of oracles at Delphos. Virgil has transported her into Italy, where he makes her have a son, who according to him built Mantua.

MANTON (Dr. Thomas) an eminent English Presbiterian minister, one of the most celebrated preachers of his time, born 1620, in Somersetshire. He was chaplain to king Charles II. and refused a bishopric. He died October 18, 1677. His works are, *Commentaries on St. James and St. Jude*; *Smectymnus redivivus*; five volumes of *Sermons*; some *Moral Treatises*.

MANTUA (Mark) v. BENAVIDIUS.

MANTUAN (George the) a celebrated Italian engraver, whose daughter *Diana Mantuana*, distinguished herself also in that art. v. SPAGNOLI.

MANUEL (Nicholas) of Bern, in which city he had two plays acted in 1522, one called, *Le Mangeur de Morts*, the other, *Le Parallele de J. C. avec son Vicaire*. Though Bern was at that time Catholic, Manuel not only escaped reprehension for this, but was soon after made a counsellor, and employed in several negociations. He translated the *Recueil de Procédures contre des Jacobins exécutés à Berne en* 1509, *pour crime de Sorcellerie, auquel Traité sont accouplée des Cordeliers d'Orléans pour pareille imposture*, Geneve, 1566, 8vo.

MANUTIUS (Aldus) *Alduo-Pius Manutius*, a celebrated Italian printer, a native of Bassano, from whence he was surnamed *Bassianus*, head of the family of the Manuci, Venetian printers, famous for their learning. He was extremely industrious, and the first who printed Greek correctly, and without many abbreviations. He died at Venice in a very advanced age, 1516. He left a *Greek Grammar*, 4to. and *Notes* on *Horace*, *Homer*, and other ancient authors, which have immortalized his name. Scaliger is mistaken in saying that Erasmus was corrector of the press to Manutius.

MANUTIUS (Paul) son of the preceding, born 1512, at Venice. He was well acquainted with the languages and belles lettres, and honourably supported the reputation acquired by his father. Pius IV. placed him at the apostolical press, and gave him the charge of the Vatican library for some time. He died 1574, aged 62. He left a valuable edition of *Cicero*, with *Notes*, and *Commentaries*, *Epistles*, Latin and Italian, 1566, 12mo.; the treatises *De Legibus Romanis*, fol. and 8vo. *De dierum apud Romanos veteres ratione*; *De Senatu Romano*; *De Comitiis Romanorum*, &c.

MANUTIUS (Aldus) *the Younger*, son of Paul, and grandson of Aldus Manutius one of the finest geniuses and most learned men of his time. He succeeded extremely well while he staid at Venice, but grew negligent afterwards from the bad state of his affairs, and the poverty he sunk into, and was forced to accept a rhetorical professorship first at Bologna, then at Rome, for a subsistence, and to sell the noble library belonging to his family, which had been collected with so much care by his father, grandfather, and great uncles. This library is said to have consisted of 80,000 volumes. Clement VIII. made him director of the Vatican press, and he died at Rome, 1597. His works are, *Commentaries on Cicero*, 2 vol. fol.; a treatise

treatise on *Orthography*; three *Books* of *Epistles*, 2 vol. 8vo.; *The Life of Cosmo de Medicis*, 1586, fol.; *The Life of Castruccio Castracani*, 1590, 4to. in Italian, and others in Latin and Italian, which are esteemed

MAPHÆUS, v. MAFFÆUS.

MARACCI (Lewis) born at Lucca, one of the congregation of regular clerks of the mother of God, and confessor to Innocent XI. He died 1700, at Rome, aged 87. He published an Arabic edition of the *Koran*, with a Latin translation, and refutation of this book and the *Life of Mahomet*, Padua, 1698, 2 vol. fol. and was one of the editors of *Biblia Sacra Arabica*, Romæ, 1671, 3 vol. fol.

MARAIS (Marin) a celebrated musician, born 1656, at Paris, who made so rapid a progress on the viol, that his master Sainte Colombe would teach him no longer than half a year. He carried this instrument to the highest perfection, and first had brass wire drawn for the three last bass strings, to render it more sonorous. He died 1728, leaving nine children. Marais composed many *Lessons for the Viol*, and several *Operas*, among which *Alcione* is esteemed his master piece; there is a tempest in it that is particularly admired, and produces a wonderful effect.

MARALDI (James Philip) a learned mathematician and celebrated astronomer of the academy of sciences, born August 21, 1665, at Perinaldo in the county of Nice, son of Francis Maraldi, and Angela Catherine Cassini, sister of the famous astronomer. His uncle invited him into France, 1687. He made a *Catalogue* of the fixed stars, more accurate and exact than that by Bayer, which remains in MS. and published in the memoirs of the academy many curious and interesting observations; those on *Bees*, and *Petrefactions*, were also universally admired. Maraldi was employed about the celebrated meridian in 1700 and 1718. He died December 1, 1727, aged 64.

MARAN (Prudentius) a Benedictine of the congregation de St. Maur, born at Sezanne, and died 1762. Besides his editions of *St. Cyprian*, *St. Basil*, and *St. Justin*, he published *Divinitas J. C. manifesta in scripturis et traditione*, 1746, fol. translated into French, 1751, 3 vol. 12mo.; *Doctrine de l'Ecriture et des Peres, sur les guérisons miraculeuses*, 1754, 12mo.; *Les Grandeurs de J. C.* 1756, 12mo.

MARANA (John Paul) born of a distinguished family at Genoa, and confined in the tower there, 1670, where he remained four years on suspicion of being in a plot with Raphael *della Terra*, to deliver up the city to the duke of Savoy. When set at liberty he was chosen to write the history of that conspiracy, which he published at *Lyons*, 1682, 12mo. in Italian. Marana had quitted Genoa on the rupture between that republic and France, being known to have a partiality in favour of the latter court, and went from Lyons to Paris, where he spent the remainder of his days in a state of tranquil and happy mediocrity, devoting himself to study, and the conversation of learned men. He died 1693. Besides the above mentioned history, he wrote the *Turkish Spy*, 6 vol. 12mo. the edition of 1742, is augmented by a seventh volume, and it has been continued to nine. This is an ingenious work containing great variety, and written in a very pleasing style; the three first volumes are excellent, the rest but moderate.

MARATTI, or MARATTE (Carlo) a celebrated Italian painter, born 1625, at Camerino in the marquisate of Ancona, who gained universal applause by the beauty of his pictures, and was particularly esteemed by Louis XIV. and pope Clement XI. He died Dec. 15, 1713, at Rome, aged 87. He succeeded particularly in painting Madonnas; his expression is charming, his ideas happy and majestic, and his colouring admirably bright. This artist excelled in *History*, *Allegory*, *Architecture*, and *Perspective*.

MARBODIUS, a celebrated bishop of Rennes, born in Anjou, canon, doctor, and afterwards archdeacon of Angers. He was bishop of Rennes, when he attended the council of Tours, 1096, and that of Troyes, 1114, but soon after turned monk in the abbey de St. Aubin at Angers, where he died Sept. 11, 1123. There are six of his *Letters* and some other works in verse and prose, in the Library of the Fathers, the best separate edition of which is *Rennes*, 1708, fol. with *Hildebert*, by P. Beaugendre.

MARC, a heretic, Valentine's disciple, who held a quaternity in God; the *Ineffable*, *Silence*, the *Father*, and the *Truth*. He was particularly assiduous in seducing rich and handsome women; the former he robbed, under pretence of rendering them prophetesses, and seduced the latter by teaching that sensual pleasures were acts of piety, by which they became filled with the Holy Ghost.

MARC-PAUL, a noble Venetian, born 1255, at Venice. At 17, he accompanied his father and uncle on a voyage to Tartary, where they had been before, and wrote an account of it, which he revised 1295. This account may be found in the collection of *Voyages en Asie*, published by Bergeron, *the Hague*, 1735, 4to.

MARCA (Peter de) one of the most eminent and learned prelates of the Gallican church, born of a noble and ancient family, January 24, 1594, at Gand, in Bearn. He was appointed counsellor, then president of the parliament at Pau, 1621, counsellor of state, 1639, and nominated to the bishopric of Consecrans after he became a widower; but could not obtain his bulls from Rome on account of his book, *De Concordia Sacerdotii et Imperii*, against Hersent's libel, entitled, *Optatus Gallus*. This obstacle led him to explain his sentiments in a manner more agreeable to the opinions of the Ultramontanes, in a book which he published at Barcelona, 1646, 4to. which may also be found in all the folio editions of the preceding work; and his bulls were granted, 1647. M. de Marca was translated to the archbishopric of Toulouse, 1652, appointed minister of state, 1658, and intrusted with affairs of the utmo importance, which he conducted with honour and skill. He declared against the book of Jansenius, drew up the first plan of a *Formulary*, in which the five *famous propositions* were to be condemned in the author's sense, and asserted that these five propositions resulted clearly from the doctrine and design of Jansenius, and from the proofs brought by this prelate. Finally, M. de Marca published in 1657, 4to. in the name of the clergy, an account of all that had passed during four years in the assemblies of the bishops, with respect to these *five propositions*; to refute which *Account*, M. Nicole wrote his *Belga precontator*, Sylvæducis, 1657, 4to. The king to reward M. Marca, appointed him archbishop of Paris, on the resignation of cardinal de Retz; but he died in that city a few days after having received his bulls, or according to some persons, the very day on which they arrived, June 29, 1662, aged 68. His principal works are, an excellent book, entitled, *De Concordia Sacerdotii et Imperii*, the best edition is *Paris*, 1704, fol. published by M. Baluze, to whom the author was attached, and confided his MSS. just before his death. *A History of Bearn*, Paris, 1640, fol. which contains great learning. *Posthumous works*, 1669, 8vo. published by M. Baluze, with prefaces, notes and additions; *Marca Hispanca*, 1688, fol. a work much esteemed and necessary for the Spanish history. All this author's writings prove him to have been a great lawyer, a good politician, an able critic, and to have possessed great learning; but he is justly reproached with having sometimes abused his talents, by making them subservient, and accommodating them to the interested and ambitious views by which he was governed; this led him to disguise facts, and conceal his real sentiments. The abbé de Faget, M. de Marca's cousin, has prefixed his *Life* to his *Dissertationes Posthumæ*, 1668, 4to. or 1669, 12mo. This last edition printed in Holland, has not the corrections which were added to the other by the Sorbonne.

MARCASSUS (Peter de) born about 1584, in Gascony. He was professor of rhetoric at the college de la Marche in Paris, and died there, 1664, leaving *Histories*, *Romances*, *Theatrical Pieces*, and *Translations*, but they are all below mediocrity.

MARCEL (William) a native of Toulouse, who established the trade between France and Egypt, made the peace of Algiers with Louis XIV. 1677, and died commissioner of marine at Arles, December 27, 1708, aged 61. He wrote, *Hist. de l'origine et des progres de la Monarchie Françoise*, 4 vol. 12mo.; *Des Tablettes chronolog. des Empereurs, Rois, Princes*, &c. 12mo. a good work; *Des Tablettes chronologiques pour les affaires de l'Eglise*, 8vo. his best work, &c.

MARCELLINUS,

MARCELLINUS, succeeded pope St. Caius, December 22, 295, and made himself illustrious during the persecution. He was however accused by the Donatists of having sacrificed to idols; but St. Augustine entirely clears him in his book against Petilian. The acts of the council of Sinuessa, which contain the same accusation, are certainly spurious pieces, fabricated long after. Marcellinus held the see rather more than eight years, and died March 16, 304.

MARCELLINUS (St.) supposed to have been the first bishop of Embrun, at the beginning of the 4th century. He died about 353.

MARCELLINUS (St.) a priest who suffered martyrdom at Rome, with St. Peter the Exorcist, 304.

MARCELLINUS, an officer of the empire, and earl of Illyria under the emperor Justinian. He wrote a *Chronicle* which begins in 739, where St. Jerome's finishes, and goes on to 534. It may be found in the Library of the Fathers. The most correct edition of this *Chronicle* is that published by P. Sirmond, 1619, 8vo.

MARCELLINUS, v. AMMIANUS MARCELLINUS.

MARCELLUS (Marcus Claudius) a celebrated Roman general, who signalized his valour, and was five times consul. He fought with success against the Gauls, killing with his own hand their king Viridomarus, or Britomamus, as he is called by Plutarch; conquered the Insubri, and took Milan their capital city. Marcellus made himself master of Syracuse during his second consulate, after a siege which lasted three years, being prolonged by the machines of Archimedes, whose life the Roman general wished nevertheless to spare, and heard with much concern of that great geometrician's death. He had the glory of defeating Hannibal twice under the walls of Nola, and was called *the Sword of the Republic*, as Fabius had been called *the Buckler*. Being accused by some envious persons, he went to Rome, cleared himself by reciting his exploits, and departed immediately with the army against Hannibal, but was killed in an ambuscade, 207, A.C. Hannibal paid great honours to his corpse.

MARCELLUS (M. Claudius) descended from the preceding. He joined Pompey's party in the civil wars, and was recalled by Cæsar at the request of the senate. This Marcellus was the subject of Cicero's beautiful oration, *Pro Marcello*. He left a son of his own name who was consul, and married Octavia, sister of the emperor Augustus, by whom he had a son named also M. Claudius Marcellus, the darling and joy of Augustus and the Roman people. This young prince married Julia daughter of Augustus, but died in the flower of his age, leaving no children. Virgil speaks of him in the sixth book of his *Æneid*, in that passage which ends with *tu Marcellus eris*.

MARCELLUS, a physician of Seida in Pamphylia, who lived under Marcus Aurelius, and wrote two poems in heroic verse; one on the *Lycanthropy*, a species of melancholy, in which the patient fancies himself to be changed into a wolf; the other on *Fishes*. Some fragments of the former may be found in the *Corpus Poetarum* of Mattaire.

MARCELLUS I. (St.) a Roman, succeeded pope St. Marcellinus, May 19, 304. He governed the church wisely, caused the rules of penitence to be strictly observed, and died in defence of the faith, January 16, 310.

MARCELLUS II. (Marcellus-Cervinius) a native of Fano, secretary to Paul III. whose nephew, cardinal Farnese, he attended into France, and was appointed cardinal by that pontiff at his return, and one of the presidents of the council of *Trent*. Marcellus succeeded pope Julius III. April 9, 1555, and died 24 days after his election.

MARCELLUS (St.) or MARCEAU, a celebrated bishop of Paris, who died November 1, at the beginning of the 5th century. He must be distinguished from St. Marcellus, who suffered martyrdom at Châlons-sur-Saone, 179, from St. Marcellus, a captain in the legion of Trajan, beheaded for the Christian faith at Tangier, October 30, about 298, and from St. Marcellus, bishop of Apamea, and martyr, 385.

MARCELLUS, a celebrated bishop of Ancyra, 314. He attended the council of Nice, 325, in which he strongly combated the Arian heresy, opposed the condemnation of St. Athanasius at the council of Tyre, 335, and

at

at that of Jerusalem, where he displayed great zeal against Arius. This firmness made the Arians his enemies, and they accordingly persecuted him with great fury, (particularly after he had written against the Sophist *Asterius*), deposed him at Constantinople, 336, and put Basilius in his place, whose eloquence had gained him reputation. Marcellus of Ancyra then went to pope Julius at Rome, who pronounced him innocent in a council held in that city, and received him to communion. He was also absolved and restored at the council of Sardis, 347, and died in a very advanced age, 374. None of his writings remain, but a *Letter* to pope Julius, two *Confessions of Faith*, in St. Epiphanius, and some fragments of his book against *Asterius*, in the refutation of it by Eusebius, and in a fragment of *Acacius*, which may be found in St. Epiphanius. The Holy Fathers and divines are much divided in their opinions respecting the orthodoxy of this bishop's works, which are justified by some, and considered as heretical by others.

MARCELLUS (St.) a native of Apamea, who descended from a noble and rich family, but distributed all his wealth among the poor, and was induced to visit Constantinople by the fame of St. Alexander, founder of the *Acemites*. St. Alexander was succeeded by John, and St. Marcellus was abbot of the *Acemetes* after John, about 447, and died after the year 485. He is celebrated for his holiness and miracles.

MARCELLUS (Christopher) a Venetian, canon of Padua, and archbishop of Corfu. He was so unfortunate as to be taken prisoner during the pillage of Rome, 1527, and not being able to ransom himself, the soldiers bound him to a tree in the open country near Gaietta, and tore off one of his nails every day, till he died from excess of pain, and the unwholesomeness of the air. Marcellus left a treatise *De anima*, 1508, fol.; an edition of *Ritus Ecclesiastici*, 1516, fol.; *Discourses*, &c.

MARCHAND (Prosper) educated from his childhood in the bookseller's trade at Paris, and in the knowledge of books. He furnished M. Bernard, who was then engaged in the *Nouvelles de la République des Lettres*, with the literary anecdotes of France, and going afterwards into Holland in order to have the free exercise of the Protestant religion, which he had embraced, carried on his business of a bookseller there some time; but gave it up at last, that he might devote himself entirely to study. What related to books and their authors, together with the French history was always his favourite occupation, and he became so distinguished for his knowledge of this kind, as to be consulted from all parts. Marchand undertook to publish a new edition of Bayle's *Dictionary* and *Letters*; of the *Cimbalum mundi*, &c. was among the principal authors of the *Literary Journal*, one of the best which has been published, and furnished excellent extracts for most of the other journals. He died June 14, 1756. He bequeathed the small remains of his fortune to a society founded at the Hague, for educating and instructing a certain number of poor children; and his library (which was one of the best furnished for literary history,) to the university of Leyden, together with his MSS. Besides the works already mentioned, Prosper Marchand left, *Hist. de l'Imprimerie*, Hague, 1740, 4to.; *Dict. historique ou Mémoires critiques et littéraires*, Hague, 1758, 2 small volumes folio. This is a curious work, full of learned inquiries, many of them scarce and valuable.

MARCHAND (John Lewis) a French musician, and the most celebrated organist his country has produced, a native of Lyons. He went to Paris when very young, and going as by chance into the chapel of the college de Louis *le Grand*, just when they waited for the organist to begin divine service, offered to supply his place, which was at first refused, but persisting in his offer, he was conducted to the organ. His performance gave so much satisfaction, that the Jesuits retained him in their college, furnishing him with every thing necessary for bringing his talents to perfection; and Marchand out of gratitude continued always to play the organ at the Jesuits chapel. He died 1732, at Paris, aged 63. He left two books of *Harpsichord Lessons*, which are esteemed.

MARCHE (Oliver de la) son of a gentleman of Burgundy, page, and then gentleman to Philip *the Good*, duke

duke of Burgundy. Having displeased Louis XI. that prince ordered Philip to deliver up this faithful servant; but the duke replied, that if his majesty, or any other person, attempted any thing against him, he would do him justice. He was afterwards maistre de hotel, and captain of the guards to Charles *the Rash*, whom he served with great zeal and courage. This prince was killed at the battle of Nanni, 1477, and Oliver de la Marche taken prisoner; but the latter recovering his liberty, became high steward of the houshold to Maximilian of Austria, who married the heiress of Burgundy. He had the same office under the archduke Philip, and was sent as ambassador to the court of France, after the death of Louis XI. He died February 1, 1501, at Brussels. His works are, *Memoires ou Chroniques*, Brussels, 1616, 4to. necessary to the history of the two last dukes of Burgundy; *Un Tr. sur les Duels et Gages des Batailles*, 8vo.; *Triomphe des Dames d'honneur*, 1520, 8vo. &c.

MARCHE (the earls of la) v. BOURBON.

MARCHETTI (Alexander) a celebrated Italian poet, and skilful geometrician, born March 17, 1633, of an illustrious family at Pontormo, in the road from Florence to Pisa. He succeeded his friend Borelli in the mathematical chair at Pisa, 1679, and died of an apoplexy at the castle of Pontormo, September 16, 1714, aged 82, leaving five sons and two daughters. His works are, *Poems*, 1704, 4to. and philosophical and mathematical treatises, which are esteemed, among others, *De Resistentia fluidorum*, Florence, 1669, 4to.; a translation of Lucretius, (v. LUCRETIUS) of *Anacreon*, Lucca, 1707, 4to. His life has been written in Italian, and prefixed to his poems, *Venice*, 1755, 4to.

MARCHI (Francisco) a celebrated engineer of Bologna, in the 16th century, who was long employed in preparing a *Treatise on Military Architecture*, and another *on Artillery*, which he published together at Brescia, 1599, fol. fig scarce.

MARCHIN (Ferdinand count de) descended from a family of Liege, son of John Jasper Ferdinand, who, after being in the French service, passed into that of Spain and the empire, and died 1673. His son Ferdinand went into France after his father's death, was wounded at the battle of Fleurus, was present at the battle of Nervinde, and the capture of Charleroi, served afterwards in Italy, and was ambassador extraordinary to Philip V. king of Spain, of whom he had his first audience in the ship which carried him to Italy. He then served in Germany, under the duke of Burgundy, who gave him letters patent of marechal, 1703, and commanded the retreat at the battle of Hochstet, 1704. At length, being sent into Italy to direct the duke of Orleans in his operations according to orders from court, he was so chagrined at having given occasion, against his inclination, to the battle of Turin which was lost, that he perished in it voluntarily, 1706. He died unmarried.

MARCHIONE, an ingenious Italian architect and sculptor, who lived in the pontificate of Innocent III.

MARCIAN, emperor of the East, a native of Illyria, or Thrace, who rose to the throne by his courage and piety. As he was going to enlist himself as a common soldier, he saw the corpse of a man just murdered, and stopping to look at it, was seized as the murderer, and would have suffered death, had not the guilty person been found out. Having afterwards enlisted himself according to his first plan, he rose step by step, to the highest dignities in the republic. After the death of Theodosius *the Younger*, Pulcheria, who succeeded him in the empire, married Marcian, August 25, 450, for his noble qualities, on condition of keeping her vow of chastity. Attila sent immediately to demand the tribute which had been paid by Theodosius, but was refused: *I keep gold for my friends*, said Marcian, *and steel for my enemies*. This emperor made a severe law against Heretics, recalled the exiled bishops, and assembled a general council at Chalcedon, 451, at which he was present, but did not interfere in ecclesiastical affairs. Marcian published several edicts to enforce the decisions of this council. He preserved peace in his empire, and gained immortal honour by his chastity, innocence of manners, zeal for religion, charity to the poor, &c. He died January 26,

457, aged 65. His reign was so happy that it was called *the golden age*.

MARCILIUS (Theodore) born 1548, at Arnheim in Guelderland, understood Greek and Latin, and wrote with facility in verse and prose, at 12 years old. After teaching in different colleges at Paris, he was appointed professor royal of rhetoric, and died in that city, March 15, 1617. He left learned notes and remarks on the Satires of Persius, on Horace, Martial, Catullus, Suetonius, Aulus-gellus, the Laws of the XII. Tables, 8vo. and on Justinian's Institutes. Dissertations, Harangues, Poems, *Historia Strenarum*, 1596, 8vo.; *Lusus de Nemine*, with *Passeratii nihil*, *Guillimanni aliquid*, &c. Fribourg, 1611, 8vo. Paris, 1597, 8vo. and other works in Latin.

MARCILLY, v. CIPIERRE.

MARCION, a famous heresiarch in the 2d century, a native of Sinope, a town in Paphlagonia on the Pontus Euxinus, from whence he was called Ponticus. In his early youth he attached himself to the stoical philosophy, and loved solitude and poverty; but being convicted of having debauched a virgin, his father who was a bishop excommunicated him. He went afterwards to Rome, where being unable to gain admittance into the ecclesiastical communion, he became a follower of Cerdo, about 143, adopted his heresies, and invented several more, which he published at Rome. Marcion held two principles, one good, the other evil; he taught that the flesh of Christ was only a phantom, denied the resurrection of the body, condemned marriage, and baptized none but those who professed continence. This Heretic is said to have written a book, entitled, *The Antitheses*, in which he pretended to show several contrarieties in the Old and New Testament. His heresies spread over a great part of the world, and his followers were called *Marcionites*.

MARCIUS (Caius) a celebrated Roman consul, who having defeated the Privernates, obtained the honours of a triumph, 355, A.C. and being created dictator the year following, conquered the Tuscans, and Falisci, for which he triumphed. He was the first Plebeian raised to the office of dictator.

MARCK (Evrard de la) cardinal and bishop of Liege, called cardinal de Bouillon, by some writers son of Robert de Bouillon, prince of Sedan, &c. descended from a very illustrious family which has produced several great men. He was appointed bishop of Chartres, and received many favours from king Louis XII. and Francis I. but went over to the emperor's party under various pretences, and joining his brother Robert de la Marck, in 1518, leagued with Charles of Austria, king of Spain, against France. He contributed much towards the election of this prince to the empire, was appointed archbishop of Valencia in Spain, cardinal in 1520, and legate in the Netherlands. He died February 16, 1538, at Liege. This cardinal's tomb, which he erected in his life time, may be seen in his cathedral. He left Synodal Ordonances.

MARCK (Robert III. de la) duke de Bouillon, de Sedan, &c. marechal of France, &c. son of Robert de la Marck. He signalized himself in the army, during the reigns of Louis XII. and Francis I. He died 1537. His son Robert de la Marck, the fourth of the name was also marechal of France, in consequence of marrying a daughter of Diana de Poitiers. He died 1556. Henry Robert his son, who died 1574, left only a daughter; this lady married Henry de la Tour d'Auvergne, and made him her heir, though she had no children by him. She died 1594.

MARCONVILLE (John de) a gentleman of Perche, little known but by his tracts, *De la bonne et mauvaise langue*, Paris, 1573, 8vo.; *De la bonté et mauvaistié des Femmes*, Paris, 1576, 16to.; *De l'Heur et Malheur du Mariage*, 1564, 8vo. his other works are forgotten.

MARCULFE, a celebrated French monk, at the end of the 15th century, who has left two books of *Formules*, very useful for clearing up the history of the first race of French kings. The celebrated Jerome Bignon published this work with learned observations, 1613, 8vo. Marculfe was above 70 years old when he composed it, as he tells us himself. The edition of 1666, 4to. is the most complete. These are in the *Capitularia* of Baluze, and in the Library of the Fathers.

MARCUS AURELIUS ANTONINUS,

NUS, *the Philosopher*, a Roman emperor, one of the most excellent princes the world ever saw, born April 26, 121, and adopted and associated in the empire with Lucius Verus, his brother, by Antoninus *Pius*. On the death of that prince, the senate decreed the empire to Marcus Aurelius alone, March 7, 161, without mentioning Lucius Verus, but he associated him the same year, which was the first instance of two Roman emperors reigning together. The brothers governed in perfect harmony; Marcus Aurelius possessed every great quality requisite to make a nation happy, while Lucius Verus, an effeminate man, who had little merit, submitted to his judgement and direction in every thing. At the beginning of his reign the Pagan priests solicited him to persecute the Christians, but Marcus Aurelius refused them with indignation; there were however several martyrs in his time, occasioned by the hatred of the heathens, who rose against the Christians in several places. God avenged the death of his servants by a dreadful famine, which was shortly succeeded by a plague. Marcus Aurelius conquered the Parthians, 165, and afterwards defeated the Quadi, and Marcomanni. It was during this war that he found himself shut up by the enemy, in a forest in Bohemia, where his army wanting water, and the heat being excessive, was ready to perish, when the Christian soldiers, of which there were a great number in the army, had recourse to prayer. Immediately a gentle rain fell on the Roman camp, which refreshed the troops; and thunder and lightning on the enemy, by which they were dispersed and put to flight. After this striking miracle, the emperor forbad the Christians to be persecuted any more, and those who had obtained such an interposition from heaven, were called the *Thundering Legion*, or rather they were incorporated with that which was before called so; this happened in 174. The following year, Avidius Cassius rebelled, and was killed three months after. Marcus Aurelius associated his son Commodus in the empire, 176, and died at Sirmium in Pannonia, while engaged in a war against the Marcomanni, March 17, 180, aged 59, after reigning 19 years. This prince possessed the noblest qualities, he constituted the felicity of his subjects, and verified Plato's ancient maxim, *that it would be happy for mankind, if philosophers were kings, or kings were philosophers*; for Marcus Aurelius openly professed philosophy, and followed the sect and morality of the Stoics. We have twelve Books of *Moral Reflexions*, written by him, *London*, 1707, 4to. Greek and Latin. M. Dacier has given a French translation from the Greek, with *Remarks*, Paris, 1691, 2 vol. 12mo. M. Joly, advocate to the parliament, published a new edition of this translation at Paris, 1742, in which he has arranged the emperor's *Reflexions*, according to their subjects. No work of profane antiquity approaches so near to Christian morality as this does. v. FAUSTINA.

MARCUS *Eugenicus*, after having taught rhetoric, was made archbishop of Ephesus, and sent to the council of Florence, in the name of the Greek bishops, 1439, where he defended their cause with great strength and subtilty of reasoning, and refused to sign the decree of union. On his return to Constantinople, he opposed the council of Florence, and has left several writings on this subject, and other works.

MARCY (Balthasar and Gaspard) brothers and eminent sculptors, natives of Cambray, the first died 1674, the second 1679. They worked together, and some excellent performances of theirs may be seen at Versailles and elsewhere, among others the Bason of Latona.

MARD (St.) v. RE'MOND.

MARDONIUS, son-in-law of Darius, and brother-in-law of Xerxes, king of Persia. He commanded the armies of this last against the Grecians, and took Athens; but was defeated and killed at Platæa, 479, A.C.

MARE (Philip de la) counsellor to the parliament of Dijon, and an ingenious writer of the 17th century, who died 1687, leaving several valuable works; the principal are, *Commentarius de bello Burgundico*, which may be found in his *Historicorum Burgundiæ Conspectus*, 1689, 4to. It is a catalogue of pieces, relative to the history of Burgundy, &c.

MARE (Nicholas de la) senior of the commissaries of the châtelet, employed in several important affairs in the reign of Louis XIV. particularly during the scarcity of corn in 1693, 1700, 1709, and 1710. He received a free gift of 300,000 livres, arising from the ninth part of the increased prices of admission to the public amusements, exhibited at the hôtel dieu in Paris; but this sum did not increase his fortune, for he consumed it all in the expences attendant on the gratuitous functions of his office, the commissions with which he was entrusted, and the completion of his great work. He died April 15, 1723, aged near 82. M. de la Mare left an excellent treatise *De la Police*, 3 vol. fol. to which a fourth has been added by M. le Clerc du Brillet. The two first volumes should have supplements, which are new modelled in the second edition of 1722, the third is always of 1719, and the fourth of 1738. Observe that the plate of the water conduits of Paris be not wanting.

MARE'E (Valentine) v. ALBIZEI.

MARESCHAL (George) first surgeon to Louis XIV. and Louis XV. born 1658, at Calais, son of a poor soldier. He died December 13, 1736, at his castle of Bievre, aged 78.

MARETS *de Saint Sorlin* (John des) much favoured by cardinal Richelieu, who made him comptroller general of the extraordinary fund for war, and secretary general to the marine of the Levant. He was among the first members of the French academy, and wrote several theatrical pieces at cardinal Richelieu's request, which were applauded by his eminency, particularly the comedy entitled, *the Visionaries*. St. Sorlin also composed a long Epic poem, entitled, *Clovis, ou la France Chrétienne*, Elzevir, 1657, 12mo. and some romances, among them Ariane, 3 vol. 12mo. in which he departed from the ideas of virtue, which were at that time included in such kind of writings. At length he grew enthusiastically devout, abandoned himself to chimerical visions, which he took for prophecies, promised Louis XIV. the glory of destroying the Mahometan empire, and published many other reveries as prophecies, in his Book, entitled, *Advice from the Holy Ghost to the King*. St. Sorlin died at Paris, October 25, 1676, aged near 80, in the house of the duke de Richelieu, to whom he was steward. Besides his works already mentioned, he left, *Diverses Œuvres Poetiques*, 1647, 4to.; a famous book full of reveries, entitled, *Les Délices de l'esprit*, fol. and 12mo. in which he attempts to explain the *Revelations*. This work was wittily and ingeniously criticised by this one word, to be added to the *Errata*, *Délices*, liséz *Delires* (for *Delights*, read *Deliriums*;) *L'Imitation*, in French verse, 1654, 12mo. elegantly printed at cardinal Richelieu's castle, to which is sometimes added *Les Morales d'Epictete les Promenades de Richelieu*; *Le Combat Spirituel*; *Le Cantique des Cantiques*, in French verse, these last may also be met with separately. *La vérité des Fables*, 1648, 2 vol. 8vo. Some pieces written against the Jansenists, to whom he declared himself through life a violent enemy. M. Nicole in his *Visionaries* has ridiculed this author's reveries extremely well.

MARETS (Roland des) elder brother of the preceding, born 1594, at Paris. After having been admitted advocate, and following the bar some time, he devoted himself wholly to the belles lettres, and became one of the best critics of his time. He died at Paris, December 1653, aged 59, He left a collection of letters written in very good Latin, entitled, *Rolandi Marecii Epistolarum Philologicarum Libri duo*, 1686, 12mo.

MARETS (Samuel des) *Maresius*, born August 9, 1599, at Oisemond in Picardy. He was minister of several Protestant churches, and afterwards professor of divinity at Sedan, Boisleduc, and Groningen, where he died May 18, 1673, aged 74, leaving a great number of controversial works against the Catholics, the Socinians, and Grotius. A system of divinity, entitled, *Synopsis Theologica*, 1646, and 1648, 2 vol. 4to.; *Groningen*, 1675. Samuel des Marets had two sons, Henry and Daniel, who were also eminent for learning, and who superintended the edition of the French bible, printed on large paper, by Elzevir, 1669, fol. The Notes with which this bible is filled, are all by their father.

MARETS (Henry des) born 1662, at Paris. He was page to the king's band of music, and obtained a salary at 20, but having married for his second wife in 1700, mademoiselle de Saint Gobert, daughter of a president in the jurisdiction of Senlis, with only her mother's consent, and unknown to her father, that gentleman obtained a sentence from the châtelet againt his life. The king of Spain, afforded des Marets an assylum, and made him superintendent of his band; in this situation he remained 14 years, and only quitted it because the air of Spain disagreed with his wife. He had afterwards the same office in the court of Leopold I. duke of Lorrain. In 1722, his suit was revised by parliament, and the marriage declared valid; the duke of Orleans then regent, augmented his salary to 1500 livres, which, added to the duke of Lorrain's favours, enabled him to live comfortably. He died at the court of the latter, at Luniville, 1742. Henry des Marets composed the music to the operas of *Didon*, *Circé*, *Theagene*, *and Chariclée*, *Amours de Momus*, *Vénus*, *et Adonis*, *Les Fêtes galantes*, *Iphigenie*, and *Renaud*. His *Motets* had the highest reputation in their time. One of this musician's sons, enjoyed the same office which his grandfather held at Senlis.

MARGARET (St.) virgin and martyr, supposed to have suffered death at Antioch for the Christian faith, about 275.

MARGARET *Mary Alacoque*, born 1645, at Leutheceurt, in Burgundy. She was a nun of the visitation, at Parai, in Burgundy, and carried the virtues of her state to so high a degree of perfection, as to be favoured by Jesus Christ with the gift of prophecy, revelations, and immediate conversations, as the learned bishop M. Languet has fully related, in his life of this servant of God. This holy virgin died October 17, 1690, aged 42, in great reputation for sanctity. Persons of tender devotion are indebted to her for instituting the festival of the Sacred Heart of Jesus Christ, which our Saviour himself ordered her to observe, and cause to be observed, the Friday after the octave of the Holy Sacrament; and when she urged her unworthiness for so holy a work, he pointed out P. la Colombiere, and bad her tell him it was his order that he should establish this devotion. The great correspondence which this company had throughout the world spread this festival in many parts, it is however with concern, that these persons of tender devotion see it not ordered, only left as matter of choice, and also that instead of its being celebrated according to our Saviour's command on the Friday after the octave of the Holy Sacrament, it is celebrated in several, only on the Sunday following. Though the institution of this festival is so modern, the devotion itself is more ancient, and some trace it back to St. Francis de Sales, Lanspergius, Peter Damien, St. Gertrude, St. Clare, St. Catherine of Sienna, &c.

MARGARET, queen of Denmark, Norway, and Sweden, surnamed *the Semiramis of the North*, from her great abilities; daughter of Waldemar III. king of Denmark, whom she succeeded, and wife of Haquin, king of Norway, whose kingdom she also inherited. Margaret was afterwards elected queen of Sweden, having conquered Albert, in a war which lasted seven years, and transferred these three elective kingdoms to her great nephew Eric, duke of Pomerania, in 1395. She governed with absolute authority, and when nobility reminded her of her oath, adding that they had the records of it, she replied, *I advise you to keep them carefully, and I shall keep the castle and cities of my kingdom, and all the rights belonging to my dignity.* She died 1412. After her death the Swedes shook off a yoke, which they thought unjust, and insupportable, and the rupture gave rise to long wars between them and the Danes.

MARGARET *of Anjou*, daughter of René of Anjou, king of Navarre, and wife of Henry VI. king of England, an enterprizing, courageous, firm and resolute princess, who united the virtues of a heroine to all the talents necessary for governing Her husband's uncle, the duke of Gloucester, having offended her, she procured his condemnation under pretence of conspiracy. The English nobility, displeased with the ascendancy she had over Henry, attempted to dethrone him. The duke of York, one of the chiefs

of

of this rebellion, after having twice taken the king prisoner, was defeated and killed by the army which Margaret commanded; but his son, assisted by the earl of Warwick, was proclaimed king by the name of Edw. IV. The queen, after vainly imploring help from her father and Louis XI. found sufficient resources to engage in three fresh battles, but lost them all. She was at last taken prisoner in 1471, after having fought 12 battles for the rights of her husband and son, and died 1481, worthy of a better fate.

MARGARET *of Burgundy*, wife of Louis X. surnamed Hutin, king of France. Being convicted of adultery, she was confined at the castle of Gaillard d'Andely, and there strangled 1314.

MARGARET *of Scotland*, married to Louis XI. while he was only dauphin; a princess of great genius, and who patronized men of learning. She died 1445, aged 26. v. CHARTIER.

MARGARET *of Provence*, married in 1234 to St. Louis, whom she attended in his expedition beyond sea, and was brought to bed there, during the king's imprisonment. In this situation she did not lose her courage, though the city was threatened by the enemy, and the soldiers were ready to abandon it for want of pay, but found means to settle all, to satisfy the troops, and furnish money for her husband's ransom. She returned to France with the king, died 1285, and is interred at St. Denis. This princess claimed the succession of Provence, as elder sister to Beatrix, who had married the earl of Anjou, the king's brother, but without success, the custom of the country giving the father a right to choose his heir. Her dowry was charged upon the Jews, who paid her 219 livres, 7 soles, 6 deniers, quarterly.

MARGARET *de Valois*, queen of Navarre, celebrated for her wit and beauty, sister of Francis I. and daughter of Charles of Orleans, duke of Angoulême, and Louisa of Savoy, born April 11, 1492, at Angoulême. She was married, in the year 1509, to Charles, last duke of Alençon, first prince of the blood, and constable of France, who died at Lyons, after the capture of Pavia, 1525; and the princess Margaret, afflicted at her husband's death, and her brother being taken prisoner, whom she tenderly loved, shewed the deepest concern, and went to Madrid, on purpose to comfort the king during his sickness. When that monarch returned to France, he gave her the most evident proofs of his gratitude and friendship, and married her, in 1527, to Henry d'Albert, king of Navarre, and prince of Bearn. This princess was fond of the belles lettres and men of learning, and wrote well in verse and prose. She professed the Protestant religion for some time, and her little book, entitled, *le Miroir de l'Ame pécheresse*, 1533, in which she favours it, was censured by the Sorbonne; though, on her complaining to the king, the Sorbonne disavowed this censure; but she returned afterwards to the Catholic church, and died with sentiments of the most fervent piety at the castle of Odos in Bigorre, December 2, 1549, aged 57. Many of her works remain, in verse and prose; the most known among them is entitled, *l'Heptameron, ou les Nouvelles de la Reine de Navarre*, 1560, 4to. and *Amsterdam*, 1698, 2 vol. 8vo. with plates by Romain de Hooge. They are *Tales*, in the style of Bocaccio, which have been printed in the same manner, *Amsterdam*, 1697, 2 vol. 8vo. fig. The *Cent Nouvelles*, *Amsterdam*, 1701, 2 vol. 8vo. fig and Fontaine's *Tales*, *Amsterdam*, 1685, 2 vol. 8vo. fig. are added to them. A very elegant edition of these four collections, entitled, *Recueil de Contes*, was published at *Chartres*, under the title of *the Hague*, 1733, 8 vol. small 12mo. (v. LOUIS XI.) John de la Haye, her valet de chambre, collected her poems, and published them 1547, 8vo. with this title, *Les Marguerites de la Marguerite des Princesses, tres-illustre Reine de Navarre.* They consist of four *Mysteries*, or *Pious Dramas*, and two *Farces*; *le Triomphe de l'Agneau*, a poem; *trente Chansons spirituelles*; *le Miroir de l'Ame pécheresse*; and other pieces on various subjects, which discover wit, and fertility of invention. This princess had, by her second marriage, Jane d'Albert, mother of Henry *the Great*.

MARGARET *of France*, a queen of Navarre, who must be distinguished from the preceding, daughter of king Henry II. and Catherine de Medicis. She was born May 14, 155?, and demanded in marriage both by the emperor

peror and the king of Portugal, but espoused, in 1572, to Henry, then prince of Bearn, afterwards Henry IV. This alliance did not prove a happy one, and Margaret, after bringing herself into various troubles, by abandoning herself to her voluptuous inclinations, was confined at the castle of Usson in Auvergne, of which she made herself mistress, by gaining the marquis de Canillac, who kept it. Henry IV. after abjuring the errors of Calvinism, obtained a dissolution of his marriage with this princess, from pope Clement VIII. 1599, and married Mary de Medicis. Margaret, queen of Navarre, returned to court in 1605, and passed the remainder of her life in a whimsical mixture of devotion and gallantry. She delighted extremely in conversing with men of learning, and discovered a particular esteem for the celebrated Brantome. She wrote with facility both in verse and prose, and possessed not only personal attractions, with great skill in the graces of dancing, but a noble, generous, compassionate disposition, and a large share of wit. She died March 27, 1615, aged 63. Margaret was the last princess of the house of Valois, all its princes being dead without issue. We have some *Poems* of her's, and very curious *Memoirs*, 1713, 8vo. published by Godefroi, which are well known. Brantome has inserted her life among his *Illustrious Women*, and M. A. Mongez, a regular canon, has published a new one, 1777, 8vo.

MARGARET *of Austria*, duchess of Savoy, only daughter of the emperor Maximilian I. born January 10, 1480. After the death of her mother Mary of Burgundy, she was sent into France, and betrothed to the dauphin, afterwards Charles VIII.; but that prince having married Anne, heiress of Bretany, in 1491, Margaret was sent back to her father, and given in marriage to the Infant John of Spain, 1497. It is said, that while she was on her voyage to espouse this prince, a violent storm rose, during which danger she made the following epitaph for herself:

C'y git Margot, la gente Demoiselle
Qu'eut deux Maris, et si mourut Pucelle.

The Infant, her husband, dying soon after, Margaret married Philip *the Handsome*, duke of Savoy, in 1501, who died 1504, upon which she retired into Germany to the emperor her father, was afterwards governess of the Netherlands, and acquired great reputation there by her wise and prudent conduct. She died December 1, 1530, at Malines, aged 50. This princess left *an Account of her Life and Misfortunes*, and other works in verse and prose. Henry Cornelius Agrippa, her counsellor and historiographer, composed her funeral oration; and John le Maire wrote, in honour of her, *la Couronne Margaritique*, Lyons, 1549.

MARGARET *of France*, duchess of Berri and Savoy, daughter of Francis I. and Claude of France, born June 5, 1523, at St. Germain-en-Laye. She learned Greek and Latin, professed herself a patroness of the sciences and learned men, after her father's death, and acquired an immortal name by her beauty, piety, learning, and every virtue and excellent quality which can render a princess amiable. This excellent lady married Emanuel Philibert, duke of Savoy 1559, and died of a pleurisy at Turin, September 14, 1574, aged 51. The most illustrious among the literati contended who should praise her best, while her subjects called her *Mother of the People*, and loaded her with benedictions.

MARGARITONE, a skilful painter and sculptor of Arezzo, who lived in the pontificate of Urban IV. by whom he was esteemed. He died about the close of the 13th century, aged 77.

MARGON (William Plantavit de la Pause de) a native of Beziers, known first, in 1715, by a pamphlet entitled, *Jansenism unmasked*. Pere Tournemine, who was displeased with this piece, abused it in the *Journal de Trevoux*, and the abbé replied to his criticism, sparing neither P. Tournemine nor his brethren. They were not then, however, to be offended with impunity; he was banished to the isles of Lerins, and from thence carried to the castle of If, when the Austrians took these islands in 1746; but at length obtained his liberty, on condition of retiring to a convent. He chose the Bernardine order, and died there 1760. De Margon published *Memoirs of Villars*, 3 vol. 12mo. *of Berwick*, 2 vol.

2 vol. 12mo. *of Tourville*, 3 vol. 12mo. *Letters de Filtz-Moritz*, 12mo.

MARGUNIS (Massimo) an ingenious Greek of Candia, who opened a Greek printing-office at Venice, 1547, where many works were published; but, his house being burnt down, he returned to his native country, became bishop of Cerigo, and died in the isle of Candia 1602, aged 80. He left *Anacreontick Hymns*, Augsb. 1601, 8vo. and other works in *Corpus Poët. Græc. Geneva*, 1606, and 1614, 2 vol. fol. from which it appears that he was one of the best lyrick poets of his time.

MARIA ADELAIDE *of Savoy*, daughter of Victor Amadeus II. married 1697 to the duke of Burgundy, afterwards dauphin; died 1712, aged 26. Her amiable temper, wit, and beauty, made her husband happy; but the partiality which she retained for her native country occasioned part of the troubles of France.

MARIA-THERESA *of Austria*, eldest daughter of Philip IV. king of Spain, born 1638, at Madrid. She married Louis XIV. 1660, and died 1683, aged 45, much lamented by the king, who said, weeping, *This is the only sorrow she ever caused me.* This princess, with the most elevated sentiments, lived like a nun in the midst of the court. It was in her right that Philip V. her grandson, claimed the Spanish succession.

MARIALES (Xantes) a laborious Dominican, born at Venice of the noble family of Pinardi. He taught philosophy and theology for some time, but afterwards shut himself up in his closet, and refused all offices in his order, that he might be more at liberty to study. He died 1660, at Venice, aged 80, leaving several large theological works, the most curious among which is entitled, *Bibliotheca Interpretum ad universam summam, D. Thomæ*, 1669, 4 vol. fol.; several *Declamations*, in Italian, against the liberties of the Gallican church, which involved the writer in great troubles, and occasioned him to be twice driven from Venice.

MARIAMNE, one of the most beautiful and illustrious princesses of her time, married to Herod *the Great*, by whom she had Alexander and Aristobulus. Herod, though passionately fond of Mariamne, put her to death upon false accusations, and was afterwards inconsolable for the loss of her. He married another princess, named Mariamne, daughter of Simon, the Jewish high-priest; but this lady, being accused of conspiring against the king her husband, was banished.

MARIANA (John) born 1537, at Talavera, in the diocese of Toledo, entered among the Jesuits 1554, at the age of 17. He was acquainted with the belles lettres, Greek, Hebrew, theology, sacred and profane history, and taught with reputation at Rome, in Sicily, at Paris, and in Spain. He died February 17, 1624, at Toledo, aged 87. His principal works are, an excellent *Hist. of Spain*, in 30 books, from 1516, which he translated himself from Latin into Spanish, without servilely following his Latin edition. This work has been translated into French by P. Joseph Nicholas Charenton, a Jesuit, and printed at Paris, 1725, 5 vol. 4to. which are bound in 6. Mahudel's *Dissertation on the ancient Coin of Spain* should be at the end. This translation is esteemed. The best Latin editions are *Toledo*, 1592, fol. which contains but 20 books; *Mentz*, 1605, 2 vol. 4to.; and the *Hague*, 1733, 4 vol. fol. This last is most valued, as being the most elegant and correct. Of the Spanish editions, the best is *Madrid*, 1608, 2 vol. fol. That of *Madrid*, 1678, 2 vol. fol. passes, however, for the best, because it agrees with that of 1608, and includes the *Continuations* to 1678. There is an English translation of Mariana's *History*, *London*, 1699, 2 vol. fol. which includes the Continuations of *Camargo* and *Soto*. This author's other works are, *Scholia*, or short Latin *Notes* on the Bible, fol. useful for explaining the literal sense. A treatise in Latin on the charge of the Spanish coin, entitled, *de Ponderibus et mensuris*, *Toleti*, 1599, 4to. for which last he was sent to prison by the duke of Lerma, prime minister in Spain. A famous treatise *de Rege et Regis institutione*, *Toledo*, 1599, 4to. which made much noise, was condemned by the parliament of Paris to be burnt by the hangman, and censured in the Sorbonne, because Mariana maintains in it, *that it is lawful to get rid of a tyrant, and admires the detestable action of James Clement.*

Clement. A Spanish work *de Morbis societatis*, concerning the defects in the government of his society is also attributed to him, which has been printed in Spanish, Latin, Italian, and French, 1625, 8vo. A treatise *on Shows*, and *Tracts*, Cologn, 1609, fol. &c.

MARICA, a nymph, whom king Faunus married, and had Latinus by her. She gave name to a morass, near Minturnæ, on the bank of which stood a temple dedicated to Venus, and from this circumstance she has been mistaken for Venus.

MARIANUS SCOTUS, an ingenious Irish monk, who died in the abbey of Fulde 1086, aged 58. He was related to Venerable Bede, and left a *Chronicle* from the birth of Christ to 1083, which is esteemed, and has been continued by the abbé Dobechin, to 1200.

MARIETTE (Peter John) son of John Mariette, bookseller and engraver at Paris, who died 1742. He was himself a bookseller, but, having acquired from his father a taste for engraving, which he perfected by travelling into Germany and Italy, sold his stock in trade, and bought a post of king's secretary and comptroller in chancery, that he might devote himself wholly to that art. Being now entirely occupied with the collection of his prints, he was continually enlarging and improving it, and enjoyed, in his retired way of life, that interior calm, and those mental pleasures, which contribute most to happiness. A long and painful illness put an end to his life, September 10, 1774. He published that interesting work, the *Traité des Pieces gravées*, Paris, 1750, 2 vol. fol.; *Letters to M. de Caylus*; *Letters on the Fountain of la Rue de Grenelle*; the *Descriptions* in the collection of prints engraved from M. Crozat's pictures, 1729, 2 vol. fol. A *Catalogue* of his prints was made by M. Basan, and published 1775, 8vo. It is one of the most complete.

MARIGNY (the abbé Angier de) author of a *History* of the 12th century, 5 vol. 12mo.; *Revolutions of the Arabian Empire*, 1750, 4 vol. 12mo.; *History of the Arabians*, 1750, 4 vol. 12mo. These two last works contain some curious particulars, but they are written in a disagreeable style. He died 1762.

MARIGNY (Enguerran de) principal minister under Philip *the Fair*, son of Philip de Marigny, descended from a noble and very ancient Norman family. He advanced himself at court by his intrigues, and gained the king's favour, who made him chamberlain of France, captain of the Louvre, superintendant of the finances and buildings, and count de Longueville. Enguerran de Marigny, secure of his master's support, levied enormous sums on the people and the clergy, and made himself so generally hated, that, after the king's death, which happened 1314, he was condemned, by order of Charles de Valois, to be hanged on a gallows which he had himself erected at Montfaucon. This sentence was executed 1315, when he was about 50 years old. His portrait was afterwards placed in the palace, with these lines:

Chacun soit content de ses biens
Qui n'a suffisance, n'a rien.

He was condemned unheard, and contrary to all rules of equity; but Charles de Valois, who had revenged himself by this sentence on Enguerran for having given him the lie in full council, testified great and just remorse for it on his death-bed. Enguerran de Marigny's reputation was cleared, and his property restored to his heirs.

MARIGNY (James Carpentier de) born at Marigny, near Nevers. He distinguished himself by his genius, and skill in foreign languages, joined cardinal de Retz's party during the troubles in France, and that of the prince of Condé, whom he accompanied to Flanders. M. de Marigny held several benefices, and the agreeable manner in which he described whatever he had met with in his travels that was curious or uncommon, made his company much sought after. He left a poem entitled, *le Pair Béni*, 1673, 12mo. against the churchwardens of St. Paul's parish, who wanted to make him return the consecrated bread, and was among the principal authors of the jests published against cardinal Mazarini. Guy Patin attributes to him the *Political Tract against Tyrants*, Lyons, 1658, 16to. The author undertakes to prove, from the example of Moses, that to kill a tyrant, *titulo, vel exercitio*, is no murder. This book is ironically dedicated to Cromwell. He died 1670,

at *Paris*. There is also a collection of his *Letters*, 1673, 12mo. which are very witty. His satirical humour drew him into some unpleasant situations. He had travelled into Sweden. His father was a gentleman, and lord of the village of Marigny. v. ALLEN.

MARILLAC (Charles de) son of William de Marillac, comptroller-general of the finances to the duke de Bourbon, born about 1510, in Auvergne. He was at first advocate to the parliament of Paris, in which situation he distinguished himself so much by his learning, that Francis I. employed him in several important embassies. Charles de Marillac became afterwards abbot of St. Peter at Melun, master of the requests, bishop of Vannes, then archbishop of Vienne, and head of the privy council. In the assembly *des Notables*, held August 21, 1560, at Fontainebleau, he was much admired for an excellent speech, in which he urged a reformation of the disorders of the state, and proposed proper means for preventing the troubles that threatened the kingdom, which displeased the Guises extremely. He was the intimate friend of chancellor de l'Hospital, and several very eminent men of that time. He died December 2, 1560, in his abbey of St. Peter at Melun, aged 50.

MARILLAC (Michael de) nephew of the preceding, keeper of the seals of France, born October 9, 1563, successively counsellor to the parliament at Paris, master of the requests, counsellor of state, superintendant of the finances, and keeper of the seals in 1626. Being involved in his brother, the marechal de Marillac's disgrace, four years after, he was compelled to resign the seals November 12, 1630, then carried to the castle of Caen, and from thence to that of Châteaudun, where he died of grief August 7, 1632. Michael de Marillac was author of the *Code Michau*; it is the ordinance of 1629, which he drew up, and to which his name was given in derision, but, though not a law, it is very wise, and worthy of greater authority. He also left a translation of the Psalms into French verse, 1630, 8vo. and some other works. His family ended in John Francis, a brigadier in the royal troops, and governor of Bethune, who was killed at the battle of Hochstet 1704, after having been married a year.

MARILLAC (Lewis de) brother of the preceding, gentleman in ordinary of the bedchamber to king Henry IV. under whose reign, and that of his successor Louis XIII. he distinguished himself by his courage and noble actions. He was appointed marechal of France 1619, but arrested in the camp at Felizzo in Piedmont, 1630, for having offered to kill cardinal Richelieu with his own hand, when he voted against him in the assembly called *the Day of Dupes*, and condemned, May 8, 1632 (by judges who were his enemies) to be beheaded, which sentence was executed in the Place de Greve at Paris. A decree of parliament restored his character after the death of cardinal Richelieu, who, much as he hated him, felt astonished that the judges could find cause for taking away his life. The marechal was buried in his family chapel at the Feuillans. The account of his trial and execution may be found in the Journal of cardinal Richelieu, or in his history by Leclerc, the edition of 1759, 5 vol. 12mo. v. GRAS.

MARIN (Michael Angelo) born 1697, at Marseilles. He entered the Minim order, at 16, and Marseilles being visited with the plague, his convent was chosen for an hospital, and he, with his brethren, shut up in that of the Carmelites. P. Marin made use of this retirement to study the Holy Scriptures, and all the Fathers. He had learnt Hebrew, with a view of preaching on controversial subjects to the Jews; but a spitting of blood, which lasted 18 years, obliged him to lay aside that plan. During the last twenty years of his life, he published Pious Romances, adapted to all conditions; *la Conduite de la Sœur Violet*; *Adelaïde de Witzbury*; *La parfaite Religieuse Virginie*, 2 vol.; *Vies des Solitaires*, 9 vol. 12mo. or 3 4to.; *Le Baron Van-Hesden*, 5 vol.; *Theodule*, 16to; *La Farfalla*, 12mo.; *Agnès du S. Amour*, 2 vol.; *Angélique*, 2 vol.; *la Marquise de Losvalientes*, 2 vol. He died 1767.

MARINA (St.) a virgin of Bythinia, whose father, named *Eugenius*, left her to the world while very young, and retired to a monastery. The thought of having thus forsaken his daughter, made

made Eugenius very unhappy afterwards; and when his abbot enquired what occasioned him to appear so melancholy, he replied, that it was remorse for having abandoned his child. The abbot, who supposed this child to be a son, permitted him to be sent for to the monastery; upon which Eugenius set out to fetch his daughter thither, cut off her hair, and, dressing her as a boy, enjoined her to keep her sex a secret through life. She was accordingly received into the convent by the name of Brother Marinus, and lived there in a very exemplary manner. It is said, that, being accused of having seduced a man's daughter when she bought provisions for the house, she chose rather to suffer the imputation than to discover her sex; and was, in consequence sentenced to do penance at the monastery gate, and maintain the child. St. Marina died about three years after this, and her sex being then found out, the abbot was much grieved for having treated her so severely. This saint is supposed to have lived in the 8th century. There is a church called St. Marine at Paris.

MARINELLA (Lucretia) a Venetian lady of great genius in the 17th century. She left some Italian works, in one of which, entitled, *La Nobillà delle Donne*, Ven. 1601, 8vo. she maintains the superiority of her own sex over the other. *La Vita di Maria Vergine*, in prose and rhime, Ven. 1602, 4to. fig. *Arcadia, felice*, 1705, 12mo. *Amore enamorato*, Parma, 1618, 4to. *Rime*, 1693, 12mo.

MARINELLO (John) an Italian physician of the 16th century, author of a work, entitled, *Gli ornamenti delle Donne tratti dalle Scritture d'una reina Greca*, Venice, 1574, 12mo. It is also under the title of, *Le Medicine partenenti alle infermita delle Donne.*

MARINI, or MARINO (John Baptist) a celebrated Italian poet, known by the name of the Chevalier Marino, born October 18, 1569, at Naples. His father, an able civilian, obliged him to study the law; but Marini left his home, that he might indulge his taste for poetry. Manzi, to whose house he retired, introduced him to Matthew di Capua, high-admiral of Naples, as secretary; and he was soon after taken into the family of cardinal Aldobrandini, nephew of pope Clement VIII. and attended his legation into Savoy. Marini, at first, pleased much at the court of Turin, but afterwards made himself enemies there; the most furious among whom was the poet Jaspar Murtola, who fired at him with a pistol, but missed his aim, and wounded a favourite of the duke's. Marini obtained his pardon, but had not the fewer enemies. Being obliged to quit Turin, he was invited to Paris by queen Mary de Medicis, and there published his poem of *Adonice*, 1623, fol. dedicated to Louis XIII. reprinted it at *Amsterdam*, Elzevir, 1651, 2 vol. 16to.; 1678, 4 vol. 24to. with plates, by Leclerc. He went afterwards to Rome, where he was very well received, and from thence to Naples, in which city he died, March 21, 1625, aged 56. Marini left many other poems, among them, *La Strage de Gl'innocenti*, Venice, 1633, 4to.; *Rime*, 3 parts, 16to.; *La Sampogna*, 1620, 12mo.; *La Murtoleide*, 1626, 4to. and since in 12mo.; *Lettere*, 1627, 8vo. His life is prefixed to his poems.

MARINIS (Leonard di) a celebrated Dominican, son of the marquis de Casa Maggiore, born 1509, in the island of Scio, of a noble Genoese family. The popes entrusted him with many important affairs; he was appointed archbishop of Lanciano, distinguished himself greatly at the council of Trent, and drew up the articles respecting the sacrifice of the mass, in the twenty-second session. Popes Pius IV. and Pius V. who had a particular value for Marinis, employed him frequently as nuncio: he gained the friendship of St. Charles Barromeo, and died bishop of Alba, June 11, 1573, aged 63. He was one of the three bishops who, by order of the council of Trent, drew up the Catechism ad Parochos, Romæ, 1566, fol. the Breviary, and Roman Missal. The Barnabites are indebted to him for their Constitutions.

MARINIS (John Baptist di) great nephew of the preceding, secretary to the Congregation of the Index, afterwards general of the Dominicans. He died May 6, 1669, aged 72.

MARINIS (Dominico di) brother of the last mentioned, a Dominican also, who became bishop of Avignon, where he founded two professorships for his

Order, and died there June 20, 1669. He left Commentaries on the Summary of St. Thomas, Lyons, 1663, 1666, and 1668, 3 vol. fol.

MARINONI (John James) a native of Udina in Friuli, an architect and astronomer, who was invited to Vienna to repair the fortifications, and died there 1755. His most distinguished work is, *Specula domestica de re Ichnographica.*

MARINUS (Pope) v. MARTIN II. and MARTIN III.

MARIO NUZZI, a painter, born 1603, at Penna, in the kingdom of Naples, more frequently called Mario di Fiori, because he excelled in painting flowers. His touch is light, and his colouring brilliant. He became much celebrated, had powerful friends, and acquired a considerable fortune. He died 1673, at Rome.

MARION (Simon de) a native of Nevers, and an eminent advocate to the parliament of Paris, who pleaded with uncommon reputation during 35 years. He was afterwards president *aux Enquêtes*, then advocate-general to the parliament, and died at Paris, February 15, 1605, aged 65. He left *Pleadings*, which he published in 1594. M. de Thou, cardinal du Perron, and other learned men of that time, speak of him in the highest terms. Catherine Marion, his daughter, married Anthony Arnauld, and was mother of twenty children, who were celebrated. It would be difficult to find an instance in history of a woman with so large a family, and all persons of merit. After her husband's death, she retired to Port-Royal, where her daughter was abbess, and died piously 1641, aged 68. v. ARNAULD.

MARIOTTE (Edmund) a very eminent physician, and skilful mathematician, of Burgundy, prior of St. Martin sou Beaume, 4 leagues from Dijon, and member of the academy of sciences. He died May 12, 1684. He left some excellent works on *the Motion of solid and fluid Bodies, on Colours, Plants*, and other physical and mathematical subjects, printed at *Leyden*, 1717, 2 vol. 4to. The following elegant distich on the rapid conquests of Louis XIV. is attributed to him:

Una dies Lotharos, Burgondos hebdomas una,
Una domat Batavos Luna, quid annus erit?

MARVAULT, v. MAROLLES.

MARIVAUX (Peter Carlet de) born 1688, at Paris, son of a directeur dela Monnoye at Riom in Auvergne, descended from an ancient Norman family. His theatrical pieces supported the fortune of the Italians during a long time, as well as his romances: they have a fund of philosophy, and a moral tendency. His view was to make mankind more just and more humane, and he possessed every virtue himself which could render him amiable in society; disinterested, benevolent, modest, fearing above all things to offend or displease. He was a member of the French academy. He died 1763. Among his theatrical works, which form 5 vol. 12mo. the most distinguished are, *La Surprise de l'Amour*; *Le Legs*; *La Fausse Suivante*; *L'Ecole des Meres*. *L'Homere travesti*, 2 vol. 12mo. did him no honour. *Le Spectateur François*, 2 vol. 12mo. though written in a peculiar style, is valuable for the ingenious and just thoughts it contains. *Marianne*, 4 vol. 12mo. a good romance. *Le Paysan parvenu*, 3 vol. 12mo. in a livelier style than the preceding. *Le Philosophe indigent*, 2 vol. 12mo. *Pharsamon*, 2 vol. 12mo. Romances, which are now forgotten.

MARIUS (Caïus) a celebrated Roman general, who was seven times consul, born of an obscure family in the territory of Arpinum. He went into Africa during his first consulate 107 A. C. conquered Jugurtha and Bocchus, kings of Mauritania; and, being afterwards sent into Provence against the Ambrones and Teutones, is said to have killed 200,000 of them in two battles, and taken 80,000 prisoners. Marius raised a pyramid in memory of this victory, the foundations of which are still to be seen on the high-road from Aix to St. Maximin. The year following, he defeated the Cimbri, 100,000 of whom history relates were killed, 60,000 made prisoners. Marius, being consul for the sixth time, 100 A. C. had a competitor and enemy in Sylla, which general went to Rome with the legions under his command, and forced him to hide himself in the morasses of Minturnæ, in Campania. A Gaulish soldier, who had received orders to bring his head, discovered him, but was so intimidated by

by the haughty and bold looks of Marius, as to drop his weapon. Marius escaped into Africa, and kept concealed there; but, being afterwards recalled, with Cinna and Sertorius, they entered Rome sword in hand, put their principal enemies to death, and banished the rest. Those who went to salute him, and whose salute he did not return, were instantly killed. He caused himself, at last, to be chosen consul for the seventh time, and died 17 days after. Marius appeared the first character among the Romans, so long as he was fighting against the Barbarians; but he tarnished the glory of all his noble actions by his ferocity, and cruel treatment of his fellow citizens. Marius the Younger, his son, openly opposed Sylla, but, being at length compelled to fly, killed himself in Preneste, where he was besieged by that general's order.

MARIUS *Æquicola*, so called because born at Alveta, a town in Abruzzo, which he supposed to be the country of the Æqui. He was one of the beaux esprits at the court of Francis di Gonzaga, duke of Mantua, and left a book *on the Nature of Love*, 8vo. in Italian, translated into French by Chapuis, and other works in Latin and Italian. This author lived till after 1524, in which year his *Hist. of Mantua* was published, 4to.

MARIUS (Leonard) born at Goes in Zealand, a learned Protestant divine, doctor and professor of divinity at Cologn, vicar-general of the chapter of Harlem, and pastor at Amsterdam, well skilled in Greek, Hebrew, and the Holy Scriptures. He left a good Latin Commentary on the Pentateuch, fol. *A Defence of the Ecclesiastical Hierarchy against Ant. de Dominis*, in Latin also.

MARIUS, bishop of Avench, which see he transferred to Lausanne, 590. He died 596, aged 64. A *Chronicle* written by him may be found in the *Collection of French Historians*.

MARK (St.) the Evangelist, converted to the faith after our Saviour's resurrection, St. Peter's disciple and interpreter, who calls him his son in his first Epistle. When that Apostle went to Rome, St. Mark accompanied him, and is supposed to have written his Gospel there in the year 43, at the request of the disciples, who wished to preserve in writing what St. Peter had told them by word of mouth. This Gospel was approved by St. Peter, and delivered to the faithful. It is a certain tradition, that St. Mark went afterwards to preach in Egypt, where he founded the church of Alexandria, was its first bishop, and died in that country about 62. St. Mark's Gospel is little more than an abridgement of St. Matthew's. Tertullian tells us, that, in his time, it was called St. Peter's Gospel; doubtless, because it was composed under the direction of that prince of the Apostles. St. Jerome says, that the last chapter of St. Mark, from the ninth verse, was not in the Greek copies in his time; but this is no objection against its authenticity, since it is not only acknowledged as genuine by St. Iræneus, and several ancient fathers, but found in other Greek copies. A *Liturgy*, and a *Life of St. Barnabas*, are also ascribed to St. Mark; but they were not written by him. Anianus was his successor in the bishopric of Alexandria.

MARK (St.) a Roman, succeeded pope Sylvester I. January 336, and died October 6th following. An Epistle addressed to St. Athanasius, and the Egyptian bishops, is attributed to him; but the critics look upon it as spurious.

MARK, bishop of Arethusa, raised to that dignity in the reign of Constantine *the Great*. He saved the life of Julian, who was afterwards emperor; attended the council of Sardis 347, that of Sirmium 351, and was persecuted by the Pagans under Julian the Apostate, because he had demolished a grand idolatrous temple. The rest of his life was spent in converting the Heathens, and he died either in the reign of Jovinian, or of Valens. St. Gregory of Nazianzen speaks highly in his praise.

MARK, surnamed the Ascetic, a celebrated solitary in the 4th century, by whom there are nine treatises in the Library of the Fathers.

MARK ANTHONY *the Triumvir*, v. ANTHONY.

MARK ANTHONY RAIMONDI, a celebrated engraver of Bologna, who, after having distinguished himself in goldsmiths' work, went to Venice, and seeing Albert Durer's prints there,

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was so charmed with them, that he determined to devote himself wholly to engraving. He began by imitating some of the above-mentioned prints so exactly as to deceive the eye; but Albert Durer, seeing one of the counterfeited engravings in Brabant, went to Venice, and, complaining to the republic, obtained an order that this artist's plates should no longer have the mark of Albert on them. Mark Anthony afterwards engraved from Raphael, Julia Romano, and Baccio Bandinelli, and had many celebrated pupils; but was reduced almost to beggary when Rome was taken in 1527. Pope Clement VII. whose displeasure he had incurred, by engraving the infamous figures in Aretine's book, was afterwards very kind to him. He died about 1540.

MARLBOROUGH (John Churchill, duke of) born June 24, 1650, of a noble family, at Ashe in Devonshire. He bore arms first in France, and served with the duke of Monmouth against the Dutch 1672. Marlborough, who was called the *Handsome Englishman*, signalized himself so much by his courage and conduct during this war, that he was esteemed by marechal de Turenne, Louis XIV. and the whole army. On his return to England, he was made colonel of a regiment of infantry, afterwards of dragoons. Charles II. and James II. kings of England, conferred the rank of baron upon him; he was created an earl under king William and queen Mary, 1689; commanded the English forces in Flanders the same year, and in Ireland the year following, and was appointed governor to the duke of Gloucester. All his employments were, however, taken from him in 1691; nor was he restored to favour till 1701, when he commanded the English army in Holland, and was sent to the Hague as ambassador extraordinary and plenipotentiary. When queen Anne came to the crown, she honoured Marlborough with the garter, appointed him ambassador extraordinary in Holland, and declared him general of all her forces. He was commander in chief of the allied armies in the Netherlands 1702, and proved the most fatal general to France that had appeared for many ages. He gained the famous battle of Hochstet with prince Eugene, 1704; that of Ramilies, 1706; that of Malplaquet, 1709; but queen Anne having changed her plan, and peace being concluded with France, the duke of Marlborough, who opposed it, fell into disgrace, and retired to Antwerp till the accession of king George in 1714, when he was recalled, and restored to all his offices. Some years before his death he withdrew from public business, and died at Windsor Lodge, loaded with wealth and honours, June 16, 1722, aged 73, having been childish for some time before that event. He was interred with great state in Westminster-abbey, in Henry the Seventh's chapel. The duke of Marlborough is justly esteemed one of the greatest men, and wisest generals, Europe has ever seen. Amidst the most bloody engagements, he always preserved that calm courage, and that coolness of temper, which characterize a great captain; and was, besides, an excellent politician, and a skilful negociator; uniting every quality which distinguishes the statesman and the soldier. He is accused of having rather betrayed than deserted James II. to whom he had been so much attached, as even to favour that monarch's inclination for Miss Churchill, his sister, who died 1715, and of forming incessant cabals against his benefactress, queen Anne. His widow lived till 1744.

MARLORAT (Augustine) a celebrated Protestant minister, born 1506, in Lorrain. He entered the Augustine Order when young, but, having adopted the errors of Calvin, quitted his monastery, officiated as minister in several different cities, acquired great reputation among his sect, by his preaching and learning, and attended the colloquy of Poissi 1561. The religious wars commenced the year following, and Marlorat, being minister of Rouen when the king took that city, was hanged there, October 30, 1562, aged 56. He left *Commentaries* on the Holy Scriptures; *Thesaurus Locorum Communium, S. Scripturæ*, 1574, fol.

MARIOT (William) a native of Rheims, who took the Benedictine habit; was grand prior of St. Nicaise at Rheims, and died there 1667. He published,

published, *Metropolis Remensis Historia*, Lille, 1666, and Rheims, 1679, 2 vol. fol.; *Le Théâtre d'Honneur et de Magnificence, préparé au Sacre des Roi*, 1654, 4to.

MARMOL (Lewis) a native of Grenada, and a celebrated Spanish writer in the 16th century. He served the crown of Spain as a soldier in Africa, was at the siege of Tunis 1536, and taken prisoner, ten years after, by the Africans, who kept him eight years in a state of captivity. The principal and most known among his works is, *a General Description of Africa*, which has been translated from Spanish into French by Nicholas Perrot d'Ablancourt, 1667, 3 vol. 4to. and is esteemed.

MARNIX (Philip de) seigneur du Mont, sainte Aldegonde; an able lawyer, born 1538, at Brussels, of noble parents, who were originally of Savoy. He was Calvin's disciple at Geneva, and appointed ecclesiastical counsellor to Charles Louis, elector Palatine; but William, prince of Orange, remanded him back again some time after, and employed him usefully in affairs of the utmost importance. Sainte Aldegonde was afterwards consul at Antwerp, which city he defended against the duke of Parma 1584, and died at Leyden, December 15, 1598, aged 60, while he was employed in a Flemish version of the Bible. He left *Controversial Thesises*, Antwerp, 1580, 8vo.; *Circular Epistles to the Protestants*; *Apologies*; a *Portrait of different Religions*, in which he ridicules the church of Rome, Leyden, 1603, and 1605, 2 vol. 8vo. and other works. Sainte Aldegonde drew up the Form of the celebrated Confederacy, by which several lords of the Netherlands engaged to oppose the odious Tribunal of the Inquisition, in 1566.

MAROLLES (Claudius de) a gentleman of Touraine, who rose by his courage and probity to the offices of gentleman in ordinary to the king, lieutenant-general of the hundred Swiss, and marechal de camp. But nothing has more contributed to render him famous, than his single combat with Marivaut, the day after Henry III. had been assassinated. Marolles was a leaguer; Marivaut a royalist. This latter received the head of the lance in his eye, and died an hour after, declaring that the grief of surviving his king would have been worse to him than death. Marolles was carried back in triumph to Paris, and compared to David conquering Goliath. He served afterwards in Italy, Hungary, and elsewhere; and died 1633, aged 69. He was one of the heroes of chivalry, and would never be bled but standing, and leaning on a *partisan*, saying, that a soldier should never shed his blood but with his arms in his hand.

MAROLLES (Michael de) son of the preceding, abbot of Villeloin, and one of the most indefatigable translators in the 17th century. He published a French translation of *Lucan* in 1619, then those of *Plautus*, *Terence*, *Lucretius*, *Catullus*, *Virgil*, *Horace*, *Juvenal*, *Persius*, and *Martial*, 1635, 2 vol. 8vo. &c.: he also translated *Aurelius*, *Victor*, *Athenæus*, 1680, 4to.; *Ammianus*, *Marcelinus*, *Gregory of Tours*, 2 vol. 8vo.; the Roman Breviary, 4 vol. 8vo. and many other authors; but all in a wretched barbarous style. The abbé de Marolles was one of the first who took pains to procure prints, of which he made a large and excellent collection, now in the royal cabinet. He died March 6, 1681, at Paris, aged 81. Besides his French translations, which are not esteemed, he left two *Catalogues* of curious and valuable prints, 1666, 8vo. and 1672, 12mo.; *Memoirs* of his own life, fol. which contain some interesting particulars; reprinted 1755, 3 vol. 12mo.; *Hist. des comtes d'Anjou*, 1681, 4to.; a bad *Supplement* to Coëffeteau's *Roman History*, fol.; *Les Tableaux du Temple des Muses*, Paris, 1665, fol. with plates by Bloemart; this edition has been eclipsed by that of *Amsterdam*, 1733, fol.; *The Bible*, of which only *Genesis*, *Exodus*, and 23 chapters of *Leviticus*, were printed, when the edition was stopt and burnt, by order of M. de Harlay, because the abbé de Marolles had added the fanatic la Peyrere's notes to it; *a History of France*, 12mo. which is a very indifferent abridgement; and other works in prose and verse, 1673, 4to. The abbé de Marolles is one of those authors whose works prove, that *a very worthy man may be a bad writer, both in verse and prose*; for he not only translated exceeding good poetry very ill, but wrote very bad poetry himself; and, mentioning the injustice of the

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age, says, *that, in spite of the public, he has published, on computation*, 133,124 lines.

MAROT (Clement) a very celebrated French poet, one of the finest geniuses of his time, born 1495, at Cahors, son of John Marot, valet de chambre to Francis I. and poet to queen Anne of Bretany, who died 1523, aged 60. Clement was also valet de chambre to Francis I. and had, besides, the place of page to Margaret of France, wife of the duke d'Alençon, which prince he followed in 1521, and was wounded and taken prisoner at the battle of Pavia. He devoted himself with great ardour to poetry, in which he infinitely surpassed his father. On his return to Paris, he was accused of heresy, and cast into prison, having imprudently eaten flesh on a fast day before his mistress, who informed against him, but was set at liberty through the favour of Francis I. He retired afterwards to the queen of Navarre, then to the duchess of Ferrara, and returned to Paris 1536; but, having interfered to rescue a criminal from the hands of the officer, and declared openly for Calvinism, was obliged to fly to Geneva. It is said that he debauched his landlord's wife in this city, and that the severe punishment which he had reason to apprehend was changed to whipping, by Calvin's advice. Marot afterwards left Geneva, and retired to Piedmont. He died 1544, at Turin, aged 50. He is justly considered as the best French poet of his age; his poems are pleasing, and written in a simple easy style, but too licentious. La Fontaine, who gloried in being his imitator and disciple, has contributed not a little to bringing this old poet's works into fashion. Marot also began a poetical translation of the psalms, which has been continued by Beza, and is still used by the Protestants, but with such considerable alterations, that little can properly be said to remain the same, except the tunes and the measure of the verses. This translation was censured by the Sorbonne, and defended by K. Francis I. Marot's works, and those by his father, have been often printed. His son Michael Marot, also wrote some poetry; but it is not to be compared with that of John and Clement Marot. The works of all three have been collected and printed together at the *Hague*, 1731, 4 vol. 4to. and 6 vol. 12mo by the abbé Lenglet du Fresnoy. There is an elegant edition of Clement Marot's works, which consist of *Epistles*, *Ballades*, *Rondeaux*, *Epigrammes*, *Complimens*, *Etrennes*, *Elegies*, *Eglogues*, translations of some Psalms, Amsterdam, 1700, 2 vol. 12mo. &c. Those of John are also printed separately, Paris, 1732, 8vo. He has been imitated by Fontaine and Rousseau, and is the model of those who wish to attain a simple and easy manner of writing. Boileau says,

Imitez de Marot l'elegant badinage.

MAROT (Francis) a painter of the same family as the preceding. He was pupil to la Fosse, and no pupil ever approached nearer to his master; the French academy admitted him in 1702, and he afterwards became professor. He died 1719, aged 52. There is a picture of his in St. Bartholomew's chapel at Notre Dame; the subject, *Christ appearing to the three Marys*.

MAROZIA, a lady of rank, concubine to pope Sergius III. famous for her licentiousness, intrigues, and politics. She procured John X. to be deposed, Leo VI. to be put to death in prison, and in 931, placed on the pontifical throne, John XI. whom she had by Sergius III. Marozia had successively been wife to Adalbert, and his son Guy; and when the latter died, Hugh, king of Italy and Provence, Guy's brother-in-law, married her, that he might be master of the castle of Rome.

MARQUARD FREHER, an eminent German lawyer, born July 26, 1565, of a respectable family, at Augsburg. He was counsellor to the elector Palatine, and professor of law at Heidelberg; but soon quitted this chair, and was employed in affairs of the utmost importance by Frederic IV. who sent him in quality of minister into Poland, to Mentz, and several other courts. Freher died at Heidelber, May 13, 1614, aged 49, leaving two sons and a daughter, and a great number of valuable works; the principal of which are, *De re monetaria veterum Romanorum, et hodierne apud Germanos Imperii*, 4to.; *Rerum Bohemicarum Scriptores*, an excellent collection, fol.; *Rerum Germanicarum Scriptores*, another excellent collection, 1717, 3 vol. fol.;

Corpus

Corpus Historiæ Franciæ, fol.; *Origines Palatinæ*, fol. a very curious and learned work, &c.; *De inquisitionis processu*, 1679, 4to.

MARQUE (James de la) a Parisian, and an eminent surgeon, author of an excellent *Introduction to Surgery*, which he wrote for the use of beginners, and a *Tr. des Bandages de la Chirurgie*, Paris, 1662, 8vo. He died May 22, 1622, at Paris.

MARQUETS (Anne de) born of a noble family in the country of Eu, entered among the Dominican nuns at Poissy, and died there 1588. She translated the poems of Flaminius, *Paris*, 1569, 8vo. the Latin on one side, and also translated the Latin *Commentary* by Claude d'Espence, on the Sunday Collects, and wrote *Sonnets*, for the Sundays, *Paris*, 1605, 8vo. Claude d'Espence was her friend, and left her an annuity of 30 livres, by his will, dated 1571. Anne de Marquets lost her sight two years before she died.

MARRE, v. MARE.

MARRIER (D. Martin) a native of Paris, who entered the Benedictine order in the monastery of St. Martin des Champs, of which he was claustral prior during 15 years. The organ and grand altar were constructed during his government, and he was very favourable to the introduction of the *Reform* of Cluny, in this monastery. He died 1644, aged 72. He published *Bibliotheca Cluniacensis*, Paris, 1614, fol. which is a history of the illustrious men of that order, and a *History of St. Martin des Champs*, in Latin, 4to.

MARS, god of war, among the heathens, son of Jupiter and Juno, according to the most common opinion. Others say that he was not Jupiter's son, but only Juno's, who conceived him according to the fable, by touching a flower, to revenge herself, because Jupiter had produced the goddess Pallas from his brain. The amours of Mars and Venus, and the manner in which Vulcan confined them, and exposed them to the derision of the deities, are described by Homer and other poets. Many wives and children are given to Mars; he presided over hunting, and the shows of gladiators, and the Romans in particular established temples and feasts in honour of him. This god is represented in compleat armour, and sometimes attended by a cock, into which bird he metamorphosed Alectryon, who, instead of keeping watch, suffered him to be surprised in the arms of Venus. v. ALCIPPE.

MARSAIS (Cæsar Chesneau Sr. du) born July 17, 1676, at Marseilles. He went to Paris, at the age of 25, married there, was admitted advocate, January 10, 1604, and undertook successively the education of the president de Maison's son, a son of the famous Law, and those of the marquis de Beaufremon; M. de Marsais afterwards opened a boarding school in the Fauxbourg St. Victor at Paris, where he educated a certain number of young persons on a plan which we shall mention hereafter; but unforeseen circumstances having obliged him to give up this school, he supported himself by some private lectures. It was then also that he assisted in the *Encyclopedie*, and furnished it with numerous articles relating to the French grammar, which are dispersed through the six first volumes, and which made him known. M. the count de Lauragais, secured to him a pension of 1000 livres, and continued part of it to a person who had taken care of our philosophical grammarian in his old age. His son having acquired a small fortune at Cape Francis, left him the income of it; but the distance of situation, and the short time he survived this son rendered the legacy almost useless to him. Though M. de Marsais had spoken rather freely of religion during his life, he received the sacraments previous to his death, which happened June 11, 1756, when he was near 80 years old. He left a daughter, married to M. de Freval, advocate. M. de Marsais was an artless philosopher, who loved praise, but wished not to receive it at any person's expence, naturally full of sensibility; the celebrated le Couvreur derived from his lessons, that simple, easy style of declamation, which constitutes the illusion of the drama. His works are, *Exposition d'une Méthode raisonnée, pour apprendre la Langue Latine*, 1722, 12mo. the preface to another book which was to have been entitled, *Les veritables principes de la Grammaire, ou nouvelle Grammaire raisonnée pour apprendre la Langue Latine*, 1729, 4to. but this

last has not appeared compleat, the author only detached one valuable piece from it, printed 1730, 8vo. under the title of *Tr. des Tropes, ou des differens sens dans lesquels un même mot peut être pris dans une même Langue.* This treatise, which was reprinted 1775, 8vo. is esteemed, as being philosophical, and containing good reasoning; but it is not so pleasing as the abbé Girard's *Synonymes François*, and sold but slowly, which circumstance deprived the public of the grammar M. de Marsais had promised. In 1731, he published P. Jouvenci's *Abregé de la Fable*, arranged according to his plan. If any of this author's works are to be regretted, it is certainly his grammar.

MARSAN, v GUISE.

MARSHALL (Thomas) an eminent English divine, and a learned critic, born 1621, at Barbie, in Leicestershire. He declared himself openly for the royal party during the civil wars, had considerable church preferment, and died 1685, at Lincoln college, Oxford, of which he was rector, leaving some theological and critical works. His books and MSS. he bequeathed on his death bed to the university library.

MARSHAM (Sir John) an English knight, well acquainted with ancient history and with chronology. He was one of the six clerks in the court of chancery, but having attended the king and great seal to Oxford, when the civil wars commenced, was deprived of his place by parliament. When his majesty's cause declined, Marsham returned to London, and being unable, like most of the royalists, to obtain any employment, retired to his closet, and devoted the remainder of life wholly to study. He died in London, 1685, aged 83, leaving two sons. Sir John Marsham was author of two celebrated works, one entitled, *Diatriba Chronologica*, 1645, 4to. in which he carefully examines the chronological difficulties of the Old Testament; the other, *Canon Chronicus Ægyptiacus Hebraicus, Græcus*, 1672, fol. in which he clears up the history and chronology of the most remote antiquity. They contain however some hasty assertions, and some false ones; such as his opinion that the Jews learnt circumcision, and their other ceremonies from the Egyptians, and that the accomplishment of Daniel's seventy weeks ends at Antiochus Epiphanes. These two mistakes have been clearly refuted by Shuckford, Prideaux, and other learned men.

MARSIGLI (Lewis Ferdinand) born July 10, 1658, at Bologna, son of count Charles Francis Marsigli, of an ancient Bolognese family. He was well acquainted with mathematics, natural history, and anatomy, and going to Constantinople, 1679, with the ambassador sent thither from Venice, carefully informed himself *of the state of the Ottoman forces*, and we have a very curious and interesting book of his on this subject, 1732, fol. in French and in Italian. At the same time he examined the Thracian Bosphorus, and its celebrated currents, which gave rise to a curious *Treatise* in 4to. *on the Bosphorus*, which he wrote in Italian, and dedicated to queen Christina of Sweden, 1681. Soon after his return from Constantinople, he served the emperor Leopold against the Turks, and signalized himself by his skill in fortifications and the art of war; but being at the head of a regiment of infantry, which attacked the Tartars at the passage of the Raab, was wounded and taken prisoner almost in a dying state. We have an affecting *Account* of his captivity; he was purchased by two Turks, who were brothers, and very poor, and a third Turk who lived with them had orders to chain him every night to a stake in their miserable hut. Count Marsigli having regained his liberty, was employed to fix the limits of the emperor's dominions, those of Venice, and of the Sultan, which powers were at that time settling a peace; and his proceedings satisfied them. Being on the confines of Venetian Dalmatia, while engaged in this affair, and meeting there with the two Turks to whom he had been a slave, he loaded them with presents, and obtained for one of them a considerable *Timar*, from the grand Vizir. In the midst of these labours, count Marsigli made an infinite number of very curious observations with his arms in his hand, upon the nature and situation of countries, the course and rapidity of rivers, on fossils, &c. War being rekindled in 1701, on the subject of the Spanish succession, he continued to serve

serve with distinction in the Imperial army, till Brisac was taken by the duke of Burgundy, September 6, 1703. Count Marsigli was then accused to the emperor of not having properly defended that place, and sentenced in 1704, to be deprived of all honours, and to have his sword broken. Count d'Arco, governor of Brisac, was beheaded; but it was the general opinion that two innocent persons had been sacrificed, to exculpate the prince of Baden, who had posted a numerous artillery in a bad situation, and with a very weak garrison. Count Marsigli published some memoirs in his defence, and went into France, where having appeared at court without a sword, the king presented him with that which he himself wore, and assured him of his favour. He then settled at Marseilles to study the sea, and in that situation had an opportunity of redeeming the Turk, who used to tie him every night to a stake, as before mentioned. His attention to the sea, produced his *Physical Essay on the History of the Sea*, 1725, fol. 40 plates. Going to settle some family affairs at Bologna, he died there of an apoplexy, November 1, 1730, aged 72. Count Marsigli was an honorary member of the Academy of Sciences at Paris, and the Royal Society of London, and *the Institution of Bologna*, owes its establishment to him. Besides his works already mentioned, which are all valuable, he gave *a Description of the Course of the Danube, from Vienna to Belgrade*, a noble work, 6 vol. fol. in which he has inserted every thing relating to typography and natural history. There is a Latin edition of it, and a French one, *De potione Asiatica Coffé*, Vienna, 1685, 12mo.; *De fungorum generatione*, Romæ, 1714, fol. M. de Fontenelle has given this scholar's panygeric. He had a brother Anthony Felix Marsigli, bishop of Perugia, who died 1710, aged 61; this latter wrote, *De ovis cochlearum*, 1684, 4to.

MARSILIUS *of Padua*, surnamed Menandrino, an eminent lawyer of the 14th century, author of several works against the Papal jurisdiction. The principal are, *Defensor pacis*, i. e. *the Defender of the peace*, fol. dedicated to Louis of Bavaria, in whose favour it was written. In this work he combats the pope's pretensions over the temporalities of kings, but has in some parts extended the temporal authority too far, which occasioned the book to be condemned by pope John XXII. A *Tr. de translatione Imperii Romani*, &c. which may be found in Goldast's *Monarchy*; a *Treatise de Jurisdictione Imperiali in causis matrimonialibus*, fol. Marsilius of Padua, studied and taught during a considerable time at Paris, and was rector of the university there, in 1312. He was well skilled in the belles lettres, divinity, law, and physic, which last science he practised, and was very intimate with John of Ghent, another doctor, who assisted him in writing his *Defensor pacis*.

MARSILIUS *of Inghen*, a learned scholastic divine, of the 14th century, so called from his native place, a town in the duchy of Gueldres. He was canon and treasurer of St. Andrews of Cologn, and founder of the college at Heidelburg, where he died, August 20, 1394, leaving *Commentaries on the Master of the Sentences*, Strasburg, 1581, fol. and other works.

MARSILIUS FICINUS, v. FICINUS.

MARSIN, v. MARCHIN.

MARSOLLIER (James) born 1647, of a respectable family at Paris, a regular canon of St. Genevieve, afterwards provost, and archdeacon of Uzez, much celebrated for his numerous works, written in elegant French. The principal are, *L'Histoire del' Inquisition et de son origine*, 12mo. very accurate and curious; *La Vie du Cardinal Ximenes*, 2 vol. 12mo.; *La Vie de M. de Rancé, abbé de la Trape*, 2 vol. 12mo. the author has been accused of falsehood and partiality in this work; *La Vie de St. François de Sales*, 2 vol. 12mo.; *La Vie de Madame de Chantal*, 2 vol. 12mo.; *Histoire de Henry VII. Roi d'Angleterre*, 2 vol. 12mo. this is esteemed his masterpiece; *Apologie, ou Justification d'Erasme*, 12mo.; *L'Histoire de Henri de la Tour-d'Auvergne, duc de Bouillon*, 3 vol. 12mo. &c. He died August 30, 1724, at Uzez, aged 78.

MARSIE (Francis Marie) a native of Paris, who entered early among the Jesuits, but was forced to quit their society. He disgraced himself for ever by his *Analysis of Bayle*, 1754, 4 vol.

12mo. of which 4 fresh volumes have appeared since; it is a selection of the indecent and profane passages, which are scattered through that philosopher's works; the book was proscribed by the parliament of Paris, and its author confined in the bastile. When set at liberty, he continued his *Modern History*, and died 1763. His works are, *Pictura Carmen*, 1736, 12mo. which is esteemed; *The History of Mary Stuart*, written with M. Freron, 1742, 2 vol. 12mo.; *A translation of Melvil's Memoirs*, 3 vol. 12mo.; *A Dictionary of Painting and Architecture*, 2 vol. 12mo.; *Le Rabelais Modern*, 8 vol. 12mo.; *Le Prince de Fra-Paolo*, 12mo.; the 12 first volumes of the *Modern History of Asia, Africa*, &c. v. MARCY.

MARSYAS, a celebrated Phrygian, who particularly excelled in playing on the flute, and first set to music the hymns consecrated to the gods. Arriving at Nysa with Cybele, by whom he was beloved, he presumed to dispute the prize in music with Apollo; but it cost him dear. Apollo, having accompanied his voice with the lyre, was declared conqueror, and being irritated at the rashness of Marsyas, who had played on the flute, ordered him to be tied to an oak, and flayed alive. This god changed him afterwards into a river of Phrygia, which bears the name of Marsyas, according to the fable.

MARTEL (Gabriel) a Jesuit, author of *Le Chrétien dirigé dans une Retraite*; 1757, 2 vol. 12mo. the edition of 1764, is enlarged; *Exercice de la préparation à la Mort*, 1725, 12mo. He died 1756, aged 76. v. CHARLES.

MARTELIERE (Peter de la) a celebrated advocate to the parliament at Paris, afterwards counsellor of state, son of a lieutenant-general of the balliwic of Perche. He left *a pleading* which was successively in favour of the university of Paris, against the Jesuits, and other pleadings. He died 1631.

MARTELLI (Lewis and Vincent) two Italian poets in the 16th century, the works of the former, among which is the celebrated tragedy of *Tullia*, were printed at Florence, 1548, 8vo. and some of his poems may be found with those of Berni; Vincent's *Letters* and *Poems*, were printed also at *Florence*, 1606, 4to. There was a third Martelli, named Nicholas, whose letters were printed at *Florence*, 1546, 4to. the first part only; and lastly, Peter James Martelli, professor of belles lettres at Bologna his native place, in the 17th century, whose works, consisting of *Romances* and theatrical pieces, were printed at *Bologna*, 1729, 7 vol. 8vo.

MARTENNE (Edmund) born 1654, at St. Jean de Losne, in the diocese of Angers. He entered the Benedictine order in the abbey of St. Remy, at Rheims, September 8, 1672, at the age of 18, applied himself afterwards with indefatigable diligence to searching after monuments of ecclesiastical antiquity, and published many very accurate and valuable works; the principal among which are, a *Commentary on the Rule of St. Benedict*, in Latin, 1690, 4to.; a treatise *De antiquis Monachorum Ritibus*, 1690, 2 vol. 4to. and 1738, fol.; a treatise in Latin *on the ancient Ecclesiastical Rites respecting the Sacraments*, 1700, and 1701, 3 vol. 4to. There is a fourth reprinted in 1706, and the whole was reprinted at Milan, 1736, 3 vol. fol. a *Treatise on the Discipline of the Church in the Celebration of the Divine offices*, 4to; a *Collection* of ecclesiastical writers and monuments, which may be considered as a continuation of d'Acheri's *Spicilegium*, entitled, *Thesaurus anecdotorum*, 1717, 5 vol. fol.; two *Voyages litteraires*, 1717, and 1724, 2 vol. 4to.; *Veterum Scriptorum .... amplissima Collectio*, 1724, 9 vol. fol. &c. He died in the abbey of St. Germain-des-Prez, at Paris, June 20, 1739, aged 85. v. ACHERI.

MARTHA (St.) a woman of rank, sister of Mary and Lazarus, with whom she lived at Bethany, near Jerusalem, had the principal management of the family, and lodged our Saviour at her house. After the death of Lazarus, she went to meet Christ, and said to him, *Lord, if thou hadst been here, my brother had not died*, Jesus answered, *Thy brother shall rise again:* Martha then declared that she believed him to be *the Christ, the Son of God, which should come into the world.* She waited on him at table sometime after at Bethany, in the house of Simon the leper, and nothing further is said concerning her by the Evangelists, nor by any writer of the first ages.

MARTIAL (Marcus Valerius) a celebrated Latin poet, born at Bilbilis, now *Bubiera*, in the kingdom of Arragon in Spain. He was a knight, went to Rome at 21, and remained there 35 years, under Galba and the following emperors, till the reign of Trajan. Martial gained the favour of Titus and Domitian, and was created tribune; but finding himself slighted by Trajan, he retired into his native country, and there died five or six years after. This poet has left 14 Books of *Epigrams*, full of quibbles, puns, and obscenities, written in a style of affectation, and false taste. Some are however good, and some moderate, but the greatest part are bad; so that Martial has no where spoken more to the purpose, than where he says of his own works; *Sunt bona, sunt quædam mediocra, sunt mala plura.* The best editions of this poet are that of Venice, by Vendelin, of Spires, 1470, fol. at *Leyden*, 1670, 8vo. *cum notis variorum*; that *ad usum Delphini*, 1680, 4to.; of *Amsterdam*, 1701, 8vo.; and *Paris*, 1754, 2 vol. 12mo. The only French translation is by Marolles, 2 vol. 8vo. A Book of *Shows*, or *of the Amphitheatre*, is also attributed to Martial.

MARTIAL (St.) bishop and apostle of Limoges, and the Limosins, in the 3d century, under the reign of Decius. Two Epistles falsely attributed to him, are in the Library of the Fathers.

MARTIAL DAUVERGNE, a French poet of Paris, whose family name was Dauvergne, attorney to the parliament, and notary to the châtelet at Paris. He died 1508. His works are, *Les Arrets d'Amours*, in imitation of the provençal poets; these pieces, fifty three in number, are ingenious, and written with great *naïvete*. Benoît de Court, a learned lawyer, has written a *Commentary* on these arrets, in which he has skilfully unfolded several questions of law. This *Commentary* has been printed with the *Arrets*, Lyons, 1533, 4to.; Rouen, 1587, 8vo. and Holland, 1731, 12mo.; *L'Amant rendu cordelier à l'Observance d'Amour*, a poem, consisting of 234 stanzas, 16to. in which he displays the extravagances attendant on the passion of love; the scene is laid in a Franciscan convent, whither the author is transported in a dream, and sees all that passes there. *Devotes Louanges a la Vierge Marie*, 8vo. This is a historical poem on the life of the Holy Virgin, full of pious fables, which were believed by the people at that time. But the work which gained Martial Dauvergne most reputation, is his long historical poem on Charles VII. which he has entitled, *Vigiles de la Mort du Roi Charles VII.* because it is written in form of the church office called *Vigils*. Instead of the Psalms, are historical accounts of the great events in this monarch's reign, and the lessons are lamentations for the death of this hero. This poem which contains above six thousand lines, is written both with invention and judgement, but the versification is not correct. It was reprinted at *Paris*, 1724, 2 vol. 8vo.

MARTIANAY (John) a learned Benedictine of the congregation de St. Maur, born December 30, 1647, at St. Sever-Cap, in the diocese of Aire. He applied himself to the study of Greek, Hebrew, and to acquiring a critical knowledge of the Holy Scriptures, and died at Paris, in the abbey of St. Germain-des-Prez, July 16, 1717, aged 70. Martianay published a new edition of *St. Jerome*, 1693, and the following, 5 vol. fol.; *A Defence of the Authority and Chronology of the Hebrew text of the Bible*, against P. Pezron, 1689, and 1693, 2 vol. 12mo.; the New Testament in French, 1712, 3 vol. 12mo.; *La Vie de St. Jerome*, Paris, 1706, 4to.; *La Vie de Madelcine du St. Sacrement*, a Carmelite, 1711, 12mo. These works discover more erudition, than judgement or sound criticism.

MARTIGNAC (Stephen Algai, sieur de) author of French translations of *Horace*, *Persius*, *Juvenal*, *Virgil*, *Ovid*, three comedies of Terence, and *the Imitation of Jesus Christ*, these translations are not esteemed. That of *Ovid*, in 9 vol. 12mo. is the only compleat one we yet have. *Lives of the Archbishops and Bishops of Paris*, in the 17th century, 4to. a tolerably good work; *Memoirs for the History of France*, from 1608, to 1636, 12mo. These relate to Gaston, duke of Orleans, to whom the author was secretary. He died 1698, at Paris, aged 70.

MARTIN (St.) bishop of Tours, one of the greatest saints the church has ever seen, born about 316, at Sabaria, a village

village in Pannonia, son of a military tribune. He was educated at Pavia, and engaged against his will in the military service, which did not however hinder him from practising every Christian virtue, particularly charity. Meeting a poor man quite naked one day at the gates of Amiens, in a severe winter, he cut his garment in two, and gave him half of it. It is related that Christ appeared to him that very night in a vision, cloathed with the half garment, and saying to the angels which surrounded him, *Martin, who is yet but a Catechumen, has covered me with this garment.* He was baptized at 18, and obtained, though with difficulty, the emperor's permission to renounce the secular warfare. St. Martin afterwards led a solitary life for many years, and went to St. Hilary, bishop of Poitiers, who conferred on him the order of Exorcist. He then settled near Poitiers, where he collected a great number of monks, who placed themselves under his direction; but was forcibly taken from his monastery, about 374, and ordained bishop of Tours, with the unanimous approbation of the clergy and people. This new dignity made no change in St. Martin's way of life; the same humility still appeared in his actions, the same plainness in his dress and furniture, and he was equally charitable to the poor. Being tired of the frequent visits he received, he built the celebrated monastery of Marmoutier, near this city, between the Loire and a steep rock; which monastery still remains, and is supposed to be the oldest abbey in France. Here St. Martin resided at the head of 80 monks, whose lives were formed on the plan of the most rigid Anachorites; and was afterwards as it were the apostle of Gaul, overcoming the incredulity of the Gentiles, destroying idolatrous temples, and confirming the worship of the true God, by innumerable miracles, which he wrought publicly. Both Valentinian and the tyrant Maximus, discovered a particular esteem for him; but when he went to the latter at Treves, to obtain a pardon for the Priscillianists, in 386, Maximus refused to grant it, unless this holy bishop would communicate with Idacius and Ithacius, two Spanish prelates who persecuted them. St. Martin reluctantly consented, but repenting immediately, hastily quitted Treves, and returned to Tours. He died at Candas, November 8, 397, or, according to some writers, November 11, 400. St. Martin is the first of the holy confessors, to whom the Latin church has offered public worship. Sulpitius Severus his disciple, and Fortuatus have written his life; his confession of faith may be found in the Library of the Fathers.

MARTIN I. (St.) bishop of Todi, in Tuscany, succeeded pope Theodore, July 5, 649, and held a very numerous council at Rome, in which he condemned the heresy of the Monothelites, with the *Ecthesis* of Heraclius, and *the Type of Constans.* This latter prince being offended, ordered him to be carried to Constantinople, where he suffered imprisonment, chains, calumny, and every kind of insult. Constans afterwards banished him to Chersonesus, where this holy pontiff died in a state of suffering, September 16, 655. He left several *Epistles*, which may he found in P. Labbe's *Councils*, and in the Library of the Fathers.

MARTIN II. or MARINUS I. archdeacon of the Roman church, succeeded pope John VIII. 882. after having been thrice legate at Constantinople, on the affairs of Photius. He condemned Photius, restored Formosus to his see of Porto, and died, February 884.

MARTIN III. or MARINUS II. a Roman, who succeeded pope Stephen VIII. 943, and governed the church with great zeal and wisdom. He died August 4, 946.

MARTIN IV. a Frenchman, originally called *Simon de Brie*, being born at Montpincé in Brie. He was treasurer of St. Martin de Tours, then keeper of the seals to St. Lewis in 1260, cardinal in 1261, and at last elected pope, February 22, 1281. Martin IV. excommunicated Michael Paleologus, as a favourer of the Greek schism, and Peter III. king of Arragon, who had usurped Sicily after the massacre of the Sicilian Vespers, in which he had a great share in 1282. This prince made a jest of the pope's anathemas, which so irritated him, that he gave his kingdoms to Philip *the Bold*,

Bold, for one of his sons, together with a tenth of the ecclesiastical revenues for this holy war. It was equally astonishing to see the pope thus giving away kingdoms, which were not at his disposal, and to see sovereigns by accepting these gifts, acknowledging his right to make them. The crusade did not succeed, and the pope died at Perugia, March 28, 1285.

MARTIN V. a Roman, before called *Otto Colonna*, a cardinal of the ancient Colonna family, elected pope in the council of Constance, November 11, 1417, after Gregory XII. had voluntary abdicated the pontificate, and the council had deposed John XXIII. and the antipope Peter de Luna, who assumed the name of Benedict XIII. Martin V. presided at the forty second session of the council of Constance, and the following ones, and omitted nothing to extinguish the schism. After Gregory XII. was dead, he received John XXIII. with great humanity, appointing him dean of the cardinals. The antipope Benedict XIII. dying 1424, at Paniscola, the two only cardinals of his faction who remained, elected Gilles de Mugnos, a Spanish canon, pope, who took the name of Clement VIII. This antipope resigned 1429, contenting himself with the bishopric of Majorca; and thus by the prudent conduct of Martin V. ended the great western schism, which had brought so many evils upon the church during 51 years. This pope wished to bring back the Hussites, and reunite the Greeks. He made a celebrated law in favour of the clergy, against the secular judges, and died of an apoplexy at Rome, February 20, 1431, aged 63. The church was indebted to this great pontiff for the extinction of the schism, Italy for its repose, and Rome for its re-establishment; but he is nevertheless reproached with not having taken pains to reform the abuses which had been introduced into the church, according to his promise made in the conclave before his election. In a bull which Martin V. published against the Hussites, he enjoined such persons as should be suspected of heresy, to swear that they submitted to the general councils, particularly that of Constance, from whence it has been inferred that he acknowledged the superiority of the council over the pope, which had been decided in the fifth session of that council.

MARTIN (St.) a celebrated bishop of Braga in Portugal, in the 6th century, author of a book *on the four Cardinal Virtues*, a collection of *Canons*, and other works in the Library of the Fathers. He died 1580.

MARTIN of Poland, *Martinus Polonus*, a learned Dominican, who was appointed to the archbishopric of Gnesna, by pope Nicholas III. and died at Bologna, as he was going to take possession of it, June 29, 1278. He left *a Chronicle*, ending with John XXI. inclusively, in which the fable of pope Joan has been inserted. Martin styles himself in this work, Penitentiary, and Chaplain to the Pope. The most scarce edition is 1477, 4to. the best, that published by John Fabricius, *à premontré*, at Cologn, 1616, fol. It is printed in French, 1503, fol. Gothic. There are also some *Sermons* by the same author, 1484, 4to.

MARTIN (Gonsalvo) a Neapolitan heretic in the 14th century, who drew Nicholas of Calabria to his party. This latter gave out that Martin was St. Michael's brother, and the eternal son of God, and that their prayers would save devils. To these extravagant stories they added erroneous doctrines concerning the sacraments and the Trinity; but had no followers.

MARTIN (Andrew) a priest of the Oratory, author of *Philosophie Chrétienne*, 7 vol. under the name of *Ambrose Victor*, taken from St. Augustine, whose works this Father of the Oratory had particularly studied. He also published *Theses*, 4to. at Saumur, while he taught theology there, which are much in request. He died 1695, at Poitiers.

MARTIN (Dom. Claudius) a pious and learned Benedictine of the congregation de St. Maur, born April 2, 1619, at Tours. His mother, a very devout woman, came to be first superior of the Ursulines at Quebec, where she died piously. Dom. Claudius Martin devoted himself early to heaven, and became superior of the monastery of the *Blancs Manteaux*, at Paris, where he lived 38 years, and died in great reputation for sanctity, August 9, 1696, aged 78, in the abbey of Marmoutier, of which he was prior. He left

left several books of piety; the principal are, *Méditations Chretiennes*, 2 vol. 4to.; *La pratique de la Regle de S. Benoît*, which has passed through six editions. His mother's Letters with her *Life*, printed 1677, 4to.; *Avis importans pour les Religieuses*, &c. is also attributed to him. P. Martenne has published his Life, *Tours*, 1697, 8vo.

MARTIN (David) a Protestant minister, and one of their most learned divines, born September 7, 1639, of a respectable family in the diocese of Lavaur. He acquired great knowledge of the Holy Scriptures, theology, and philosophy, became celebrated among the Protestants, and having left the church of Caune, when the edict of Nantes was revoked, was pastor at Utrecht, where he died, September 9, 1721, aged 82, leaving three sons and two daughters. His works are, *A History of the Old and New Testament*, Amsterdam, 1700. 2 vol. fol. with 424 beautiful engravings, called *Mortier's Bible*, from the printer's name. It is to be observed that the last plate having been broken, is mended with nails which appear in the impression; when these are not seen, it proves the book to be one of the first copies. An edition of the Geneva translation of the New Testament, *Utrecht*, 1696, 4to.; *Sermons*, 3 vol. 8vo.; *Tr. de la Religion naturelle*, 1713, 8vo.; several *Dissertations* on various passages of the Holy Scripture, 8vo.; *Tr. de la Religion revelée, ou l'on fait voir que les Livres du vieux et du Nouveau Testament sont d'inspiration divine*, &c. Amsterdam, 1723, 2 vol. 8vo.; *A Bible*, Amsterdam, 1707, 2 vol. fol. and with shorter Notes in 4to. &c.

MARTIN (Gabriel) a bookseller of Paris, who gained great honour by his knowledge of books, and the skill with which he revised the catalogues of Dufay, Colbert, Lancelot, Hoym, Rothelin, de Boze, Barre, &c. He died 1761.

MARTIN (Dom. James) a learned Benedictine of the congregation de St. Maur, born 1694, at Fanjaux, a little town in Upper Languedoc. After teaching ethics in some small provencial cities, he went to Paris, in 1727, where he distinguished himself by his writings, his singularities, and his censorious disposition. He died 1751, at the abbey of St. Germain-des-Prez. D. Martin left *Explications sur les endroits difficiles de l'Ecriture-Sainte*, printed 1730; a book *sur la Religion des anciens Gaulois*, 1727, 2 vol. 4to.; *Explication de divers monumens singuliers*, 1739, 4to.; *Hist. des Gaulois*, Paris, 1754, 2 vol. 4to. published by Dom. John Francis de Brezillac, his nephew. A piece, entitled, *Eclaircissemens Litteraires sur un projet de Bibliotheque Alphabetique*; a translation of *St. Augustine's Confessions*, 1741, 2 vol. 8vo. with the Latin on one side, and in 12mo. and some other works. They all discover learning, and critical skill, and are written with spirit; but contain whimsical and bold singularities, great bitterness, many indecencies, with much affectation, and ridiculous vanity.

MARTINEAU (Isaac) a Jesuit of Angers, who taught philosophy to the duke of Bourbon, and was the duke of Burgundy's confessor. He died 1720, aged 80. He left, *Les Pseaumes de la penitence avec des Reflexions*, 12mo.; *Meditat. pour une Retraite*, 12mo.; *Les vertus du duc de Bourg*, 4to.

MARTINENGI (Ascagne) a learned writer in the 16th century, a native of Brene, regular canon, abbot, and gentleman of the Augustine order, who died 1600. He left a large Latin *Commentary* on Genesis, 2 vol. fol. which immense work contains all the different editions, phrases, and Hebraical expressions, with the literal and mystical explanations of nearly 200 Fathers.

MARTINES *Del Prado* (John) a celebrated Spanish Dominican, born of an illustrious family, at Segovia, who taught philosophy and theology with reputation in several universities of Spain, and was provencial of his order, 1662. Having opposed the custom adopted by the Spanish preachers of praising the immaculate conception of the Holy Virgin, when they began their Sermons, and presented a *Memoir* on that subject, he was confined at Pena de Francia by order of Philip IV. and could not obtain leave to return till he wrote to the preachers in his province, that they should follow the example of others. He died Feb. 25, 1668, at Segovia. The most known among his numerous works are two folio volumes of *Moral Theology*, and 3 vol. fol. on the *Sacraments*.

MARTINI (Kaymond) a celebrated Dominican, one of the most learned men of his age in Hebrew and Arabic, a native of Subiret in Catalonia. He was employed by James I. king of Arragon, in 1264, to examine the Talmud, and sent to Tunis about 1268, for the purpose of converting the Moors, and also showed great zeal for the conversion of the Jews. Martini died soon after 1286. He left an excellent work against the Jews, entitled, *Pugio Fidei Christianæ*, Paris, 1651; and *Leipsic*, 1687, with learned notes by Joseph de Voisin and M. de Maussac, fol. Gallatin has stolen from this work without owning it.

MARTINI (Martin) an ingenious Jesuit, a native of Trent, who lived a considerable time in China, and returned to Europe in 1651. His principal works are: *De Bello Tartaros inter et Linenses*, esteemed. *Hist. sinensis*, 4to. and 8vo. This *Hist.* is curious, and has been translated into French by le Pelletier, 1692, 2 vol. 12mo. A geographical description of China, with maps, which are valuable, entitled, *China illustrata*, fol. *An Account of the Number and Rank of the Christians living among the Chinese*, 12mo.

MARTINIERE, v. BRUZEN.

MARTINIUS (Mathias) born 1572, at Freinhaguen, in the county of Waldec. He taught with reputation at Paderborn and Bremen, and attended the synod of Dort. He died in 1630, aged 58. His principal work is, A Latin *Philological Lexicon*, 1701, 2 vol. fol. which is esteemed.

MARTINOZZI (Anna Maria) niece of cardinal Mazarini. She married the prince of Conti, February, 1654, and being left a widow in 1666, devoted herself to her children's education, and doing good to the poor. She died 1672.

MARTINS, MARTENS, or MERTENS (Thierri) a native of Alost in Flanders, who first introduced printing in the Low Countries, particularly at Alost and Louvain. He also followed the trade of a printer at Antwerp, and died at Alost, May 28, 1534, according to his tomb stone. Besides editions of several books, there are some works of his remaining.

MARTINUSIUS (George) a celebrated cardinal, prime minister of Hungary, who may be compared to Ximenes and Richelieu, for his great skill in the art of government. He was born in Dalmatia, entered among the Benedictines, and rose to the first offices of his order. When Louis II. king of Hungary died, the Catholics elected Ferdinand of Austria, who had married the sister of the deceased; the Protestants, John Zapol, prince of Transylvania, and these two rivals shared the throne between them. John chose Martinusius for his minister, and when dying appointed him tutor to his son John Sigismond. Ferdinand took advantage of this minority to usurp that part of Hungary which was subject to John; and as the surest means of preserving it, caused Martinusius to be murdered in 1551. His Life has been written by Bechet, canon of Usez, 12mo. and he is also mentioned by M. de Thou.

MARTYR (Peter) of Anghiera, so called because his family came originally from the town of Anghiera in the Milanese, born 1455. He became celebrated for his learning, and skill in negociations, and was counsellor to Ferdinand V. *the Catholic*, king of Castille and Arragon. This prince intrusted him with the education of his children, and afterwards sent him as ambassador extraordinary to Venice, and from thence into Egypt. At his return he had considerable pensions and benefices, and died 1525, aged 70. His works are, an excellent history, in Latin, of the discovery of the new world, entitled, *De Navigatione et Terris de novo repertis*, 1587, 4to. An Account of his Embassy into Egypt, 1500, fol. much esteemed. A Collection of very valuable *Letters*, containing the whole history of his own times, 1530, fol. and *Amsterdam*, 1670, fol. It must however be observed, that the greatest part of these *Letters* were written long after the events mentioned in them, though the author pretends to relate the affairs of his time as they happened, and even to foretel their consequences. This appears from the date of these *Letters*, some of which are addressed to persons who were dead when he pretends to have written to them. This author must be distinguished from Peter Martyr, a Spaniard, who published *Summarium Constitutionum*

pro Régimine Ordinis Prædicatorum, Paris, 1619, 4to. and from another Peter Martyr, a native of Navarra in Italy, author of a book, entitled, *De ulceribus et vulneribus capitis*, Ticini, 1584, 4to. v. VERMILLI.

MARTYRS (Bartholomew of the) v. BARTHOLOMEW.

MARVELL (Andrew) an ingenious English writer, a native of Kingston, who has left several works much esteemed by his countrymen. One of the most known among them is, *A short historical Essay, concerning general Councils, Creeds, &c.* in English. He died August 16, 1678, aged 58.

MARVILLE (Vigneul de) v. ARGONNE.

MARULLUS (Pompey) an ingenious Roman grammarian, who ventured to reprove Tiberius for a word which he had made use of, and when one of the courtiers, in flattery, maintained that it was good Latin, Marullus replied: *The emperor has a right to naturalize men, but not words.*

MARULLUS (Michael) *Tarcagnotes*, called Marullus from his father's name, and Tarcagnotes from his mother's, a learned Greek of Constantinople, which city he left after it had been taken by the Turks, and retired into Italy. He afterwards followed the military profession, and was drowned in a river of Tuscany 1500. This Marullus has left *Epigrams*, and other poetical works in Greek and Latin, *Florence*, 1497, 4to. which may be also found with those of John Secundus, 1582, 16to. *Marulli Naxia*, 1515, 8vo. scarce. He was married.

MARULLUS (Mark) a native of Spalatro in Dalmatia, author of several works, which have been collected and printed in one volume, *Antwerp*, 1601. The principal is, a *Tr. de religiosâ vivendi institutione per exempla.* Tacitus Marullus, a poet of Calabria, in the fifth century, presented a poem to Attila, but that barbarian, far from rewarding him, thought the flatteries it contained so extravagant, that he ordered the poem to be burnt, and the poet punished.

MARY, the most Holy Virgin, mother of our Saviour Jesus Christ, descended from the tribe of Judah, and royal house of David, and married to St. Joseph, whom God gave her to be the protector and guardian of her virginity. She dwelt at Nazareth, when the angel Gabriel was sent from heaven to announce to her that she should conceive the Son of the Most High. The Holy Virgin, surprized at his words, humbly asked how this should be, seeing she knew not a man; but the angel assured her she should conceive by the operation of the Holy Ghost, nothing being impossible with God. Mary then expressed her submission, saying, *Behold, the handmaid of the Lord, be it unto me according to thy word*; and the Son of God became incarnate that moment in her chaste womb. A few days after she visited her cousin St. Elizabeth, who was with child of John the Baptist; and Elizabeth's infant leaped in her womb, being sensible of his approach, whose forerunner he was to be. It was on this occasion that Mary uttered that beautiful hymn, which will be an eternal monument of her humility and gratitude. The same year she went to Bethlehem in obedience to the emperor Augustus, who, to know with certainty the strength of his empire, had ordered that every one should be enrolled in the public records, in their own city; and was there delivered of the Son of God, in a stable, Dec. 25, 4004 years from the creation of the the world, according to the most common opinion. Mary remained a virgin both before and after her delivery. She beheld with wonder the visit of the shepherds, and adoration of the Magi; and presented her Son in the temple forty days after his birth. Simeon then predicted, that *A sword should pierce through her own soul*; which prediction was accomplished at the death of our Saviour on mount Calvary, who there recommended her to the care of St. John, his beloved disciple. It is supposed, that the Holy Virgin died at Ephesus, but in what year is unknown, as well as her age. v. MAHOMET.

MARY (Cleophas) so called from her being the wife of Cleophas, otherwise Alpheus, or Alphai, which is the same name differently pronounced. Cleophas, according to Hegesippus, was brother to St. Joseph, the Holy Virgin's husband, and consequently the reputed uncle of our Lord. He had,

had, by Mary his wife, James, Jude, Simon, and Joses, cousins to Jesus. Mary Cleophas followed Christ after his baptism, and was present at his death, burial, and resurrection, being one of the holy women who went to the tomb, in order to embalm his body.

MARY, sister of Martha and Lazarus, an inhabitant of Bethany, a small town near Jerusalem. Our Saviour had a particular regard for this family. After Lazarus was dead, Martha threw herself at Christ's feet, saying, *Lord, if thou hadst been here my brother had not died.* Jesus, beholding her weep, went to the sepulchre, and raised Lazarus. It was this Mary who anointed the feet of Jesus, and wiped them with her hair, when he was in the house of Simon *the Leper.* She must be distinguished from *the Sinner*, who anointed him in Simon the Pharisee's house, as mentioned in St. Luke, chap. vii. and from Mary Magdalene. v. MAGDALENE.

MARY, or SALOME, wife of Zebedee, and mother of St. James and St. John. She followed our Saviour, ministered to him, was present at his death, and was one of those who set out to embalm him.

MARY, *the Egyptian*, (St.) left her father and mother at twelve years old, and after living in a licentious manner at Alexandria during 17 years, went to Jerusalem from curiosity, with a company of pilgrims, to attend the feast of the exaltation of the holy cross, celebrated September 14. On her arrival in that city, she continued her debaucheries; but attempting to enter the church, felt herself repulsed three or four times, and could not go in. Mary was so struck by such an obstacle, that she resolved immediately to alter her course of life, and do penance; then, returning to the church, entered with ease, and having adored the cross, left Jerusalem that very day, and crossing over Jordan, retired to the vast desert which lies beyond that river. Here she passed 47 years, without seeing any body; living on the produce of the earth, and in the most austere manner, till she was found about 430, by a solitary named *Zozimus*, to whom she related her history, and begged him to bring her the eucharist. Zozimus went to seek her the following year on Good Friday, and administered the sacrament to her. Returning the next year, he found her corpse extended on the earth, with an inscription traced in the ground, informing him, that the wretched Mary died the very day on which she had received the eucharist, and begging him to bury her body and pray for her.

MARY *Alacoque*, v. MARGARET.

MARY STUART, queen of France and Scotland, daughter of James V. king of Scotland and Mary de Guise, daughter of James I. de Lorraine, duke of Guise. She succeeded her father when but eight days old, was carried into France during the civil wars of Scotland, educated at Henry the Second's court, and married April 24, 1558, to the dauphin, afterwards Francis II. After this king's death in 1560, she returned to Scotland, and there married her cousin Henry Stuart. Mary had a heart unhappily susceptible of the weaknesses of love; and a musician, named David Rizzio, was too much in her favour. The king, who was but nominally a king, and despised by his wife, became irritated and jealous. Having entered by a private staircase into the room where the queen was at supper with her lover, and one of her favourites, he immediately threw down the table, and killed Rizzio before her face. Mary was at that time pregnant of a son, afterwards James I. king of England, Scotland, and Ireland. Henry was soon after murdered, and the queen married James Hesburn, earl of Bothwel, a Calvinist, suspected of having poisoned the king. The earl then attempted to seize the young prince, whose father's death he had procured, but was opposed by part of the nobility, which brought on a civil war, during which Mary was imprisoned. Attempts were made to oblige her to change her religion, and abdicate the crown, but she escaped in 1568, and hearing that her party was defeated, sought an asylum in England under queen Elizabeth, who had promised to protect her, and support her interest. Scarce, however, was Mary arrived, when Elizabeth refused to see her, pretending that she must first

clear herself from the charge of having caused the murder of her husband; and after keeping her a close prisoner 18 years, sentenced her to be beheaded February 18, 1587. The pretence made use of for this proceeding was, a correspondence between Mary and the priests of the seminary at Rheims, who had engaged a man, named Savage, to murder Elizabeth: but this correspondence was never judicially proved; for only copies of her letters were produced. Mary Stuart died with admirable firmness, at the age of 42; and is mentioned by historians, as a princess possessed of great personal and mental accomplishments. She understood Latin, and five other languages; wrote well, both in verse and prose; and was a patroness of learning, and learned men. A collection of the contemporary authors who have written her life, was published at London, 1725, 2 vol. fol.

MARY *de Medicis*, queen of France, daughter of Francis de Medicis, grand duke of Tuscany. She married Henry IV. 1600, and was regent of the kingdom from 1610 to 1617, when the marechal d'Acre was killed. This marechal and his wife, Leonora Galligai, had gained so great an ascendancy over the queen's mind, that they directed her wishes, affections, and aversions as they pleased. Her misfortunes began with their disgrace: she was compelled to absent herself from court; and, after having a long time intreated to see her son before she went, had the mortification of finding that he would not utter a word beyond what had before been agreed upon. This princess returned again to court, but after forming several useless cabals against cardinal Richelieu, was forced to retire into the Netherlands 1631, and died in a state of extreme poverty at Cologn, July 3, 1648, aged 68. One of her petitions to the parliament, whose remonstrances she had so often rejected, is still extant, and begins: *Mary, queen of France and Navarre, humbly sheweth, That from the 23d of February, she hath been detained prisoner in the castle of Compiegne, without being either accused or suspected, &c.* Her misfortunes arose from her natural temper, which was obstinate, suspicious, restless, not equal, in short, to her ambitious views. She wanted to rule at court, but had no capacity for it; while cardinal Richelieu on his side, had that same ambition, accompanied with talents proper for governing. Louis XIII. knew how to distinguish between them, and preferred his minister to his mother; but offered the latter a very handsome establishment on condition of retiring to Florence, her native place. This princess built the magnificent palace of the Luxemburg, and several other superb edifices; and also founded the convent of *The Nuns of Calvary* in 1620. Her Life was published at *Paris*, 1774, 3 vol. 8vo. Her *Political Testament* may be found in *Cardinal Richelieu's Journal*. Louis XIII. buried her at St. Denis. v. PLESSIS-RICHELIEU.

MARY I. queen of England, daughter of Henry VIII. and Catherine of Arragon, born February 18, 1515. She was educated as presumptive heir to the crown; but Henry having married Anna Boleyn in 1533, took the principality of Wales from Mary, and sent her back to her mother; ordering, however, by his will, that Edward, his son by Jane Seymour, should succeed him; afterwards Mary, then Elizabeth. On the death of Edward VI. 1553, Jane Grey, duchess of Suffolk, great niece to Henry VIII. disputed the crown with Mary, and was supported by Dudley, duke of Northumberland, and the duke of Suffolk, who seized the tower of London. But Mary's party prevailing, lady Jane was beheaded with Guilford, her husband, and the noblemen above mentioned. Queen Mary immediately introduced the Catholic religion into England by fire and sword, and confined the princess Elizabeth. Eight hundred people were burnt; a woman was delivered of a child at the stake, which the populace snatched from the flames, but the judge threw it in again. Dreadful effects of a fanatical spirit, detested by all good citizens. The queen afterwards married Philip II. son of the emperor Charles V. and king of Spain. She lost Calais, the only place which the English had left in France, and died 1558, leaving no children.

MARY II. queen of England, one of the most illustrious princesses of her

her time, eldest daughter of James II. king of England and his first wife; born at St. James's, May 10, 1662, and educated in the Protestant religion. She married William Henry of Nassau, prince of Orange, November 15, 1677; accompanied her consort to Holland, and remained in that country till 1689, when she returned to England, and was there proclaimed sovereign conjointly with the prince her husband, who had the administration of government. That care devolved upon queen Mary during the king's absence, and she acquitted herself so as to gain the highest honour. This princess always patronized the arts and sciences. She died at Kensington palace of the small pox, December 28, 1695, aged thirty-three.

MARY *Leczinski*, born June 23, 1703, daughter of Stanislaus I. king of Poland. She resided with her parents at Veissembourg in Alsace, when Louis XV. demanded her for his consort, and they were married at Fontainebleau, September 25, 1724. Mary Leczinski graced the throne with all those Christian virtues, which diffused piety through a great part of the court; and inspiring her son, the dauphin, with the same sentiments, they were transmitted to his children, the eldest of whom was afterwards Louis XVI. This princess died June 24, 1768, aged 65; lamented particularly by her husband and her children, the ministers of the Gospel, and the poor.

MARY *of Burgundy*, daughter of Charles *the Rash*, duke of Burgundy, and Isabella of Bourbon, born Feb. 13, 1457, at Brussels. At 20, she inherited all her father's dominions, who was killed at the siege of Nancy, 1477, and a marriage was proposed to Louis XI. by ambassadors from Burgundy, between this princess, and the dauphin his son. The offer being rejected, she married Maximilian son of the emperor Frederic, and by that alliance, carried great possessions into the house of Austria. Louis XI. was universally blamed for refusing this match. Mary of Burgundy died March 25, 1482, in consequence of a fall from her horse while hunting.

MARY CHRISTINA, of Bavaria, married 1680, to the dauphin, Louis, son of Louis XIV. She died 1690, in child-bed of the duke of Berry; and when just expiring, embraced her son, saying, *I do this with all my heart, though you cost me very dear.* This princess lived so much in retirement, that she was less regretted than her merits deserved.

MARY MAGDELEINE *de la Trinité*, founder of the nuns of the order of Mercy, with father Yvan, a priest of the Oratory, born June 3, 1616, at Aix in Provence, the daughter of a soldier. She was very carefully educated by her mother, and might have married advantageously at 15, but declined it. She afterwards placed herself under father Yvan's direction, who wrote a book, entitled, *Conduite à la Perfection Chrétienne.* Falling sick in 1632, she resolved to found the order of Mercy, for the reception of young ladies of rank, without fortune or dowry; which plan she happily executed, established the first house of her order at Aix 1637, and was its first superior. Mary Magdeleine died piously at Avignon, February 20, 1678, aged 62, after having founded several more houses of the same order. Her life has been written by father Croiset, *Lyons*, 1696, 8vo.

MARY *of the Incarnation*, v. AVRIL-LOT.

MARY *of the Incarnation*, a celebrated Ursuline nun, whose name was Mary Guyert, born October 18, 1599, at Tours. Being left a widow at the age of 32, she entered among the Ursulines at Tours, and wrote an excellent book for the Novices, entitled, *L'Ecole Chrétienne.* In 1639, she went to Quebec, established a convent of her order there, which she governed with great prudence and judgment, and there died, April 30, 1672, aged 73. Besides this book above mentioned, there is a 4to volume of her's, containing a *Retreat*, and *Letters.* Dom. Claudius Martin, her son, who died 1696, published her Life, 1677, 4to. which has also been written by Pere Charlevoix, a Jesuit, 1724, 12mo.

MARY *de Gournai*, v. JARS.

MAS (Lewis du) natural son of J. L. de Montcalm de Candiac, born 1676, at Nismes. He invented the *Bureau Typographique*, and made the first trial of it, with the young Candiac,

diac, which succeeded; but that child was such a prodigy of genius, that he would have done equally well had another method been adopted. Lewis du Mas lost this pupil, who died in his seventh year 1727, and the event nearly deprived him of his senses; but Boindin afforded him a retreat, and calmed his excessive grief. Mad. de Vaujour afterwards gave du Mas an asylum two leagues from Paris, where he died 1744. Besides *l'Instruction sur l'Usage du Bureau Typographique*, which he published in 4to. he printed the Art of Transposing all kinds of Music, without understanding either Time or Modulation, 1711, 4to.

MASACCIO, a celebrated painter, who died 1445, aged 26.

MASCARDI (Augustine) born 1591 at Sarzana, in the state of Genoa, descended from a family illustrious for the great men it has produced. He was appointed honorary chamberlain to pope Urban VIII. who gave him a salary of 500 crowns, and founded a rhetorical chair for him in the college *della Sapienza*; but Mascardi abandoned himself so entirely to his literary studies, and the love of pleasure, that he lived always in poverty. He died in 1640, at Sarzana, aged 49. He left *Harangues*, *Poems* in Latin, 1622, 4to. in Italian, 1663, 12mo. and several other works in Latin and Italian. His *Tr. dell'arte Historica*, 4to. is particularly admired, and *La Congiura del Conte Luiguidé Fieschi*, of which there is a French translation, 1639, 8vo.

MASCARENHAS, v. MONTARROYO.

MASCARON (Julius) son of a celebrated advocate to the parliament of Aix, born 1634, at Marseilles. He entered early among the priests of the Oratory, was employed at 22, to teach rhetoric at Mans, and preached afterwards with such applause at Saumur and Paris, that the court engaged him for Advent 1666, and Lent 1667. Pere Mascaron was so much admired there, that his sermons were said to be formed for a court; and when some envious persons would have made a crime of the freedom with which he announced the awful truths of Christianity to the king, Louis XIV. defended him, saying, *He has done his duty, it remains for us to do our's.* P. Mascaron was appointed to the bishopric of Tulles, 1671, and translated to that of Agen in 1678. He returned to preach before the king in Advent 1694, and Louis XIV. was so much pleased, that he said to him, *Your eloquence alone, neither wears out nor grows old.* On going back to Agen, he founded an hospital, and died in that city, December 16, 1703, aged 69. None of his compositions have been printed, but *A Collection of his Funeral Orations*; among which, those on M. de Turenne, and the chancellor Seguier, are particularly admired. It may be proper to mention, that M. Mascaron having been ordained priest by M. de Lavardin, bishop of Mans, who declared on his death-bed, that he never intended to ordain any priest, the Sorbonne was consulted whether this prelate's ordinations were valid. They decided as follows: *That it was sufficient if he had the exterior intention to do what the church does, and that he certainly had it, because he did so; therefore it was not needful to ordain those priests again, which this bishop had ordained.* But notwithstanding this decision, M. Mascaron chose to be ordained again; which proves that he was a better preacher than casuist, and that his conscience was more scrupulous than enlightened on this point.

MASCLEF (Francis) a native of Amiens, who was principally skilled in Hebrew. M. de Brou, bishop of Amiens, took him from Raincheval, five leagues from that city, where he was curate, and employed him to superintend the young ecclesiastics in his diocese. He was made canon of Amiens, before M. de Brou's death, which happened 1706; but not pleasing M. Sabbatier, who succeeded that prelate, was deprived of the superintendency of the seminary, and almost every other public function. M. Masclef then devoted himself with fresh ardour to his studies, but contracted a disorder by it, of which he died November 14, 1728, aged 66. His principal works are: *A Hebrew Grammar*, in Latin, on his new plan, *Paris*, 1716, 4to. reprinted 1730, 2 vol. 12mo. by M. de la Bletterie, a priest of the Oratory, and one of M. Masclef's friends. The greatest part of the Hebrew words being without vowels, and

and several points having been invented by the Jews to supply their place, M. Masclef proposed to put after the Hebrew consonant, the vowel which it has in alphabetical order. For example: to read the Hebrew word composed of these three letters B, D, L, according to his method, the B in the order of the Hebrew alphabet being pronounced *Beth*, and the D *Daleth*, we must add an E after the B, and an A after the D, and pronounce *Bedal*; and so of the other Hebrew consonants. No vowel is to be added to the last letters of words, because the preceding vowel is sufficient to make it understood. This method was approved by a considerable part of the learned, and rejected by most of the rest. In the second edition are answers to all the difficulties which father Guarin has raised against M. Masclef's method, in his Hebrew Grammar. *Les Conférences Ecclesiastiques du Diocése d'Amiens*, 12mo. *Le Catéchism d'Amiens*, 4to. Several *Letters*, and other pieces concerning the bull *Unigenitus*, &c.

MASCRIER (John Baptist le) a native of Caen, who died at Paris, 1760, aged 63. He was editor of the following works: Maillet's *Description de l'Egypte*; *L'Idée du Gouvernement d'Egypte*, 1745, 12mo. The Paris edition of *Cérémonies Religieuses*, 7 vol. fol. (v. PICARD and BANIER). A Latin and French *Cæsar*, 1755, 12mo. Lommius's *Tableaux des Maladies*, 1760, 12mo. Feuquiere's *Mémoirs*. Pelisson's *Histoire de Louis XIV. Reflections sur les grandes Vérités de la Foi*, 1757, 12mo.

MASENIUS (James) born 1606, at Dalen, in the duchy of Juliers, entered the Jesuits' order 1619, and taught rhetoric and poetry, with distinguished reputation at Cologn. He left a great number of works, both in verse and prose, written in elegant Latin. The principal are: a kind of Art of Poetry, entitled, *Palæstra Eloquentiæ Lingatæ*, 4 vol. 12mo. A treatise, entitled, *Palestra Styli Romani*; *Gretserus redivivus*; *Ars nova argutiarum*; *Nova Praxis ortodoxæ Fidei*; *Anima Historiæ, seu Vita Caroli V. et Ferdinandi*, 4to. Notes and additions to Brower's *Antiquities* and *Annals* of Treves, 1670, fol. *Epitome Annalium Trevirensium*; *Meditata Concordiæ Protestantium*; *Speculum imaginum veritatis per Symbola*; *Exercitationes Oratoriæ*, &c. But none of his works have been so famous in our time as his poem, entitled, *Sarcotis*, or *Sarcothea*, consisting of 2486 verses. The word is composed of σαρξ *flesh*, and θεα *goddess*. Masenius gives this name to human nature, and the subject of his poem is the ruin of *Sarcothea*, or human nature, i. e. *The Fall of the first Man*. Lauder, a Scotchman, says, that Milton took his idea of *Paradise Lost* from this poem; and he has published the whole work of Masenius, with a French translation, and the pieces relative to the affair, printed for *Barbou*, 1759, 12mo. Thus far is certain, that the poem in question is much inferior to Milton's *Paradise Lost*, though it contains some elegant Latin verses. The French translation is not always exact, nor sufficiently poetical.

MASINISSA, a king of a small country in Africa, who first joined the Carthaginians against the Romans, and twice defeated Syphax, king of Numidia 231 A. C. Scipio having afterwards routed Asdrubal's army, sent home the nephew of Masinissa, without demanding any ransom; which generosity so charmed him that he was ever after a friend to Rome. He married his captive Sophonisba; but finding that Scipio was displeased at it, got rid of her by a potion, and the Romans, to console him for this sacrifice, gave him the sovereignty of various provinces, which had belonged to the Carthaginians. This prince died 149 A.C. aged 90, leaving forty-four children by different wives.

MASIUS (Andrew) an eminent doctor of Louvain, born at a small village near Brussels, who was well acquainted with philosophy, law, and the oriental languages, and assisted Arias Montanus, and le Fevre, in the *Polyglot* of Antwerp. He died April, 1573, in the dominions of the duke of Cleves, to whom he had been counsellor; leaving a *Syriac Grammar* and *Dictionary*, 1571, fol.; a learned *Commentary* on the book of *Joshua*, fol. and other works, which are valued.

MASIUS (Gisbert) an illustrious bishop of Bois-le-duc, who zealously laboured to promote learning and virtue in his diocese, and published some excellent

excellent *Synodal Ordinances* in Latin. He died 1614.

MASK (the Iron) v. VERMANDOIS.

MASO, surnamed *Finiguerra*, an ingenious goldsmith of Florence, in the fifteenth century, to whom the invention of copper-plate engravings is attributed. This artist perceived that the melted sulphur he made use of, marked his impressions with what he had engraved, by means of the black, which the sulpher extracted from the strokes. He tried some experiments, and was soon imitated by others. The art is supposed to have been invented 1460, shortly after that of printing.

MASQUIERES (Frances) a lady, who distinguished herself in the belles lettres and poetry. She died 1728, at Haris. Her ode *sur le Martyre*; *Description de la Galerie de S. Cloud*, and *l'Origine du Luth*, which are full of fancy, delicacy and charms, may be found in a new selection of poems, published 1715, 12mo.

MASSE (John Baptist) an ingenious miniature painter, from whose drawings the *Gallerie de Versailles* was engraved, which appeared in 1753, with the explanation in 8vo. He died 1767, aged 80.

MASSIEU (William) a celebrated member of the academy of belles lettres, and of the French academy, born April 13, 1665, at Caen. He entered among the Jesuits, but quitted their order afterwards, that he might be more at liberty to indulge his taste for the belles lettres. M. de Sacy, a member of the French academy, engaged him to educate his son; and in 1710, he was chosen professor of Greek at the Royal College, in which situation he distinguished himself till his death, which happened at Paris September 26, 1722. M. Massieu left several elegant dissertations in the *Memoirs* of the academy of inscriptions; a preface to the edition of M. de Toureil's works, published 1721; *Histoire de la Poesie Francoise*, 12mo. curious; and an excellent poem on *Coffee*, inserted in the abbé d'Olivet's collection.

MASSILLON (John Baptist) bishop of Clermont, one of the most celebrated preachers of the 18th century, born 1663, at Hieres in Provence. Having entered among the fathers of the Oratory, he distinguished himself so much by his talents in that situation, as to be invited to Paris, where his preaching was universally applauded; nor was less admired at court. Louis XIV. after hearing his first Advent sermons, said to him, *Father, I have heard many great orators in my pulpit, and have been very much pleased with them; but every time I have heard you, I have been very much displeased with myself.* He was made bishop of Clermont 1717, and admitted into the French academy 1719. His sweetness of temper and easy behaviour rendered him averse to all kinds of enmity, and he left no means untried to conciliate the divines in his diocese who were of opposite opinions. Father Massillon vainly endeavoured to reconcile cardinal de Noailles and the Jesuits; it was his delight to receive both Oratorians and Jesuits at his country-house, and make them play together. He died in his diocese September 28, 1742, aged 79. This prelate's *Sermons*, and other works have been printed 1745, and 1746, 14 vol. 12mo. *Avent*, one vol. *Carême*, complete, 4 vol. *Le petit Carême*, which he preached before the king, 1718, one vol. *Panégyriques*, one vol. *Mystères*, one vol. *Oraisons funèbres*, one vol. *Conferences*, 3 vol. *Paraphrases sur les Pseaumes*, 2 vol. and *Pensées* for a fifteenth volume. These fifteen volumes are reduced to thirteen in the small type, because the Conferences form but two, and the Psalms one. Father Massillon's sermons contain less of the dialectic, than of sentiment; they are pathetic throughout; and we every where find, the overflowings of a soul deeply penetrated, great knowledge of the human heart, just and delicate thoughts, brilliant ideas, elegant expressions, and a style at once lively, concise, and harmonious.

MASSINGER (Philip) a celebrated English poet in the 17th century, who was educated at Oxford, but left the university and went to London, where he devoted himself wholly to poetry, and his tragedies and comedies were universally applauded. He wrote them in conjunction with the greatest poets of his time, as Fletcher, Middleton, Rowley, Field, and Decker, which contributed

contributed not a little to his reputation.

MASSON, a skilful engraver, who excelled particularly in portraits. His *Disciples going to Emmaus*, the duke of Harecourt's picture, &c. are considered as master-pieces. It is said, that, instead of guiding his hand on the plate, he kept his right hand fixed, and guided the plate as the engraving required.

MASSON (Innocent le) a pious and eminent general of the Carthusians, born March 10, 1628, at Noyon. He was elected general October 15, 1675; procured the Grand Chartreux to be rebuilt, which had been almost wholly reduced to ashes; acquired uncommon reputation by his virtues and *devotional books*, and died May 8, 1703, aged 76. He had been, through life, a declared enemy to the Jansenists. v. GUIGUES.

MASSON (Anthony) a pious and learned Minime friar, who died at Vincennes, at an advanced age, in 1700, leaving the following works: *Questions curieuses historiques et morales sur la Genese*, 12mo.; *l'Histoire de Noë et du Deluge universel*, 12mo.; *l'Histoire du Patriarche Abraham*, 12mo.; *Traité des Marques de la Predestination*; and some other books on religious subjects. v. LATOMUS.

MASSON (John) a reformed minister, who died in Holland in the middle of the 18th century, author of *l'Histoire critique de la Republique des Lettres*, from 1712 to 1716, 16 vol. 12mo.; the Lives of *Horace*, *Ovid*, and *Pliny*, 3 vol. 8vo. in Latin; and that of *Bayle*, attributed to La Monnoye.

MASSOULIE' (Antonin) born October 28, 1632, at Toulouse. He entered the Dominican Order 1647, was prior in the Noviciate-house at Paris, then elected provincial of the province of Toulouse, and, lastly, assistant to the general of his Order, 1686. He died January 22, 1706, at Rome, aged 74. His principal work is a Latin book, in 2 vol. fol. entitled, *Divus Thomas sui interpres*, i. e. *St. Thomas his own Interpreter*; in which he proves that the opinions of the Dominican school, concerning physical predetermination, grace, and predestination, are the genuine opinions of St. Thomas. He also left two books in French, against the errors of the *Quietists*, 1699, and 1703, 12mo.

MASSUET (Dom. René) a learned Benedictine, of the congregation de St. Maur, born August 31, 1665, at St. Ouen de Macelles, in the diocese of Evreux. He published an edition of St. *Irenæus*, 1710; and, afterwards, the fifth volume of *Annals of the Benedictine Order*. He died January 19, 1716, aged 50.

MASTELLETTA (John Andrew Donducci, surnamed) a painter, born 1577, at Bologna, who has left several fascinating pictures, but in a false taste. He died very old at a convent, which his melancholy temper had induced him to enter.

MASUCCIO, *Masutius*, an Italian author, a native of Salerno, descended from a noble family. He left *fifty Novels*, in imitation of Bocaccio, which have been several times printed in Italy. The most scarce edition is, *Venice*, 1484, fol.; the least valued, that of 1541, 8vo. This writer died towards the end of the 15th century, for Jovianus Pontanus has written an epitaph upon him.

MATAMOROS (Alfonso Garcias) a learned and judicious critic, canon of Seville, his native place, in the 16th century, rhetorical professor in the university of Alcala, and one of the literati who contributed most to revive the belles lettres in Spain. He left a treatise *on the Academies and the learned Men of Spain*, Alcala, 1553, 8vo. and other tracts, which are esteemed.

MATERNUS. v. FIRMICUS MATERNUS.

MATHA. v. JOHN *de Matha*.

MATHOUD (Cl. Hugh) a Benedictine of the congregation de St. Maur, born of a noble family at Maçon. He published an edition of *Robert Pullein*'s and *Peter de Poitier*'s works, in Latin, which is valued: it had been revised by M. de Sainte Beuve. *De vera Senonum origine*, 4to. An accurate *List of the Archbishops of Sens*, with an abridgement of their *Lives*, in Latin, 4to. D. Mathoud was so much esteemed by M. de Godrin, as to be appointed one of his grand vicars. He died 1705, aged 83.

MATHURIN *of Florence*, a skilful painter, who having contracted a strict friendship with Polidoro, they worked together, particularly studying the ancients, and imitating their style. It is difficult

difficult to distinguish between the pictures painted by these two artists, and not to confound Mathurin's with Polidoro's. The former died 1526.

MATHURIN (St) a priest and confessor of Gâtinois in the 4th century. v. JOHN *de Matha*, and JOHN *of the Conception*.

MATIGNON (Goyon de) one of the most ancient and illustrious families in France (originally of Bretany, but settled in Normandy about 1450) which has possessed the city of Matignon, and castle of la Roche-Goyon, for several centuries, and given many great men to France: the most celebrated among these are, James II. de Matignon, prince de Mortagne, comte de Thorigny, &c. who signalized himself in various sieges and battles. Q. Catherine de Medicis procured him the lieutenant-generalcy of Normandy, and K. Henry III. appointed him marechal of France 1579. He gained great advantages over the Huguenots, and officiated as constable, 1594, when Henry IV. was crowned, whom he had been one of the first to acknowledge king. He died July 27, 1597, at his castle de Lasparre, aged 72. Charles-Augustus de Matignon, comte de Gacé, &c. sixth son of Francis de Matignon, comte de Torigny, and great grandson of the preceding, having distinguished himself on several occasions, was made marechal of France 1708, and commanded the forces which the king ordered to embark for Scotland. This expedition proving unsuccessful, he returned to Flanders, and served under the duke of Burgundy at the battle of Oudenard. He died Dec. 6, 1729, at Paris, aged 83.

MATILDA (St.) or St. Maud, queen of Germany, aunt, on the mother's side, to Hugh Capet, and daughter of count Thierri, prince of Westphalia. She married Henry *the Fowler*, king of Germany, by whom she had the emperor Otho, Henry duke of Bavaria, Bruno, bishop of Cologn, and several daughters. After Henry *the Fowler*'s death, 936, she was very ill used by her sons, which circumstance compelled her to retire into Westphalia; but the emperor Otho recalled her, and derived great benefit from her counsel. St. Matilda founded several monasteries, besides a great number of hospitals, and died in the abbey of Quedlinburg, March 14, 968.

MATILDA, countess of Tuscany, celebrated for her piety and courage, daughter of Boniface, marquis of Tuscany. She strenuously defended pope Gregory VII. against the emperor Henry IV. gained great advantages over that prince, and made afterwards a formal donation of her dominions to the Holy See. She died July 24, 1115, aged 76. Matilda possessed Tuscany, Mantua, Parma, Placenza, Reggio, Ferrara, Modena, part of Ombria, Spoleto, Verona, almost the whole of St. Peter's patrimony, Viterbo, and part of the marquisate of Ancona. The emperors claimed to have some of these restored, and it was found necessary to yield them up, as they were fiefs of the empire.

MATTAN, a priest of Baal, killed by order of the high-priest Jehoiada, *Anno Mundi* 3126.

MATTATHIAS, a priest of the family of Joarib, which family is better known by the name of the *Maccabees*, or *Asmoneans*. Being grieved with beholding the abominations committed in Jerusalem, after that city had been taken by Antiochus Epiphanes, he retired with his five sons, Joannan, Simon, Judas, Eleazar, and Jonathan, to the mountain of Modin, in the tribe of Judah, where he was born. Here they continued firm in the worship of God, and were followed by several Jews, about 168 A.C. Mattathias perceiving an Israelite about to sacrifice to idols, killed him, together with the officer who compelled him to do it, upon the altar of sacrifice. This zealous action obliged him to form an army of the Jews who had followed them, with which he went through the country, destroying idols, and restoring the worship of the true God. Mattathias died after having governed Israel a year. In him began the principality of the *Assamoneans*, or *Asmoneans*, who restored the true religion. This principality lasted till Herod's time, and the office of high-priest was almost always annexed to it.

MATTEI (Leonardo) v. LEONARDO d'UDINO.

MATTHEW (St.) an Apostle and Evangelist, also called *Levi*, son of Alpheus, a Galilean, like the other Apostles.

Apostles. He was a *Publican*, i. e. a receiver of taxes at Capernaum, having his office without the city, near the sea of Galilee. Our Saviour passing that way, ordered Matthew to follow him, who, rising immediately, left all, and obeyed the summons. He afterward received Christ, and the disciples, at his house, and made a great feast for them, at which several publicans were present. The Scribes and Pharisees, jealous of Christ's glory, said to his disciples, *Why eateth your Master with Publicans and Sinners?* Jesus, hearing this, replied, *They that be whole have no need of the Physician, but they that are sick. I came not to call the righteous, but sinners to repentance.* St. Matthew was raised to the apostolical office that year, and renounced his profession of a publican. He preached some time in Judea, after the Holy Ghost had descended; and, intending to spread the faith in other countries, composed the *Gospel* which bears his name, by divine inspiration, about the year 36. It is supposed that St. Matthew wrote this Gospel in the language then spoken by the Jews, i. e. *Hebrew mixed with Chaldee and Syriac.* The original Hebrew was long preserved by the Nazarenes, but afterwards lost; and the Greek text we now have, which is an ancient version, made in the apostolic age, supplies the place of the original to us. St. Matthew is said to have preached the Gospel in Persia, and to have suffered martyrdom there. St. Clemens Alexandrinus says, that this Apostle lived always very austerely, eating nothing but herbs, fruit, and pulse.

MATTHEW *de Vendosme*, a celebrated abbot of St. Denis, so called from the place of his birth. He was regent of the kingdom during St. Louis' second crusade, prime minister under Philip *the Bold*; and much esteemed, in the reign of Philip *the Fair*, for his wisdom and prudence. He died September 25, 1286. A *Hist. of Tobit*, in elegiac verse, is attributed to him.

MATTHEW *of Westminster*, a celebrated English Benedictine, of that abbey, in the 14th century, who has left a *Chronicle*, in Latin, from the Creation to 1307, *London*, 1570, fol.

MATTHIAS, emperor of the West, son of Maximilian II. and brother of Rodolphos II. He succeeded the latter emperor June 13, 1612, being, before, archduke of Austria, and king of Hungary and Bohemia, and carried on a successful war against the Turks till 1615, when he concluded a peace with them for twenty years. Matthias died at Vienna, March 10, 1619, aged 62, a prey to vexation, his successor having taken his prime minister from him, and disposed of every thing as if he had been master. He had been weak enough to sign a capitulation, very different from the preceding ones: the electors reserved to themselves the right of chusing a king of the Romans, when the interest of the empire required it. Ferdinand II. his first cousin, succeeded him.

MATTHIAS (St.) an Apostle, chosen in the place of Judas in the year 33, as related in chap. 1. of the *Acts*. He is supposed to have preached the Gospel in Judea, and part of Ethiopia, and suffered martyrdom for the Christian faith. A *Gospel* was formerly attributed to him, also a *book of Tradition*; but they are apocryphal and spurious works.

MATTHIAS CORVINUS, king of Hungary and Bohemia, and one of the greatest princes of his age, son of John Hunniades. He, and his brother Ladislaus, were imprisoned by Ladislaus of Austria, king of Hungary and Bohemia. Ladislaus had been beheaded on a scaffold, and Matthias remained still in confinement, when he was elected king of Hungary, January 24, 1458. King Ladislaus was then dead, and George Podiebrack, who succeeded him in Bohemia, having set Matthias at liberty, the latter engaged in a successful war against the Bohemian heretics, the Turks, and the emperor Frederic IV. from whom he took Vienna and Nieustadt, with a great part of Austria. This prince was fond of the fine arts and learned men, had an excellent library at Buda, and is said to have spoken almost all the European languages. He died of an apoplexy at Vienna, April 6, 1490. His valour and noble actions gained him the name of *Great*.

MATTHIEU (Peter) historiographer of France, born December 10, 1564, at Porentru. He died October 12, 1621, at Toulouse, aged 57, leaving a son.

He began *l'Histoire des Choses mémorables arrivées sous le Regne de Henri le Grand*, 1624, 8vo.; *l'Histoire de la Mort deplorable Henri IV.* 1612, 8vo.; *Hist. de Louis XI.* fol. This author writes in an affected style, and bad taste; but his works contain some singular and curious facts. There are also Quatrains of his *on Life and Death*, with those of Pibrae; *La Guisiade*, a tragedy, 8vo.; *Hist. de France*, 2 vol. fol. and other works.

MATTHIEU *del Nassara*, an excellent engraver of precious stones, a native of Verona. He went into France, and was much esteemed by Francis I. who employed him, loaded him with favours, and made him engraver-general of the coin. This artist also drew well, and the king was fond of hearing him play upon the lute. He married at Paris, and died in that city about 1548.

MATTHIOLI (Peter Andrew) an eminent physician in the 16th century, a native of Sienna, well acquainted with the Greek and Latin languages, physic and botany. He died 1577, leaving learned *Commentaries on Dioscorides*, Venice, 1565, fol. with large wooden cuts. The edition of 1583 is also esteemed, and that of *Basil*, 1598. There is also a French translation, fol. the best edition of which is by Desmoulins, *Lyons*, 1572, fol. An Abridgement of *Plants*, of the *Medical Councils*, and of other valuable works, in Latin.

MATTI (Don Emanuel) born January 19, 1663, at Oropesa. He succeeded early in poetry, of which he published a volume, 1682, 4to. but this fortunate beginning having awakened, in the heart of a lady of very high rank, sentiments rather too tender towards our young poet, he went to Rome to avoid the consequences. There the academy *degl' Arcadi* admitted him a member, and pope Innocent X. as a proof of his esteem, made him dean of Alicant, where he died December 18, 1737. He assisted cardinal d'Aguerra in the collection of *Spanish Councils*, and his *Letters*, and Latin *Poems*, have been published together, *Madrid*, 1735, 2 vol. 12mo. and *Amsterdam*, 1738, 2 vol. 4to.

MATY, v. BAUDRAND.

MAUCHARD (Burchard David) born 1696 at Marbach. He was physician to the duke of Wirtemberg, and professor of physic, surgery, and anatomy, at Tubingen, where he died 1751, leaving a great number of medical *Thesises*, which are esteemed; a *Letter* in the *Mercure de France*, in which he criticises M. de St. Yve's treatise *on Diseases of the Eyes*, and a *Defence* of this letter.

MAUCROIX (Francis de) born January 7, 1619, at Noyon, admitted advocate at Paris, and afterwards appointed canon of Rheims, where he died April 9, 1708, aged 90. He left numerous French translations that are esteemed, and *Miscellaneous Poems*, which may be found in *the Works of Maucroix and la Fontaine*, Paris, 1685, 2 vol. and the new *Works of Maucroix*, Paris, 1726, 12mo. This writer has translated St. John Chrysostom's *Homilies to the People of Antioch*, 1681, 8vo. the *Hist. of the English Schism*, and *the Lives of Cardinal Pole and Cardinal Compeggio*, 1675, and 1677, 2 vol. 12mo.; Pere Petau's *Chronological Abridgement*, Paris, 1683, 3 vol. 12mo. His style is pure and elegant.

MAUDEN (David) a licentiate in law, and learned divine of the 17th century, born 1575, at Antwerp. He was pastor of St. Mary's at Brussels, and dean of St. Peter's at Breda; died January 8, 1641, at Brussels, aged 66. M. Mauden left a *Life of Tobit*, entitled, *The Mirror of the Moral Life*, fol.; *The Alethologia*, or *Explanation of the Truth*, &c.; all in Latin.

MAUDUIT (Michael) a pious and learned priest of the Oratory, born at Vire in Normandy, author of *Analyses sur les Evangiles, sur les Epîtres de S. Paul et sur les Epîtres Canoniques et l'Apocalipse*, 8 vol. 12mo.; *Melanges de diverses Poésies*, Lyons, 1681, 12mo.; the *Psalter*, in French verse; a treatise *De la Religion contre les Athées*, &c. the best edition is, 1698, 12mo.; *Meditations pour une retraite Ecclésiastique de dix jours*, 12mo.; *Dissertation sur la Goutte*, 12mo. and some other works which are esteemed. He died January 19, 1709, at Paris, aged 75.

MAUGRAS (John Francis) a priest of the Christian doctrine, born July 4, 1681, at Paris. After having taught ethics with success in the colleges of his Order, he became celebrated at Paris for his preaching; but the extreme ardour

ardour with which he pursued that sacred employment brought on a spitting of blood, and he died in consequence of it, August 26, 1726, aged 44. His works are, *Instructions Chrétiennes pour faire un Saint Usage des Affections*, 2 small vol. 12mo.; *Instruction Chrétienne sur les Dangers du Luxe*; four *Letters*, in form of a *Consultation*, in favour of the parochial poor; *les Vies des Deux Tobies, de Sainte Monique et de Sainte Genevieve*; *avec des Reflexions à l'Usage des Familles, et des Ecoles Chrétiennes*, &c.

MAUGUIN (Gilbert) a celebrated president of the mint at Paris, who was well acquainted with ecclesiastical antiquity, and published, against father Sirmond, a Dissertation, entitled, *Vindiciæ Prædestinat. et Gratiæ*, which may be found in tom. 2. of his book, entitled, *Vetérum Autorum qui* ix *Seculo de Gratia et de Predestinatione scripsere Opera*, Parisiis, 1650, 2 vol. 4to. where he maintains that Godeschale has not taught the predestinarian heresy. He died 1674, leaving all his theological works, both printed and MS. to the Augustines of the fauxbourg St. Germain at Paris, and large sums to the general hospital.

MAULEON (Auger de) sieur de Granier, an ecclesiastic, born at Bresse, who became known in the 17th century by publishing *Memoirs* of Q. Margaret, and of M. de Villeroy, cardinal d'Ossat's *Letters*, and several other curious MSS. He was admitted into the French academy 1635, but expelled from it the year following.

MAUPERTUIS (Peter Lewis Moreau de) a celebrated member of the French academy, and of the academies of sciences at Paris and Berlin, born September 17, 1698, at St. Malo. He served at first as a musqueteer, and rose to the rank of colonel, but quitted the service, and, devoting himself entirely to mathematics, was at the head of the academicians who went into the North by the king's order, to make observations for determining the figure of the earth. The king of Prussia invited him to be president of the academy at Berlin. Maupertuis followed that prince to the field, exposed his life bravely, was taken prisoner, and carried to Vienna, from whence he soon returned, loaded with marks of favour from the empress-queen. But amidst all the honours and pleasures which the Prussian monarch lavished upon him, he could not conquer the unhappy discontentedness of his temper: his disputes with M. Koenig (v. that name) and with Voltaire, embittered his life. Koenig was expelled from the academy, and Voltaire from Berlin: but Maupertuis was still unhappy there, and went into France 1756, under pretence of recovering his health. He remained in that kingdom till 1758, when he went to visit his friends mess. Bernouilli, at Basil, and died at their house, July 27, 1759, aged 61. His works are, *La Figure de la Terre détermine*, 8vo.; *La Mesure d'un Degrée du Méridien*; *Discours sur la Figure des Astres*; *Discours sur la Parallaxe de la Lune*; *Elémens de Geographie*; *Lettre sur la Comete*, &c.; *Astronomie nautique*; *Elémens d'Astronomie*; *Dissertation Physique à l'Occasion du Negre blanc, ou Venus physique*; *Essai de Cosmographie*; *Réflexions sur l'Origine des Languages*; *Essai sur la Formation des Corps*; *Eloge de M. de Montesquieu*; *Letters*; *Essai de Philosophie Morale*, and other works, *Lyons*, 1767. This author's writings discover genius, fire, and imagination; but not always a deep knowledge of mathematics, nor much solidity nor judgment.

MAUPERTUY (John Baptist Drouet de) born July 17, 1650, of a good family, originally of Berri. His uncle, a farmer-general, procured him a considerable post in one of the provinces; but M. de Maupertuy, who was then only 22, gave himself little trouble about the duties of his office, trusting to faithful and industrious commissioners, and devoting himself to pleasure and to reading. Far from saving a fortune, he dissipated his own patrimony, and returned to Paris about the age of forty. He then suddenly renounced the world, and having spent two years in retirement, took the ecclesiastical habit 1692, and resided five years in a seminary. Afterwards he withdrew to the abbey de Sept Fonds, and, five years after that, to a solitude in Berri. He was appointed canon of Bourges about 1702, and, then going to Vienne in Dauphiny, took holy orders there. M. de Maupertuy at last returned to Paris, and retired some time after to St. Germain-en-Laie, where he

he died May 10, 1636. He left a great number of French translations, the principal are, of *Salvian's Discourse concerning Providence*, and his *Timotheus*, each in one volume, 12mo.; of *the Acts of the Martyrs*, collected by D. Ruinart, 2 vol. 8vo. or 12mo.; of Jornandes' *Hist. of the Goths*, 12mo.; of *Barclay's Euphormion*, 1711, 3 vol. or 1713, one vol. 12mo.; of the *Life of Brother Arsene de Janson, a Monk of la Trappe*, known by the name of the count de Rosemberg, 12mo.; *the Practice of Spiritual Exercises, by St. Ignatius*, 12mo.; of the Latin treatise, by Lessius, *on the Choice of a Religion*, 12mo. Also several books on different subjects, the principal among which are, *Les Sentimens d'un Chrétien, touché d'un véritable Amour de Dieu, par un Solitaire de Sept-Fonds*, 12mo. fig.; *Hist. de la Reforme de l'Abbaye de Sept-Fonds*, 12mo.; this history was disapproved, as wanting fidelity. *Hist. de la Sainte Eglise de Vienne*, 4to.; *Le Commerce dangereux entre les deux Sexes*, 12mo; *La Femme Foible*, 12mo.; *Pensées Chrétiennes et Morales*, 12mo. &c.

MAUR (St.) a celebrated disciple of St. Benedict's, who died January 5, 584. There is a congregation of Benedictines which bears his name, and which is a reform, approved by pope Gregory XV. 1621. This congregation has furnished the Church with a great number of learned monks. v. COUR.

MAURAN (Peter) chief of the Albigenses in Languedoc. He declared before the legate, that the bread consecrated by the priest is not Christ's body; and, being pronounced a heretic, was sent to prison, and deprived of his property. Having promised to abjure this error, the bishop of Toulouse, and the abbot de St. Sernin, went to fetch him from his prison, which he quitted naked and barefoot, being conducted by these two prelates, who whipped him till he came to the foot of the altar. He then fell prostrate before the legate, abjured his errors, and was sentenced to depart for the Holy Land in forty days, there to attend upon the poor during three years, after which his property should be restored to him. He was also to pay a fine of 500 livres, heavy money, to the earl of Toulouse, and to make restitution of what he had taken from the churches, and the usurious gains he had exacted from them.

MAURE (Sainte) v. SAINTE MAURE.

MAURICE *of Nassau*, prince of Orange, one of the greatest captains of his age, son of William of Nassau, by his second wife, Anne of Saxony. After his father's death, who was killed at Delft 1584, he became governor of the United Provinces, and gained several victories over the Spaniards. The archduke Ernest, enraged because he could not conquer prince Maurice, determined to have him assassinated by one of his guards. They persuaded this man, that, through the efficacy of a mass, which they made him attend, he should disappear from the sight of all present, the moment he had struck the blow. The unhappy wretch fell a victim to his credulity, and perished by the severest punishment. It was prince Maurice who compelled Spain to make a truce of 15 years. At its expiration in 1624, Spinola took Breda, and Maurice died of vexation, because he had not been able to prevent it. He is reproached with having put Barneveldt to death, a Dutch prime minister, and very zealous for the liberty of his country. Prince Maurice died at the Hague, April 23, 1625, and was succeeded by his brother Frederic Henry Maurice of Saxony. v. SAXONY.

MAURICEAU (Francis) a celebrated surgeon of Paris, well acquainted both with the theory and practice of his art, particularly that part which respects midwifery. He was provost of St. Côme, and died October 17, 1709, leaving, *Traité des Maladies des Femmes grosses, et de celles qui sont accouchées; avec des Observations sur le même Sujet*, 2 vol. 4to. Mauriceau published a Latin translation of his treatise himself, which is much esteemed.

MAURITIUS (St.) chief of the Theban legion, a Christian, as were all the officers and soldiers in his legion, which consisted of 6600 men, and which, being ordered to march into Italy, to oppose the Bagaudes, obeyed, and joined the other troops. When St. Mauritius had passed the Alps, at the head of the forces under his command, the emperor Maximian informed him, that he should make use of him and his legion to destroy the Christians

in Gaul, and ordered that both he and his soldiers should sacrifice to the gods, before they marched against his enemies. This proposal was received with horror by them all; and the emperor, irritated by their refusal, commanded the legion to be decimated: but those who remained, continuing to protest that they would sooner die than act against their faith, he put the tenth part of them also to death. At length, finding that they still persevered in the Christian religion, he gave orders for their being all destroyed, which was done accordingly. They are supposed to have suffered martyrdom at *Aguane* in Chablais, September 22, 286. Exuperius and Candide were the principal officers of the Theban legion after St. Mauritius.

MAURITIUS TIBERIUS, emperor of the East, born at Arabissa in Cappadocia, but of Roman origin. He signalized himself in the Persian war, and succeeded Tiberius Constantine, August 13, 582, after having married Constantia, sister of that prince. The first years of his reign were glorious: he restored Cosroes II. to the throne of Persia, from whence he had been driven by his subjects; made war against the Avari, killed 50,000 of them, and took 17,000 prisoners. These he sent back to their own country, making their king, Chagan, promise, in like manner, to restore the Romans whom he had taken. But that perfidious prince, abusing the confidence of Mauritius, insisted on four *aboli* as a ransom for each man, which being refused, he put them all to the sword. Upon this the people of Constantinople rose, calling the emperor cruel, avaricious, and tyrannical. Mauritius now saw his fault, repented, and ordered that prayers for his pardon should be offered up in all the churches; but it was too late. Phocas, who, from being only a centurion, had risen to the highest military dignities, caused himself to be proclaimed emperor, murdered the wife and children of Mauritius before his face, and killed him also, near Chalcedon, Nov. 27, 602. Mauritius, during this dreadful execution, frequently repeated these words of David, *Righteous art thou, O Lord, and true is thy judgment.* He is accused of no fault but avarice.

MAUROLYCO (Francis) born September 16, 1494, at Messina. He was abbot of St. Mary du Port in Sicily, taught mathematics with credit at Messina, and had the art of expressing himself with so much clearness, as to render the most abstract questions plain and intelligible. He died July 21, 1575, aged 81. His principal works are, an edition of the *Sphæricæ* of Theodosius, fol.; *Cosmographia de Forma, situ numeroque, Cœlorum Elementorum*, 4to.; *Opuscula Mathematica*, 1575, 4to.; *Arithmeticorum Libri duo*, 8vo.; *Photismus de lumine, et umbra*, 4to.; *Procam pertinentia*, 4to.; *Emendatio et restitutio conicorum, Apollonii Pergæi*, fol.; *Archimedis monumenta omnia*, fol.; *Euclidis Phenomena*, 4to.; *Martyrologium*, 4to.; *Sicanicarum rerum compendium*, 8vo.; Rime, 1552, 8vo.

MAURUS, v. TERENTIANUS.

MAUSOLEUS, v. ARTEMISA.

MAUSSAC (Philip James) one of the most judicious and able critics of the 17th century, counsellor to the parliament of Toulouse, his native place, and president in the court of Aids at Montpellier. He died 1650, aged about 70. He understood the Greek language perfectly, and left learned *Notes* on Harpocration, and other *Opuscula*, which are much esteemed.

MAUTOUR (Philibert Bernard Moreau de) a poet, born 1654, at Baune, auditor of the chamber of accounts at Paris, and admitted into the academy of inscriptions and belles lettres 1701. He died 1737, leaving some poetical pieces, which are in the *Mercure de France*, in the *Journal de Verdun*, and in *Les Amusemens du Cœur, et de l'Esprit*; a good edition of Pere Petau's Chronological Abridgement, 4 vol. 12mo.; and several *Dissertations* in the *Memoirs* of the Academy of Inscriptions.

MAXENTIUS (Marcus Aurelius Valerius) son of the emperor Maximian Hercules, and son-in-law of Galerius Maximian. Finding that he had no share in the government after his father's abdication, he caused himself to be declared Augustus in Italy, October 28, 306; persuaded his father to resume the purple; compelled Severus to shut himself up in Ravenna, and afterwards put him to death, contrary to his promise. Galerius Maximian, who had

had marched against Maxentius, was forced to fly, which restored peace in Italy. This peace appeared, at first, likely to be broken, by the dissentions which arose between the father and son; but Maximian Hercules was driven from Rome, in consequence of his outrages, and violent behaviour towards his son. Maxentius, having made himself master of Africa, became detested there for his cruelty, and the persecutions he raised against the Christians. At this time Constantine determined to declare war against Maxentius, who set out from Rome to engage with him, October 28, 312. Maxentius was defeated, and the bridge, over which he passed to give orders, breaking under him, he fell into the Tiber, and was drowned. Constantine entered Rome triumphantly the next morning, and published an edict in favour of the Christians.

MAXENTIUS (John) a Scythian monk in the 6th century, who maintained, before the judges of pope Hormisdas at Constantinople, the truth of this proposition, *One of the Trinity suffered.* He had both friends and enemies in the East and in the West; and, though pope Hormisdas appeared to be against him, he has always been esteemed catholic on the subject of the incarnation. His proposition was afterwards approved by the fifth general council, and by pope Martin I. He composed a work in opposition to the *Acephali*, and was among the zealous defenders of St. Augustine's doctrine. Maxentius is in the Library of the Fathers.

MAXIMIAN HERCULES, or VALERIUS MAXIMIAN *(Marcus Aurelius Valerius Herculeus Maximianus)* born about 250, of poor parents, near Sirmium. He rose in the army by his courage, and formed a strict friendship with Diocletian, who associated him in the empire, April 1, 286. Maximian Hercules fought with success in Gaul, Britain, Africa, and Italy. He raised a violent persecution against the Christians, and put a prodigious number of them to death. Diocletian, having resigned the purple 305, compelled him to do the same; but his son Maxentius made him resume the title of emperor some time after, which proved the ruin of Cæsar Severus. Maximian Hercules, having at length attempted to deprive Maxentius of the sovereign authority, was driven from Italy, and retired into Gaul, to Constantine, who had married his daughter Fausta. He was not, however, more faithful to his son-in-law than he had been to his own son, for he persuaded Fausta to betray her husband, by leaving his chamber door open; but she gave Constantine warning of it, who placed a eunuch in his bed. The murderers entered, killed the eunuch, and cried out that Constantine was dead; upon which that prince appeared, surrounded by his guards, pursued his father-in-law, whom he besieged in Marseilles, and compelled him to strangle himself in 310.

MAXIMIAN *(Galerius Valerius Maximianus)* born, near Sardis, of parents who were so poor, that he was obliged to keep sheep in his youth, whence he had the surname of *Armentarius*. He rose by his valour to the highest dignities, and was created Cæsar in the East, March 1, 292, by Diocletian, who married him to his daughter Valeria. Maximian defeated the Goths and Sarmatians, but was unsuccessful, at first, in the war against Persia, till, finding himself ill received by Diocletian on that account, he took up arms afresh, conquered the Persians, and compelled them to give up five provinces beyond the Tigris, in order to obtain peace. He persecuted the Christians with great fury, at his mother's solicitation, and persuaded Diocletian to do the same. On the abdication of the latter, and of Maximian Hercules, Galerius Maximian was declared emperor in 305. He governed like Nero, loaded the people with taxes, and terrified them by his cruelties. Italy had no remedy for these evils but the election of a new emperor; this was Maxentius, who drove Maximian from Italy; but, being soon after attacked with a dreadful ulcer, died in May 311, having first associated his friend Licinius in the empire.

MAXIMILIAN I. emperor of Germany, son of the emperor Frederic IV. *the Peaceful*, born March 22, 1459, and married, in 1477, to Mary, daughter and heiress of Charles *the Rash*, duke of Burgundy. He was made king of the Romans, February 16, 1486; and, after

after having fought against France with different success, succeeded his father, September 7, 1493. This emperor married for his second wife, Blanche, daughter of Galeozzo Sforza, duke of Milan, who leagued against Charles VIII. with the pope and several other princes, but the army was defeated at Fornova, 1495. Maximilian afterwards joined with Louis XII. against Venice, and then with England, against Louis XII. The head of the Germanic corps was not ashamed to serve as a volunteer under Henry VIII. nor to receive a hundred crowns a day for his pay. He formed the chimerical plan of being elected coadjutor to pope Julius II. and died at Lens, Jan. 12, 1519, aged 60. This prince was almost always unfortunate and indigent, but loved the sciences, and learned men, wrote some *Poems*, and *Memoirs* of his own life. He left by Mary of Burgundy, Philip, who married Jane, heiress of Spain, and was father of the emperor Charles V. and of Ferdinand I. The good fortune of the Austrian princes in marrying rich heiresses, has given occasion to the following distich:

Bella gerant Fortes, tu felix Austria nube,
Nam, quæ Mars aliis, dat tibi regna Venus.

It was Maximilian I. who abolished the jurisdiction known by the name of *Judicium occultum Westphaliæ*, or private judges, who, after travelling through the provinces, accused and condemned such criminals as they had made memorandums of, without hearing them; and these pretended culprits were hanged or assassinated, without any reason given for it.

MAXIMILIAN II. emperor of Germany, son of the emperor Ferdinand I. born August 1, 1527, at Vienna, and elected king of the Romans, Nov. 30, 1562. He had before married Mary of Austria, daughter of the emperor Charles V. and procured himself to be elected king of Hungary and Bohemia. Maximilian II. succeeded his father, 1564, and suffered Ziget to be taken by the Turks; it was also his own fault that he did not ascend the throne of Poland. He died at Ratisbon, October 12, 1576, aged 50, after having reigned 12 years. Rodolphus II. his eldest son succeeded him.

MAXIMIN (St.) bishop of Treves in the 4th century, born of an illustrious family at Poitiers, and brother of St. Maxentius, who was bishop of that city before St. Hilarius. He attended the council of Nice, and that of Sardis, and received St. Athanasius honourably, when the latter was banished to Treves. He died about 351, at Poitiers.

MAXIMIN, a Roman emperor, surnamed Ajax, (Caius Julius Verus Maximus) a native of Thrace, who, from a simple shepherd, rose to the highest military rank, and succeeded the emperor Alexander Severus, 235. His height and strength were uncommon, and he is said to have drunk eight bottles of wine, and eaten forty pounds of meat every day. He began his reign with a bloody persecution of the Christians, on an absurd pretence, that the earthquake, and other misfortunes which had happened to the empire, proceeded from the toleration of Christian worship. Maximin treated his vanquished enemies with such unheard of cruelty, that he was called *Cyclops*, *Busiris Typhon*, *Phalaris*, &c. He put every one to death who knew any thing of his mean extraction, not excepting his most intimate friends, who had done him important services. At length, after the death of the two Gordians in Africa, the senate, irritated by Maximin's barbarity, appointed twenty men to govern the republic, and to defend it against his cruelties. Maximin was enraged at this proceeding, and passed from Germany into Italy, where he besieged Aquileia, which made a brave defence, till the soldiers wearied out by the length of the siege, killed the emperor and his son, towards the end of March, 238. Their bodies were exposed to the wild beasts.

MAXIMIN, surnamed *Daia* (*Galerius Valerius Maximinus*) a native of Illyria, nephew of Galerius Maximian, on the mother's side. He was created Cæsar, May 1, 305, caused himself to be proclaimed emperor, 308, was one of the most violent persecutors of the Christians, and is even said to have declared war against the people of Armenia Major, because they were Christians, which would be the first instance of a religious war. This however is certain, that Maximin at-

tempted to deprive Licinius of his dominions, and gained great advantages over him at first, but was defeated 313, and escaping to Tarsus, died miserably there, after having reigned little more than five years. Cruel as this emperor was, he directed that the orders which he gave during a repast, should not be executed till the next morning.

MAXIMUS, after being proclaimed emperor in Britain, 388, went into Gaul, where he was acknowledged by the legions, who were dissatisfied with Gratian, and fixed his seat of empire at Treves. He entered Italy, 387, and committed great ravages there, while Valentinian and his mother Justina had fled to Thessalonica, to ask assistance of Theodosius. This last mentioned prince marched against Maximus, defeated his troops, and pursued him as far as Aquileia. The emperor's own soldiers then beheaded him, and presented his head to Theodosius, August 26, 388. Victor, son of Maximus, was killed by the treachery of Arbogastus; and Andragathes, general of his fleet, threw himself into the sea in a fit of despair.

MAXIMUS (Petronius) a Roman senator, and consul, of the same family with the preceding, who, resenting the violence used towards his wife, by the emperor Valentinian III. conspired against him secretly, and procured him to be killed in the Campus Martius, 455. He afterwards usurped the empire, forcibly espoused Eudoxia, Valentinian's widow, created his son Palladius, Cæsar, and married him to the younger Eudoxia, daughter of the murdered emperor. But her mother, to avenge their wrongs, called in Genseric, king of the Vandals, who made himself master of Rome; upon which, Genseric was cut to pieces, and thrown into the Tiber, June 12, 455, after a reign of 77 days.

MAXIMUS III. (St.) bishop of Jerusalem, succeeded St. Macarius, 331. He distinguished himself during Dioclesian's persecution, lost his right eye, and one leg in defence of the faith, and was condemned to the mines. St. Maximus attended the council of Nice, 325, and that of Tyon, 335; but quitted it at the request of St. Paphnucius, finding that the Arian party was the strongest. In 347, he assisted at the council of Sardis, and held one at Jerusalem two years after, in which St. Athanasius was admitted to communion with the church. Socrates relates that the Arians were so irritated with the result of this council, as to depose St. Maximus. He died 351.

MAXIMUS *of Turin* (St.) so called because he was bishop of that city in the 5th century, eminent for his learning and piety. Many of his *Homilies* remain, some of which bear the name of St. Ambrose, St. Augustins, and Eusebius of Emessa, in the Library of the Fathers.

MAXIMUS (St.) a martyr, abbot and confessor in the 7th century, born of an ancient and noble family at Constantinople. He warmly opposed the heresy of the Monothelites, and died in prison, August 13, 662, in consequence of what he had suffered on that occasion. We have a commentary of his on the books attributed to St. Dionysius the Areopagite, and several other works, which father Combefis published, 1675, 2 vol. fol. and they are also in the Library of the Fathers.

MAXIMUS *of Tyr*, a celebrated Platonic philosopher, who went to Rome 146, and became so famous there, that the emperor Marcus Aurelius desired to be his disciple, and gave him frequent proofs of esteem. This philosopher is supposed to have lived till the reign of Commodus. Forty one of his *Discourses* remain, *Cambridge*, 1703, 8vo.; *London*, 1740, 4to. translated into French by Formey, *Leyden*, 1762, 12mo.

MAY (Thomas) a celebrated English poet and historian, in the 17th century, born of a respectable family in Sussex. He was educated at Cambridge, and went afterwards to London, where he gained the esteem of the learned, and persons of the highest distinction. During the civil wars he joined the parliament party, and became their secretary. This author died suddenly, 1652, leaving many works in verse and prose; the principal among which is an abridgement of the *History of the English Parliament*, in Latin, 12mo.

MAYENNE (Charles de Lorraine duc de) peer, admiral, and grand chamberlain of France, second son of Francis de Lorraine, duke of Guise, and

and Anne d'Este, born March 26, 1554. He signalized himself in several battles, and commanded the forces against the Protestants. After his brother's death, who was killed at the states of Blois, 1588, he declared himself head of the league, and took the title of *Lieutenant-general of the State and crown of France.* Henry IV. defeated him in several battles, and received him kindly on his submission to his authority in 1599, from which time the duke served him faithfully. He died October 3, 1611, at Soissons. His wife Henrietta of Savoy, daughter of the count de Tenda, whose ambition had encouraged her husband's projects, survived him but a few days. Their son Henry, died without issue, 1621, aged 43.

MAYER (John Frederic) a learned Lutheran of Leipsic, well skilled in Hebrew, Greek, and Latin, professor of divinity, and superintendant of the churches in Pomerania. He died 1712. He left a number of writings on the Holy Scriptures, the principal among which are, *the Scripture Library*, the best edition is *Rostock*, 1713, 4to.; a treatise *on the method of studying Scripture*, 4to.; numerous *Dissertations*, on important passages in the bible.

MAYER (Tobias) born 1723, at Marspach, in the duchy of Wirtemberg, and invited to be professor of mathematics in the university of Gottingen, 1750. He died 1762. His German works are, a method of solving geometrical problems by lines, 1741, 8vo.; a mathematical atlas, 1748, fol.; account of a lunar globe, 1750, 4to. His tables of the Sun and Moon, which may be found in tom. 2. of *Memoirs of the Academy at Gottingen*, are the most accurate we have. The first volume of Mayer's Latin works appeared at *Gottingen*, 1775, fol. or large 4to. v. MAIER.

MAYERBERG (Augustine baron de) distinguished himself in his embassies to Russia, under the emperor Leopold, of which he published an *Account*, 1661, fol.

MAYERNNE (Theodore Turquet sieur de) baron d'Aubone, one of the most eminent physicians of his age, born September 28, 1572, at Geneva. He was physician in ordinary to Henry IV. of France, and invited into England after the death of this prince, to hold the same office in that kingdom, where he acquired a high reputation, and died at Chelsea, near London, March 15, 1655, aged 82. He had been married, but left only one daughter, who was married to the marquis de Cugnac, grandson of the marechal de la Force, and died without children. His works were printed in London, 1700, in one large folio. He was a Calvinist.

MAYEUL, or MAYOL, fourth abbot of Cluni, descended from a rich and noble family of Avignon. He was canon, then archdeacon of Mâcon, and retired in 943, to the abbey of Cluni, where he succeeded Aimar as abbot. The emperor Otho sent for him, that he might improve by his wisdom. In passing the Alps, he was taken by the Saracens, but redeemed in spite of himself. He refused the Tiara, and died May 11, 904.

MAYNARD (Francis) a good French poet, one of the forty members of the French academy, son of Geraud Maynard, a learned counsellor to the parliament at Toulouse, his native place, who published a collection of *Arrêts*, entitled, *Bibliotheque Toulousaine*, Toulouse, 1751, 2 vol. fol. Francis Maynard was secretary to queen Margaret, the intimate friend of Desportes and Regnier, and Malherbe's pupil. Being unable to obtain any thing from the court, he quitted it, and died October 28, 1646, aged 64. His works consist of *Epigrams*, *Odes*, a poem of about 300 verses, entitled, *Philandre*; *Letters*, in prose, 1646, &c. 4to. It was this poet who established the rule of making a pause at the third verse, in couplets of six, and at the seventh, in stanzas of ten. He wrote for cardinal Richelieu, the celebrated stanzas which begin:

Armand l'age affoiblit mes yeux.

This cardinal, after having heard the four last lines, where the poet speaking of Francis I. says:

Mais s'il demande a quel emploi,
Tu m'as tenu dedans le monde,
Et quel bien j'ai recu de toi,
Que veux-tu que je lui repond?

answered him by the cruel word *rien*, which so irritated Maynard, that he has abused the cardinal in several of

his poetical pieces. After leaving the court, he put the following inscription over his closet door:

Las d'esperer, et de me plaindre,
Des Muses, des Grands, et du Sort;
C'est ici que j'attens la mort,
Sans la desirer, ni la craindre.

This poet had several children.

MAYNE (Jaspar) an eminent English poet and divine in the 17th century, who studied at Oxford. He was king's preacher, and became very celebrated by his poems and other works, the principal of which are, ΟΧΔΟΜΑΧΙΑ, *or the People's war examined according to the principles of reason and Scripture*, printed 1647, 4to.; an excellent poem *on the duke of York's naval victory over the Dutch*; a *Comedy*; a *Tragedy*, and other works in English.

MAZARIN (Hortensia Mancini, duchess de) one of the most beautiful and accomplished ladies of her time. She married in 1661, Armand Charles de la Meilleraie, whose morose temper, and very moderate genius, proved ill calculated to fix the affections of an amiable woman, and the duchess de Mazarin took all possible pains to obtain a separation; but there being no grounds for one, her endeavours were fruitless. But though the law refused her the right of separation, she left her husband nevertheless, and went into England, 1667, to escape from his authority. There she became the admiration of London, to which city St. Evremond had also retired. The duchess de Mazarin justified her stay in England from her relationship to the queen; but when her majesty was obliged to go into France, 1688, her husband wanted her to return, and commenced a law-suit on her refusal, an account of which may be found in St. Evremond's works. She was sentenced to go back with her husband, but would remain in England, where she died, July 2, 1699, before M. de la Meilleraie, who lived till 1713. They left children. The *Memoirs* of madame de Mazarin may be seen in St. Evremond's, and St. Real's works, and separately.

MAZARINE (Julius) a celebrated cardinal, and prime minister of France, born July 14, 1602, at Piscina, a town in Abruzzo, appointed with James Pancirole, nuncio in Savoy, for concluding a peace in Piedmont. Cazal being besieged by the Spaniards, the French, who wanted to force their lines, were prepared to engage, Oct. 26, 1630, when Mazarine appeared out of the Spanish entrenchments, and made signs to them with his hand and his hat, crying, *Peace, Peace.* He afterwards addressed himself to marechal de Schomberg, who was commander, and made proposals which were accepted, and were followed by the peace of Quiras, concluded April 6, 1631. Mazarine going sometime after into France, as nuncio extraordinary, Louis XIII. procured him to be created cardinal by pope Urban VIII. 1641, and after cardinal Richelieu's death, made him prime minister, and appointed him one of his executors. He continued to have the care of public affairs during the minority of Louis XIV. under Anne of Austria's regency. All went on prosperously at first, and the cardinal acquired great glory by the success of the French arms; but the nobility at length growing jealous of his elevation, excited civil wars, from 1649, to 1652, when Mazarine was obliged to give way to the times and quit the kingdom. Several sentences were pronounced against him, a reward was offered for his head, and even his library was sold; but he dexterously parried all these strokes, and returned to court, February 3, 1653, more powerful than ever. He continued to be highly useful, and went in person to negociate a peace in the isle des Faisans, 1659, with Don Lewis de Haro, the Spanish minister. The cardinal led this skilful politician not only to conclude a peace, but to consent to the celebrated marriage between the French king, and the Infanta of Spain, by which the crown of France acquired legitimate, and vainly contested rights, over one of the most powerful monarchies in the universe. This treaty is considered as cardinal Mazarine's political chef-d'œuvre, and gained him the entire confidence of his sovereign; but his incessant application to business, brought on a disorder of which he died at Vincennes, March 9, 1661, aged 59. He left the marquis de la Meilleraie

Meilleraie heir to his name and fortune, who married Hortensia Mancini, the cardinal's niece, and took the title of duke de Mazarin. He had a nephew, duke of Nevers, (v. NEVERS) and four nieces, besides the lady above mentioned, one of whom, named Martinozzi, he married to the prince of Conti, and the others, named Mancini, to the constable Colonna, the duke de Mercœur, and the duke de Bouillon. (v. COLONNA. MANCINI.) Cardinal Mazarine was mild and affable; one of his most distinguishing qualities was his thorough knowledge of mankind. He thought that force should never be used till all other means had failed; and could always assume a behaviour suitable to the present circumstances. *He was*, says a judicious writer, *bold at Cazal, tranquil, yet active, in his retreat at Cologn; enterprizing when princes were to be arrested, but insensible to the jests of la Fronde; despising the boasts of the Coadjutor, and hearing the murmurs of the populace, as the noise of the waves is heard from the shore. There was something in cardinal Richelieu more grand and extensive, and less studied; in cardinal Mazarine, more address, more caution, and less digression; one was hated, the other laughed at; but both were masters of the state.* Cardinal Mazarine acquired above two hundred millions in the government of the finances, by sharing in the profits of the privateers, by furnishing provisions for the troops in his own name, and for his profit, and imposing extraordinary sums on the districts by *Lettres de Cachet*. He held at the same time the bishopric of Metz, the abbies of St. Arnould, St. Clement, and St. Vincent in that city; those of St. Denis in France, Cluni, St. Victor, at Marseilles, St. Medard, at Soissons, and a great number of others. He founded the Mazarin college, at Paris, now called the college *of the Four Nations*, where his tomb may be seen. We have a collection of his *Letters*, the most complete edition of which is in 2 vol. 12mo. The pieces written against this cardinal during the faction of *la Fronde*, have been collected in several volumes, and these collections, of which there are nearly fifty volumes 4to. are called *Mazarinades*. Several persons have written his Life; that by Aubert is most esteemed. Among the *Mazarinades* is a dramatic farce of *Mazarine and the Monopolizers*.

MAZEL (David) a French minister, who took refuge in England, where he died 1725, in London. He translated Sherlock's Discourse *on Death*, and *on the last Judgement*, 8vo.; Locke *on Civil Government*; and Burnet's Life of queen Mary.

MAZELINE (Peter) a sculptor of Rouen, who executed the admired figures of *Europa*, and the *Pythian Apollo*, in the gardens at Versailles. He was admitted into the academy of painting and Sculpture, 1668. He died 1708, aged 76.

MAZURES (Lewis des) a French poet, born at Tournay. He was principal secretary to cardinal de Lorraine, in 1547, and served afterwards as a captain during the wars between Henry II. and Charles V. Lewis des Mazures left some *Tragedies*, *Saintes*, Geneva, 1566, 8vo. but they are not esteemed.

MAZZONI (James) an ingenious and judicious professor of philosophy, a native of Cesana, who has left several works, among which, that entitled *De triplici hominum vitâ*, is particularly esteemed. He died 1603, at Ferrara, aged 50. v. MOZOLINI.

MAZZUOLI, or LE PARMESAN (Francis) a celebrated painter of Parma, who was esteemed by pope Clement VII. and excelled particularly in painting virgins, children, and landscapes. He so closely studied and copied Raphael's works, that he was said to have inherited his genius. The lightness of this artist's figures and draperies is particularly admired. His talents for music, frequently diverted him from his work; but a taste for chymistry made his whole life wretched. He died 1540, aged 36.

MEAD (Richard) born 1673, at Stepney, a village near London. He took a doctor's degree in physic, at Padua, and returning to England, 1696, practised there with great reputation. In 1702, Dr. Mead published *Essays on Poisons*, in Latin, *Leyden*, 1737, 8vo. in consequence of experiments he had made with Vipers. He was admitted a member of the Royal Society, and of the college of physicians, and appointed king's physician,

1727.

1727. This gentleman had the character of being not only eminently skilful in his profession, but an excellent scholar, and good citizen. He died 1754, aged 80. In his *Monita et precepta medica*, London, 1751, 8vo. is a treatise *De Insania*, or *on madness*, in which he asserts that the blood of mad persons is thick and white, and that their brains on dissection always appear dry, and their vessels full of a black blood which flows slowly; also *Medica Sacra*, where he treats on the diseases mentioned in the Bible. This treatise is very curious. His *Opuscula*, were printed at Paris, 1757, 2 vol. 8vo. The account of his cabinet was published at London, 1755, 8vo. v. FREIND.

MECÆNAS (C. Cilnius) a celebrated favourite of Augustus, and patron of learned men, descended from the ancient Tuscan kings. He was indolent, and fond of pleasure, but applied to business, when necessary, with uncommon diligence and prudence. Augustus had never a more agreeable friend, nor one who was dearer to him. Seneca says, that the style of Mecænas might have been proposed as a model of eloquence, had not his prosperity rendered it soft and effeminate. He was an enemy to Pompey. Dion Cassius has left us an excellent speech, which he supposes to have been made by Mecænas, for the purpose of persuading Augustus to retain the empire. It is said that this prince sitting one day in judgment, and having condemned a great number of criminals, Mecænas, who was unable to get near him, threw his table book to him, with these words on it, *Rise Hangman, and quit this place.* Augustus was not offended by the freedom, but went out directly. The learned found a zealous patron in Mecænas, particularly Virgil and Horace, whom he reckoned among his friends; the former dedicated his *Georgics* to him, and the latter his *Odes*. This patronage has principally contributed to immortalize his name, and has occasioned the title of Mecænas to be conferred on those who encourage literary men. He was satisfied with the rank of knight, not wishing for a higher dignity; and died eight years before the birth of Christ. Mecænas composed some works which are not come down to us, but fragments may be found in Maittaire's *Corpus Poetarum*. v. the *Mecænas* of Meibomius, and tom. xiii. of the Academy of Inscriptions.

MEDA, v. JOHN *De Meda*.

MEDARD (St.) born of a noble and illustrious family, at Salency, a village one league from Noyon, elected bishop of Noyon, about 530, afterwards of Tournay, on the death of St. Elentherius, 532. He was compelled to accept and keep this bishopric with the former, there being still many idolaters remaining in the diocese of Tournay; and the pope also enjoined it, in consideration of the state of that church. St. Medard soon effected a change in the diocese of Tournay, and after having converted the idolaters and libertines, he returned to Noyon, where he died, June 8, about 545.

MEDE (Joseph) an eminent English divine, in the 17th century, a native Essex, fellow of Christ College, Cambridge, and professor of Greek. He died 1658, aged 52. His works were printed at London, 1664, 2 vol. fol. They consist of learned dissertations on several parts of Scripture; a large work, entitled, *A Key to the Revelations*; a treatise *De Sanctitate relativâ*; a Latin dissertation *on Daniel's 70 weeks*; another, *on St. Peter's Prophecy*; *Ecclesiastical Dissertations*, &c.

MEDEA, a famous magician, daughter of Ætas, king of Colchis, who possessed the Golden Fleece. She fell in love with Jason, chief of the Argonauts, in their expedition about 1262, A.C. and after having delivered up the Fleece, embarked with him, to avoid her father's anger; but finding that he pursued them, she cut her brother Absyrtus to pieces, and strewed his limbs in the way, to stop him. Medea being arrived in Thessaly, restored Æson, Jason's father, to his youth, according to the fable. To revenge her husband of the perfidy of Pelias, who had sent him to fetch the Golden Fleece, in hopes of perishing in the attempt, she advised this king's daughters to cut his throat, and boil him in pieces, assuring them that he would by that means become young again. They did so, but to no purpose, and Jason being irritated, abandoned this detestable woman, and married Glaucis, or Creusa,

Creusa, daughter of Creon, king of Corinth. Medea then became so furious, that she poisoned both Glaucis and Creon, in revenge, and escaped to Athens, in a chariot drawn through the air, by two winged dragons, as the fable relates, after killing the two children she had by Jason. Sometime after this, she married Ægeus, son of Pandion, and had a son named *Medus*. Medea being driven afterwards from Athens with her son, retired to Colchis, where finding her father Ætas dethroned by Perses her brother, she restored him to his crown.

MEDES (empire of the) a fragment of the first Assyrian empire:

	A.C.
* Arbaces, principal author of the rebellion against Sardanapalus, 770. Being unable to maintain his revolt, the Medes became subject to the new king of Assyria - - -	
* Dejoces caused himself to be proclaimed first king of the Medes - - - -	710
* Phraortes, the Arphaxad of Judith - - - -	657
* Cyaxares, the Ahasuerus of Tobit - - - -	635
* Astyages - - - -	595
* Cyrus with Astyages - -	560

v. PERSIA. For the books which treat of it. v. ARGOS.

MEDICIS (Cosmo de) *the Great*, brother of Laurentius de Medicis, and son of John de Medicis, standard bearer of Florence, who died 1428. He was born 1399, governed the republic of Florence wisely, and amassed incredible wealth by the great commerce which he carried on in all parts. This success made some envious persons his enemies, and they procured him to be banished with his brother, by their intrigues; but he was afterwards recalled, and received with universal acclamations by the Florentines, who styled him *Father of the People, and Deliverer of his Country*. Cosmo de Medicis loved the sciences, and learned men, a great number of whom his liberality drew together, and they have immortalized his name in their works. He collected a noble library, (part of which was afterwards carried into France, by Catherine de Medicis,) and died loaded with honours and glory, 1469, aged 65. Cosmo de Medicis was one of the greatest men, and greatest politicians of his time, and acquired such high authority by his merit, virtues, and skill in governing, that only the title of king was wanting, for he possessed all the power of one.

MEDICIS (Laurentius de) surnamed *the Great*, and the *Father of Literature*, son of Peter, grandson of the preceding, and brother of Julian de Medicis. These two brothers enjoyed that absolute authority in Florence, which their grandfather had obtained by his superior abilities, and employed it to the satisfaction of the Florentines. They had however Ferdinand, king of Naples, and pope Sixtus IV. for their enemies; the former, because he no longer reigned in Florence, and the latter, because the Medici had opposed his nephew's elevation. It was by their instigation, that the conspiracy of the Pazzi broke out, April 26, 1478. Julian de Medicis was murdered during mass, but Laurentius being only wounded, was re-conducted to his palace with acclamations by the people. So much were the Florentines attached to him, that they declared him head of their republic, and this great man was considered as the Mecænas of his age, and the patron of the exiled Greeks. He drew numbers of learned men to his court by his bounty, and sent John Lascaris into Greece, to recover MSS. with which he enriched his library. Laurentius de Medicis had a magnificent taste, was liberal, generous, and so universally esteemed, that the European princes gloried in chusing him for the arbiter of their disputes. It was equally pleasing and singular to behold a citizen carrying on trade, receiving ambassadors, and adorning Florence with public buildings. He subdued Volterra, and had some differences with pope Sixtus IV. who did not like him. He died April 9, 1492, aged 44. His passion for women, and his want of religion, tarnished his glory. He left two sons, John, afterwards pope Leo X. and Peter, who succeeded him, but was driven from Florence, 1494. Peter died 1504, leaving Laurentius, the last male of this branch, who died 1519,

and

and was father of Catherine de Medicis, the wife of Henry II. (v. CATHERINE. MARY.) Laurentius, the subject of this article, has left some Italian poems, *Venice*, 1554, 12mo; *Canzone à ballo*, Firenze, 1568, 4to.; *La Compagnia del Mantellaccio Beoni*, with the *Sonnets* of Burchiello, 1558, or 1568, 8vo.

MEDICIS (Laurentius, or Laurencino de) descended from the brother of Cosmo *the Great*. He affected the name of *Popular*, and in 1537, caused Alexander de Medicis to be killed, who had been made duke of Florence, by Charles V. and was supposed the natural son of Clement VII. or of Laurentius de Medicis, duke of Urbino. The Laurentius belonging to this article, died without issue. He cultivated learning, and wrote *Lamenti*, Modena, 12mo.; *Aridosio*, *Comedia*, Florence, 1595, 12mo.

MEDICIS (Cosmo I. de) great nephew of the preceding, created grand duke of Tuscany, by Pius V. 1570. He took the emperor's part against France during the wars of Italy, and it is to him that the military order of St. Stephen owes its establishment. Cosmo de Medicis loved and patronized learned men, governed wisely, and founded the university of Pisa. He died 1574, aged 55. His son Francis Maria, who died 1587, was father of Mary de Medicis, married to Henry IV. king of France, and of Ferdinand, who died 1608.

MEDICIS (Cosmo II. de) son of the preceding Ferdinand, whom he succeeded as grand duke, a prince of great merit, mild, liberal, and pacific. He died 1621. His son Ferdinand succeeded him, and died 1674. Cosmo III. was the son of Ferdinand, and died 1723. John Gaston, his son and successor, died 1737, leaving no posterity. The queen of Spain, Elizabeth Farnese, had a claim to this grand duchy, as being descended from Cosmo II. but ceded it to France, 1736, for the kingdom of the two Sicilies, which was given to her son Don Carlos. France exchanged it for Lorrain, and an Austrian prince of Lorrain now enjoys it.

MEDICIS, MEDICI, or MEDICHINS (John James) châtelain of Musse, marquis di Marignans, and one of the greatest captains of his age. He did not belong to the famous Medici family, being son of Bernardine, lessee of the ducal farms in Milan, in which city he was born, 1497. His valour raised him to the highest military honours; he distinguished himself first in the armies of Francis Sforza, duke of Milan, then in those of pope Clement VII. and afterwards served the emperor Charles V. whose forces he frequently commanded with honour from 1542, to 1553, when he died at Milan, aged 58. John Angelo de Medicis, his brother, was elected pope 1559, and took the name of Pius IV.

MEDINA (John) a celebrated Spanish divine, born at Alcala, who taught theology with reputation in the university of that city, and died 1546, aged about 56, leaving several works, which are esteemed. He must be distinguished from Michael Medina, another learned divine of the same country, a Franciscan, who was author of a treatise *on Purgatory*, another *on Faith*, which is valued, with several other works containing great learning, and died about 1580, at Toledo; also from Bartholomew Medina, an ingenious Spanish Dominican, who died at Salamanca, 1581, aged 53. This latter left *Commentaries on St. Thomas*, and *Instructions concerning the Sacrament of Penitence*. He is accused of having introduced the doctrine of *Probability*.

MEDON, surnamed *the Lame*, son of Codrus the seventeenth, and last king of Athens, after whose decease the *Archontes* were substituted in the place of kings. These were magistrates, who, at the beginning governed the republic as long as they lived; and Medon was the first Archon of this kind, having been preferred to his brother Neleus, by the oracle of Delphos, about 1068, A.C.

MEDUS, son of Ægeus and Medea, discovered by his mother, while she was urging Perses to put him to death, supposing him the son of Creon. Finding her mistake, she desired to speak with Medus privately, and gave him a sword, with which he killed Perses, and re-ascended the throne of Colchis, which Perses had usurped from his grandfather Ætas.

MEDUSA, eldest daughter of Ceto, and the sea god Phorcus. She went with

with her two sisters to dwell in the Gorgon Islands, of which they retain the name. Neptune being captivated with Medusa, particularly for the beauty of her hair, carried her away, and violated her in Minerva's temple; which sacrilege so offended the goddess, that she changed Medusa's hair into snakes, and caused all who beheld her to turn into stone. But Perseus being furnished with Mercury's winged sandals, and the sword with which he killed Argus, attacked Medusa, and cut off her head. Her blood produced Pegasus and Chrysaor, according to the fable.

MEGÆRA, v. FURIES.

MEGAOSTRATE, v. ALCMAN.

MEGAPENTHES, son of Prætus, king of Tyrinthia. He changed his dominions for those of Perseus, when the latter had killed his father Acrisius. There was another Megapenthes, son of Menelaus.

MEGARA, daughter of Creon, and wife of Hercules. That hero murdered her, and the children she had brought him, in a fit of fury, with which Juno had inspired him. The occasion of this might be the intrigue that she had with Lycus.

MEGARICK SECT, v. EUCLID.

MEGASTHENES, a celebrated Greek historian in the time of Seleucus *Nicanor*, about 291, A.C. who wrote a *History of the Indies*, which is frequently quoted by ancient authors, but now lost. Annius of Viterbo has published a spurious one.

MEHEGAN (William Alexander) a native of la Salle in Cevennes, whose writings are full of affectation, as were his manners. He died 1766, at Paris, aged 54. He was married. His works are, *La Marquise de Terville*; *Lettres d'Aspasie*; *Origine des Guebres*, written in the spirit of the modern philosophy; *Origine de l'Idolatrie*; *L'Histoire considerée vis-à-vis de la Religion*, 1767, 3 vol 12mo; *Tableau de l'Histoire Moderne*, 1766, 6 vol. 12mo.

MEIBOMIUS (John Henry) an eminent professor of physic at Helmstadt, his native place, and afterwards chief physician at Lubec, author of a *Life of Mecænas*, in Latin, 1653, 4to.; *De Cerevisiis*, Helmstadt, 1668, 4to.; *De usu flagrum in re medica et venerea*, 1670, 8vo.. He died soon after publishing this book.

MEIBOMIUS (Henry) son of the preceding, born June 29, 1638, at Lubec. He was professor of physic, history, and poetry, in the university of Helmstadt, had seven sons and three daughters, and died March 26, 1700, aged 62. His principal works are, *Chronicon Bergense*, a useful book for the Saxon history. *Scriptores rerum Germanicarum*, 1688, 3 vol. fol. a useful and valuable collection begun by his father, which contains many curious and important pieces relative to the history of Prussia, Saxony, and Brunswick. *Introductio ad Saxoniæ inferioris historiam*, 1687, 4to.; *Notæ in Voglerî introductionem universalem in notitiam cujuscunque generis Scriptorum*, 1700, 4to.; *De abscessuum internorum natura et constitutione*; *Disputationes Medicæ*, 1699; 4to. &c. He must be distinguished from Henry Meibomius, his grandfather, a learned physician, who died 1625, leaving some historical works, which may be found among the *Rerum Germanicarum Scriptores*, and separately, *Helmstadt*, 1660, 4to.

MEIBOMIUS (Mark) of the same family with the preceding, who died 1711. He published the seven ancient authors, who have written on music, *Amsterdam*, 1652, 4to.; an edition of the ancient Greek mythologists; *De fabrica Trirenicum*, Amsterdam, 1671, 4to. &c. Being invited to court by queen Christina of Sweden, to whom he had dedicated his translation of the ancient writers on music, this princess, at the instigation of Bourdelot, her physician and favourite, persuaded him one day to sing an air adapted to the old music above mentioned, while Naude was to perform some Grecian and Roman dances to his singing. These two scholars however acquitted themselves so ill, that all the spectators laughed heartily in full court, where the scene passed. Mark Meibomius, who had not a good voice, was enraged at this adventure, and meeting Bourdelot soon after, attacked him so violently with his fists, as to bruise his face all over. Bourdelot complained to the queen, and Meibomius was obliged to quit Sweden in disgrace.

MEIGRET, or MAIGRET (Lewis) a celebrated writer in the 16th century, born at Lyons, who published, 1542, a

singular treatise *on the French Orthography*, 4to. which made much noise, and had its friends and enemies. It was according to the pronunciation.

MEILLERAI, v. PORTE.

MEINGRE (John le) v. BOUCICAUT.

MEIR (Joseph) a learned rabbi of the 16th century, born 1496, at Avignon, who having attended his father into Italy, settled near Genoa, and died after the year 1554. He left a scarce and curious book in Hebrew, printed at Venice, 1554, entitled, *Annals of the Kings of France, and of the Ottoman House*, 4to.

MEISNER (Balthasar) an eminent professor of divinity at Wittemberg, author of an *Anthropology*, 1663, 2 vol. 4to.; *A System of Sober Philosophy*, 1655, 3 vol. 4to. and a treatise *on Purgatory*.

MEISSONIER (Justus Aurelius) a designer, painter, sculptor, architect, and goldsmith, born 1695, at Turin. He distinguished himself in all the arts above mentioned, obtained the patent of goldsmith to the king, and first designer to his cabinet. He died 1750, at Paris. Meissonier has left a great number of drawings, engraved by Huquier.

MELA, v. POMPONIUS MELA.

MELAMPUS, a famous soothsayer, and skilful politician, among the ancient heathens, son of Amytaon and Aglaia, and brother of Bias. He lived in the time of Prœtus, king of Argos, before the Trojan war, about 1380, A.C. Neleus, king of Pylos, having insisted that whoever would marry his daughter, should bring him the beautiful oxen, which were fed by Iphiclus in Thessaly, Melampus undertook to steal them, that his brother might make the king this present. He proved unsuccessful, and was put in prison; but having foretold in that situation, things which Iphiclus wanted to know, he received the oxen as a reward, and this brought about his brother's marriage. Sometime after, the daughters of Prœtus, with the other women of Argos running mad, he offered to cure them, if Prœtus would give him a third of his kingdom, and a third to his brother Bias. The disorder increasing, these terms were complied with, and Melampus restored the women of Argos to their senses, by giving them Hellebore, since called *Melampodium*. He married Iphianessa, daughter of Prœtus, was the first who taught the Grecians the Bacchanalian Rites, and temples were at length built to him, and sacrifices offered. He understood the language of birds, according to the fable, and learnt from them what was to happen; it is even feigned that the worms which eat wood, answered his questions. We have several physical tracts in Greek, under the name of Melampus, but they are certainly spurious. *Divinatio ex palpitationibus*, in the Greek, Ælian, *Rome*, 1545, 4to.; *De Nævis corporis*, Latin, *Venice*, 1552, 4to.

MELAN (Claudius) v. MELLAN.

MELANCTHON (Philip) born Feb. 16, 1497, at Bretten in the palatinate of the Rhine. His name was originally *Schwartserdt*, signifying in German, *Blackland*, but he changed it to *Melancthon*, which signifies the same in Greek. He made so rapid a progress in study, as to be appointed tutor to a count's son, when but 14 years old. In 1518, he accepted a Greek professorship in the university of Wittemberg, which was offered him by Frederic, elector of Saxony, on the recommendation of his friend Reuchlin. His lectures on Homer, and on the Greek text of St. Paul's Epistle to Titus, drew a crowd of auditors, and entirely effaced the contempt to which his person and air had exposed him. Melancthon soon formed a strict friendship with Luther, who taught divinity in the same university, and at 24, he published an apology for Luther's doctrines, against the censure passed upon it by the Parisian doctors. This apology was entitled, *Adversus furiosum Parisiensium Logastrorum decretum*. In 1530, he, with Luther, drew up the confession of faith, which is called the *Confession of Augsburg*, because it was presented to the emperor at the diet held in that city. Melancthon is universally allowed to have been a peaceable, modest man, who hated disputes on religious subjects, and gave up many points, to re-unite the Catholics and Protestants. He attended the conferences of Spires, 1529, and in that journey visited his mother at Bretten. This good woman, who was a Catholic, repeated to him the prayers she made

made use of, and asked him what she must believe amidst so many disputes: *Continue*, replied Melancthon, *to believe and to pray as you have hitherto done, and let not these religious conflicts trouble you.* He was present at the famous conferences of Ratisbon, 1541, and at those held in 1548. respecting the *Interim* of Charles V. Melancthon composed the censure of this *Interim*, and all the writings which were presented at these conferences. He was extremely concerned at the disturbances raised by Flaccus Illyricus. His last conference with the Catholics was at Worms, 1557. Melancthon died at Wittemberg, April 19, 1560, aged 64, and was buried by Luther in the church of the castle. He had two sons and two daughters; his wife died 1557. Melancthon's works are very numerous; they discover much genius, and moderation, great reading, and most extensive learning, but an astonishing credulity respecting prodigies, astrology, and dreams, with an almost inconceivable attachment to the schism, and heresy of Luther. He is also accused of fickleness in his doctrine, and said to have changed his sentiments on justification fourteen times; from whence he was called the *German Buskin.* It has been supposed, with reason, that Melancthon did not believe the *Real Presence*, nor *that Grace was irresistable.* Joachim Camerarius has written an account of his private life in Latin, *Hague*, 1655, 8vo. which is esteemed. His works were printed at Wittemberg, 1601, 4 vol. fol. There is an older edition, 1561, and the following.

MELANIA (St.) a Roman lady, illustrious for her birth and piety, granddaughter of Marcelinus, who had been consul. Having lost her husband, and two daughters, she travelled into Egypt, and followed the bishops, priests, and other Catholics into Palestine, who were banished thither by the Arians. Rufinus, a priest of Aquileia, was among these travellers. They went together to Jerusalem, and Melania built a monastery there, in which she assembled fifty virgins, and lived with them a religious and penitent life, under the direction of Rufinus. Publicola, her son, prætor of Rome, married Albina, a lady of rank in that city, by whom he had a daughter, named Melania. This young Melania was married at 18, about 388, to Pinianus, son of Severus, governor of Rome, and had two children, who died young. After their decease, she resolved with her husband's consent, to live in perpetual continence, and informed her grandmother of it by a letter, who took a journey into Italy, about 405, to confirm her in this resolution. The elder Melania went into Sicily, 410, when the Goths besieged Rome, with Albina, and her granddaughter, and returned afterwards to Jerusalem, where she died piously, forty days after her arrival. Albina, Pinianus, and the younger Melania, passed into Africa, visited St. Augustine there, and built two monasteries at Tagasta, one for men, the other for virgins. Six years after which, they settled at Jerusalem, where Melania died in a cell of Mount Olivet, 434.

MELANION, son of Amphidamas, and grandson of Lycurgus, king of Arcadia. The victory over Atalanta is by some attributed to him, and by others to Hippomenes. v. ATALANTA.

MELANIPPE, daughter of Eolus, had two sons by Neptune, to whom she was privately married. Her father exposed the children, put out his daughter's eyes, and confined her in a close prison; but the boys, being preserved by the shepherds, delivered their mother when they grew up. Neptune restored her sight, and she married Metapontus, king of Icaria.

MELANIPPIDES, the name of two poets, one of whom lived 520 A. C. The other, who was his daughter's child, lived about 60 years after, and died at the court of Perdiccas II. king of Macedonia. Some fragments of their poems may be found in *Corpus Poet. Græc.* Geneva, 1606, and 1614, 2 vol. fol.

MELCHIADES (St.) or more properly Miltiades, succeeded pope St. Eusebius, June 4, 310, when Maxentius had restored peace to the churches of Italy. Constantine, after having conquered Maxentius, conceived a great esteem for Melchiades, and wrote to inform him, that he should judge the cause between Cicilianus and the Donatists, which the holy pontiff did in a council held at Rome 313; but he could not prevail upon them to

submit to penance. He died January 15, 314.

MELCHISEDEK, i. e. *King of Righteousness*, priest of the Most High God, and king of Salem. He met Abraham to congratulate him on his victory over Cherdorlaomer 1912 A. C. blessed him, presented bread and wine to him, with the necessary refreshments for the other conquerors: and Abraham, on his side, offered Melchisedek a tenth of all the spoil taken from the enemy. Melchisedek's genealogy is not given in Scripture; nor is any mention made of his father or mother; neither when his priesthood ended. Some of the Greek Fathers suppose him to have been a Pagan; which is not probable; others say, that he was the same with Shem; but without any plausible foundation. Origen considers him as an angel; an erroneous opinion, as is that of some who assert that he was the Holy Ghost. The disciples of Theodore *the Silversmith* maintained, that Melchisedek was Jesus Christ, or a celestial power, superior even to him; for which they were condemned as heretics, and called *Melchisedecians*. It appears from St. Paul that this prince was a type of the Messiah, who was to establish a new priesthood, and a new perpetual sacrifice upon earth. The city of Salem, over which Melchisedek was king, is a subject of dispute: it is most commonly thought to have been Jerusalem; but some suppose it a city of the Sechemites, mentioned in Genesis, chap. xxxiii. and in St. John, chap. iii.

MELCHTAL (Arnauld de) a native of the canton of Underwold in Switzerland, who being angry with Grisler, a governor under the emperor Albert, for putting out the eyes of his father, Henry de Melchtal, joined with Werner Stouffacher, Walter Furstius, and William Tell, all valiant Swiss, engaged them to rebel against the House of Austria; and thus began the freedom and the republic of the Swiss. This revolt was first planned November 14, 1307; but its object was not completed till the end of eighty years, when a twenty years truce gave that state the firmness it now enjoys. v. TELL.

MELEAGER, son of Œneus, king of Calydon, and Althea, daughter of Testius. The Fates, according to the fable, immediately after his birth, put a brand into the fire, saying, *The child shall live till this brand is burnt*. When the three Fates retired, Althea took out the brand, and preserved it very carefully. Meleager displayed his courage by killing the famous Calydonian boar, which ravaged the whole country, and offered its head to Atalanta, who had given it the first wound. Althea's brothers, Plexippus and Toxeus, endeavouring to get the head, Meleager killed them, and married Atalanta, by whom he had Parthenope. But Althea, to revenge the fate of her two brothers, threw the fatal brand into the fire; in consequence of which Meleager died. He must be distinguished from Meleager, king of Macedonia, 280 A. C.

MELEAGER, son of Eucrate, a Greek poet, born at Gadara, or Seleuces, in Syria, who lived in the reign of Seleucus VI. last king of Syria. He was educated at Tyre, and ended his days in the island of Cos, anciently called *Merope*, where he made his collection of Greek *Epigrams*, which we have entitled *the Anthologia*. The order of these Epigrams has been frequently changed since, and many additions made to them. The monk Planudes put this work in the present form 1380, *Francf.* 1600, fol.

MELES, king of Lydia, succeeded his father Alyattes 747 A. C. and was father of Candaules, the last of the Heraclides.

MELETIUS. or more properly Melitius, bishop of Lycopolis in Egypt. Having been deposed in a synod by Peter, bishop of Alexandria, for having sacrificed to idols during the persecution, he made a schism in 306, and had many followers, who were called *Meletians*, and who persecuted St. Athanasius. He died about 326. The abbé Rénaudot has published his treatise *on the Eucharist*, with others, *Paris*, 1709, 4to.

MELETIUS, a celebrated bishop of Antioch, born at Melitene, a town in Lesser Armenia, a man of irreproachable character, and most amiable temper, just, sincere, and one who truly feared God. Being elected bishop of Sebastia about 357, and unable to bear the obstinacy of his people, he withdrew

drew to Beræa, and was from thence called to Antioch, and placed in that see 360, with the consent both of the Arians and the Orthodox. Having afterwards zealously defended the Catholic doctrine, the Arians deposed him, ordained one of their own party, named *Eudosius*, in his place, and sent him into banishment. Lucifer, bishop of Cagliari, going to Antioch, ordained Paulinus there, which increased the schism. It was at length agreed between Paulinus and Meletius, that whichsoever of them lived longest should be sole bishop, and that, in the mean time, each should govern such of the church of Antioch as would acknowledge them. Meletius presided at the first council of Constantinople, and died there 380, regretted by all the bishops; but the schism was not terminated till 398, when St. Flavianus remained sole bishop of Antioch.

MELETIUS SYRIGUS, one of the most learned Greek writers in the 17th century, protosyncellus of the great church at Constantinople. His patriarch sent him into Moldavia to examine a confession of faith drawn up by the Russian church. This *Orthodox Confession* was adopted by all the Eastern churches, 1638, at the council of Constantinople, and has been printed in Holland. Meletius Syrigus also left a *Dissertation*, which Richard Simon has published in Greek and Latin at the end of his treatise *on the Belief of the Eastern Church concerning Transubstantiation*. It has also been printed, with others by the abbé Renaudet, *Paris*, 1709, 4to.

MELICERTES, v. PALAMON.

MELISSA, daughter of Melisseus, king of Crete, employed, with her sister Amalthea, to feed Jupiter with goat's milk and honey, according to the fable. It is said that she discovered the method of preparing honey; whence arose the fiction of her being turned into a bee.

MELISSUS *of Samos*, a celebrated Greek philosopher, son of Ithagenus, disciple of Parmenides of Elis, and the friend of Heraclitus, about 450 A. C. The Ephesians appointed him their admiral with extraordinary authority. Melissus taught that this universe is infinite, unchangeable, immoveable, sole, and without any vacuum; and that we can attain but to an imperfect knowledge of the Deity. His system seems to have differed little from that of Spinoza.

MELITO (St.) an illustrious bishop of Sardis, who lived in the 2d century, and, in 171, presented to the emperor Marcus Aurelius Antoninus, an *Apology* for Christians, which is highly spoken of by Eusebius, and the other ecclesiastical authors. Neither this apology, nor any of Melito's works, have come down to us. Tertullian and St. Jerome mention him as an excellent orator, and very ingenious writer. It appears from Polycrates, that he adopted the sentiments of the Asiatics concerning the celebration of Easter. Melito died before pope Victor. Only some fragments of his numerous works remain in the Library of the Fathers.

MELITUS, a contemptible orator, and Greek poet, who was among the principal accusers of Socrates, about 400 A. C. and put to death by the Athenians when they had discovered that great philosopher's innocence.

MELLAN (Claudius) an eminent designer and engraver, born 1601, at Abbeville. He died Sept. 9, 1688, at Paris, aged 87, in an apartment the king had allotted to him in the galleries of the Louvre. He has left a large work, in which Justinian's portrait is particularly admired, as are also that of Clement VIII. the Justinian gallery, and a *Sainte Face*, formed of one circular stroke, which begins at the tip of the nose, and goes on to mark all the features. Mellan invented this method of engraving with a single stroke, and no artist has ever excelled him in it.

MELON (John Francis) a native of Tulle, who settled at Bourdeaux, and persuaded M. the duke de la Force to found an academy there. He was perpetual secretary to this academy; but, being afterwards invited to Paris, the court employed him in affairs of the greatest importance during the regency. He died January 24, 1738, at Paris. His principal work is, a *Political Essay on Commerce*, the second edition of which, 1736, 12mo. is the best. This book, though a very good one, contains some paradoxes; among others, his sentiments respecting the change of the coin, which have been strongly attacked

tacked by M. du Tot in his *Thoughts on Finances and Trade*, 1738, 2 vol. 12mo. M. Melon also left several Dissertations for the Academy of Bourdeaux, and *Mahmoud le Gasnevide*, 8vo. with *Notes*. It is an allegorical history of the regency of the duke of Orleans.

MELOT (John Baptist) born 1697, at Dijon, and appointed keeper of the MSS. at the king's library 1741, in the catalogue of which he assisted. He had been admitted into the Academy of Inscriptions two years before. He died 1760. M. Melot published the new edition of Joinville's *Hist. de St. Louis*, 1761, fol. and *Dissertations* in the Collection of the Academy of Inscriptions and Belles-lettres.

MELPOMENE, one of the nine Muses, inventress of tragedy, represented as a young woman, with a serious countenance, in a theatrical habit, holding sceptres and crowns in one hand, and a dagger in the other.

MELVILL (Sir James) a Scotch gentleman, page, and afterwards privy-councillor to Mary Stuart, widow of Francis II. king of France. K. James, Mary's son, admitted him of his council, entrusted him with the administration of his finances, and would have carried him to England when he went to take possession of the throne on Elizabeth's death; but Melvill declined the offer, and obtained permission to live in retirement. He left *Memoirs*, printed in English, fol. and in French by the abbé de Marsy, 1744, with Mary Stuart's Letters, 3 vol. 12mo. which are esteemed, though the author carries his credulity so far as to believe the old women's tales about the Sabbath, witches, &c.

MELUN (Simon de) seigneur de la Loupe, de Marville, &c. descended from a very ancient family, which has produced many great men, son of Adam, third vicount de Melun. He followed St. Louis into Africa 1270, was present at the siege of Tunis, made marechal of France at his return 1293, and killed at the battle of Courtrai, July 11, 1302.

MELUN (John II. de) earl of Tancarville, vicount de Melun, &c. succeeded his father, John I. as grand-chamberlain of France 1350. He was at the battle of Poitiers, with his brother William, archbishop of Sens; at the peace of Bretigni 1359, and had a share in all the great affairs of his time. He died 1382.

MEMMI (Simon) a skilful painter of Sienna, who excelled in portraits, and drew that of the beautiful Laura. He died 1345, aged 60. He was Petrarch's intimate friend.

MEMMIUS (C.) a Roman knight, orator, and poet, governor of Bithynia, who, being accused of extortion, was banished by Cæsar, 61 A.C. It is to this Memmius that Lucretius dedicates his poem.

MEMNON, son of Tithon and Aurora, according to the fable. Having conducted forces to assist Priam in raising the siege of Troy, he was slain by Achilles, and his body, when placed on the funeral pile, changed into a bird at the prayer of Aurora. Anticlides, as quoted by Pliny, b. 7. ch. 58, calls Memnon the first inventor of letters. The statue of Memnon is said to have sent forth harmonious sounds when the rays of the sun fell upon it.

MEMNON, a Rhodian, one of the generals of Darius, king of Persia. He advised this prince to ruin his own country, in order to deprive Alexander's army of provisions, and afterwards to attack Macedonia; but this council, though the wisest, was disapproved by the king's other generals. Memnon behaved like an experienced warrior at the passage of the Granicus, 333 A.C. vigorously defended the city of Miletus, took the isles of Scio and Lesbos, spread terror throughout Greece, and would have stopt Alexander's conquests, had he not died soon after. His widow Barsina being taken prisoner, with the wife of Darius, Alexander the Great had a son by her, who was named Hercules.

MENADES, furious women who attended Bacchus, and killed Orpheus, according to the fable.

MENAGE (Giles) born August 15, 1613, at Angers, son of William Menage, king's advocate in that city. He was admitted advocate, and pleaded some time at Angers, Paris, and Poitiers; but, having afterwards taken a dislike to the bar, entered the ecclesiastical profession, and obtained several benefices, which placed him in easy circumstances, and enabled him to devote himself wholly to the belles lettres.

M. Menage

M. Menage resided in the cloyster of Notre Dame, and had a meeting of the literati at his apartments every Wednesday. He possessed great learning, joined to an uncommon memory, and was continually quoting Greek, Latin, Italian, and French verses, &c. in his conversation, which exposed him to frequent ridicule from the beaux esprits in the latter part of life. His Italian works obtained him admission into the academy of *della Crusca*; and he would have been a member of the French academy but for his poem entitled, *la Requête des Dictionnaires*; an ingenious and critical piece. M. de Monmaur observed pleasantly on the subject, *That M. Menage ought, on account of this very piece, to have been condemned to become a member of the academy, as one would sentence a man to marry a girl whom he had dishonoured.* He died July 23, 1692, aged 79, at Paris, leaving a great number of works in verse and prose; the principal are, *Œuvres mêlées*, 1652, 4to. *Origine de la Langue Françoise*, 4to. and, 1684. fol. M. Jault has published a new edition, much enlarged, 1750, 2 vol. fol. There were some good etymologies in this work, but many of them are false, whimsical, and far fetched, which exposed the author to ridicule. The following *bon mot* on this subject is well known: "*Alphana* comes from *Equus* without doubt, but it has altered greatly during its journey." *Origines de la Langue Italienne*, the best edition is *Geneva*, 1685, fol.; a good edition of Malherbe's *Poems*, with *Notes*; an excellent one of *Diogenes Laertius*, with remarks; *L'Anti Baillet*, 2 vol. 12mo. or 1 vol. 4to.; *Remarques sur la Langue Françoise*, 2 vol. 12mo. esteemed; *The Life of Matthew Ménage*, 8vo. or 12mo.; and that of *Peter Ayrault*, 4to. Latin; *Poems* in Greek, Latin, Italian, and French, *Amsterdam*, 1687, 12mo. His Italian verses are esteemed, and his Greek are tolerably good, but his French ones worth nothing He owned himself very justly *that he had no genius for Poetry, and that he never made verses but in spite of the Muses.* *L'Histoire de Sablé*, 1686, fol. to which he has left a continuation that is still in MS.; *Menagiana*, the best edition is 1715, 4 vol. 12mo. the two last volumes are by M. de la Monnoie; *Juris civilis Amœnitates*, Paris, 1667, 8vo.

MENAHEM, i. e. *Comforter*, king of Israel, son of Gadi, and general of Zechariah's forces. That prince having been killed by Shallam, Menahem slew the usurper, and seized the throne 771 A. C. He was an impious king, odious to his subjects, and died 761 A. C. after reigning ten years.

MENALIPPE, daughter of the Centaur Chiron, and wife of Eolus. She was changed into a mare, and placed among the constellations.

MENALIPPUS, killed at the siege of Thebes, after having wounded Tydeus. The latter, to satiate his revenge, caused the head of Menalippus to be brought to him, which he tore with his teeth, and expired.

MENANDER, a very celebrated comic poet, one of the finest geniuses of ancient Greece, son of Deopethes, born at Athens 342 A. C. He was Theophrastus' disciple, and wrote 108 *Comedies*, eight of which gained the prize, and made him so celebrated, that he was called *the Prince of the New Comedy*. Plutarch prefers them to those of Aristophanes, and they are quoted with high encomiums by all the ancient Greek and Latin authors. Menander was drowned near the port of Pyrea, 293 A. C. aged 52. Only some fragments of his plays remain, which have been collected by M. le Clerc, 1709, 8vo. Some *Notes* on M. le Clerc's remarks were published 1710, and 1711, 8vo. By comparing these fragments with the comedies of Terence, it appears that this excellent Latin poet frequently translated Menander word for word.

MENANDER, a Samaritan, one of the chief disciples of Simon Magus. He pretended to secure those whom he baptized from death, and had many followers at Antioch. Basilidis and Saturninus were his principal disciples.

MENARD (Claudius) lieutenant of the provostship of Angers, his native place. Being left a widower, he entered the ecclesiastical state, assisted in reforming the monasteries of Anjou, and published Joinville's *Hist. of St. Louis*, with good *Notes*, 1617, 4to.; St. Augustine's two books *against Julian*; *Hist. de Bertrand du Guesclin*, 1618, 4to.; and other works, among which is a very singular one, entitled, *Recherches et avis sur le corps de S. Jacques le*

le Majeure. He died January 20, 1652, aged 72.

MENARD (Nicholas Hugh) a pious and learned Benedictine of the congregation de St. Maur, a native of Paris, and one of the first monks of that Reform, who applied to the study and composition of works of public utility. He published a *Martyrology* of the Saints of his Order, 8vo.; a *Life of St. Benedict of Aniane*, with that Saint's treatise, entitled, *Concordia Regularum*, 4to. and the *Book of the Sacraments*, by St. Gregory *the Great*, 4to. He has enriched all the above works with learned and curious *Notes*. He died January 21, 1644, at Paris, in the abbey of St. Germain-des-Prez, aged 59. Father Menard also left a treatise, entitled, *Diatriba de unico Dionisio*, 8vo.; and *Remarks on the Epistle attributed to St. Barnabas*, 4to.

MENARD (Leon) born 1703, at Tarascon. He succeeded his father as counsellor to the presidial of Nismes, and was admitted into the academy of inscriptions 1749. He died October 1, 1767. M. Menard wrote, a *Hist. of Nismes*, 7 vol. 4to.; the Romance of *Callisthene*, 1765, 12mo.; and was editor of the *Collection of Fugitive Pieces on the French History*, 3 vol. 4to. which had been communicated to him by the marquis d'Aubais, Charles Baschi, who died in his castle of Aubois near Nismes, March 5, 1777, aged 91.

MENARD (Peter) a native of Tours, and learned advocate to the parliament of Paris, who, after having distinguished himself at the bar, returned to Tours, where he devoted his time wholly to study, and died in that city 1701, aged 75. He left, *l'Academie des Princes*; *Accord de tous les Chronologues*, &c.

MENARD, v. MAYNARD.

MENARD (John de la Noë) born September 23, 1650, of a good family at Nantes. He was admitted advocate at Paris, and afterwards entered the ecclesiastical profession, but persisted in refusing all benefices, contenting himself with being director of the seminary at his native place, which office he exercised above thirty years. A house called, *Le Bon Pasteur* (the Good Shepherd) for the reformation of prostitutes, owes its establishment to him, but he would never consent to be superior of it. He died in the communion of St. Clement at Nantes, April 15, 1717, aged 67, leaving *Le Catéchisme de Nantes*, 8vo. which is esteemed, and has passed through several editions. His other works remain in MSS. His life was published 1734, 12mo.

MENASSEH-BEN-ISRAEL, a celebrated Portuguese rabbi, born about 1604, son of Joseph-Ben-Israel, a rich Portuguese merchant. He attended his father into Holland, where he made so rapid a progress in Hebrew, as to succeed his master, Isaac Uriel, in the synagogue at Amsterdam, when but 18 years old. Having married Rachel, of the house of Abarbanel, which the Jews believe to be descended from the blood-royal of David, and finding his income insufficient to maintain himself and family, he went to his brother Ephraim, a rich merchant, who was settled at Basil, and traded there by his advice He went into England while Cromwell was protector, who received him very kindly, and invited him to dine one day at his table with several learned divines; but, not finding his expectations answered in that country, he withdrew to Zealand, and died at Middleburg about 1657, aged near 53. The Jews of Amsterdam insisted on having his corpse, which they buried at their own expence. This rabbi was a Pharisee, had a lively genius and solid judgment, with every social virtue that can be desired. His works are numerous in Hebrew, Latin, Spanish, and English; the principal of those published in Latin are, *Conciliator*, 4to. a learned and curious work, in which he reconciles such passages of Scripture as appear to contradict each other; *De resurrectione mortuorum, Libri tres*, 8vo.; *De termino Vitæ, Libri tres*, 12mo.; *Dissertatio de fragilitate humanâ ex lapsu Adami de que divino in bono opere auxilio*, 8vo.; *Spes Israel*, 8vo. Pocock has written his *Life*, and prefixed it to the English translation of *de termino vitæ*, London, 1699, 12mo.

MENCKE (Lewis Otho) *Menckenius*, born March 22, 1644, at Oldenburg, son of John Mencke, merchant and senator of that city. He was chosen professor of morality at Leipsic 1668, which place he held till his death; was five times rector of the university

sity there, and seven times dean of the faculty of philosophy. Meneke first began the Journal of Leipsick, 30 volumes of which were completed when he died, January 29, 1707, aged 63. He published editions of several learned works, and wrote a treatise, entitled, *Micropolitia seu Republica in Microcosmo conspicua*, Leipsic, 1666, 4to. *Jus Majestatis circa Venationem*, 1674, 4to. and other works.

MENEKE (John Burchard) son of the preceding, born April 8, 1674, at Leipsic. He was appointed professor of history in his native place 1699, and Frederic Augustus, king of Poland, and elector of Saxony, had so great a value for him, that he made him his historiographer, then his counsellor, and, lastly, aulic counsellor. He died April 1, 1732, aged 58. His principal works are, *A Collection of German Historians*, in Latin, 1718, and 1730, 3 vol. fol.; two *Dissertations*, in Latin, *on the Quackery of the Literati*, Amsterdam, 1716, 12mo.; a good French translation of this was published at the Hague, 1721, with critical remarks, 12mo.; several *Dissertations* on important subjects, &c. He continued the Leipsic Journal after his father's death, and published 33 volumes of it. The same *Journal* is continued by Frederic Otho Meneke, his eldest son, a licentiate in law.

MENDEZ-PINTO (Ferdinand) a native of Montemor-o-velho, who, after being a footman, embarked for the Indies 1537, in hopes of making his fortune. He was witness to the most important events there during 21 years, accompanied St. Francis Xavier to Japan, then father Melchior Nunez, a Jesuit, and returned home 1558, after having been thirteen times a slave, sixteen times sold, and very frequently shipwrecked. Mendez-Pinto published an *Account* of his travels in his native language, which has been translated into French by Bernard Figuier, a Portuguese gentleman, *Paris*, 1645, 4to. This work is written in a very interesting manner, and its style is much above that of a common soldier, such as Ferdinand Mendez-Pinto was. It contains many particulars respecting the geography, history, and manners of China, Japan, Brama, Pegu, Siam, Achen, Java, &c.

MENDOZA (Peter Gonzales de) a celebrated cardinal archbishop of Seville, afterwards of Toledo, chancellor of Castille and Leon, born May 5, 1428, of the house of Mendoza, which is one of the most illustrious in Spain, and the most famous for the great men it has produced. He was employed in the most important affairs by Hen. IV. king of Castille, who procured him the purple 1473, and rendered essential services to Ferdinand and Isabella in the war against the king of Portugal, and the taking of Grenada from the Moors. He was called the *cardinal of Spain*. He died January 11, 1495. Diego Hurtado de Mendoza, his nephew, was also a cardinal and archbishop of Seville. He died October 14, 1502, at Madrid, aged 58. Peter Gonzales de Mendoza was archbishop of Grenada, afterwards of Saragossa, and died 1539, leaving some works.

MENDOZA (Francis de) of the same family with the preceding, bishop of Burgos, then cardinal and governor of Sienna in Italy for the emperor Cha. V. He ruled his diocese wisely, and died December 3, 1566, aged 60.

MENDOZA (Diego Hurtado de) count de Tendila, a nobleman well acquainted with languages and the sciences. The emperor Charles V. made use of him in the army, sent him as ambassador to Rome, and afterwards to the council of Trent, where he made a very bold protestation in 1548. He died about 1575, leaving a valuable library, which has since been added to that of the Escurial. It has been suspected that he stole the best MSS. from the public library at Venice, during his stay there. He left some poems in Spanish 1610, 4to. and the first part of *Lazarille de Tormes* is attributed to him.

MENDOZA (Ferdinand de) of the same family as the preceding, author of *de confirmando Concilio Illiberitano ad Clementum VIII.* 1665, fol. He understood languages, and the law, and possessed great learning; but his too intense application to study brought on a deep melancholy, which deprived him of his senses.

MENDOZA (John Gonzales de) a soldier, and afterwards an Augustine friar, sent by Philip II. king of Spain into China 1580, of which country he published

published a *History*, since translated into French by Luke de la Porte, *Paris*, 1589, 8vo. He was afterwards bishop of Lipari, and went into America as apostolical vicar, where he had the bishopric of Chiapa, then that of Popayan.

MENDOZA (Anthony Hurtado de) commander of Zurita in the order of Calatrava. He was highly esteemed at the court of Philip IV. king of Spain, and has left *Comedies*, and other ingenious pieces in Spanish.

MENECEUS, son of Creon, king of Thebes. The oracle having required that some of the blood-royal should be shed, he offered a voluntary sacrifice to his country by killing himself.

MENECRATES, a physician of Syracuse about 360 A. C. famous for his skill, but still more so for his vanity. He would always be followed by some of those whom he had cured, dressing one like Apollo, another like Esculapius, a third like Hercules, &c. and assumed the name of Jupiter himself. Menecrates wrote a letter to Philip, father of Alexander *the Great*, which began thus: *Menecrates Jupiter, to king Philip, Health.* This prince, by way of ridicule, answered, *Philip to Menecrates, Health and good sense*; and that he might work an effectual cure, invited the physician to a great feast, where he placed him at a side table, covered with incense and perfumes instead of meat. Menecrates was at first overjoyed to find his divinity thus acknowledged; but, hunger reminding him that he was a man, he took an abrupt leave of the company. He had composed a *book of remedies*, which is lost.

MENEDEMUS, a celebrated Greek philosopher, born at Erytherea, son of Cliothenes, and one of Phedo's sect. He was much esteemed in his native country, held very important offices there, defended it on several occasions with great bravery, and died of grief when Antigonus had conquered it. Somebody saying one day to Menedemus, *It is a great happiness to have what we wish for*; he replied, *It is a much greater to wish for nothing but what we have.* This philosopher lived about 300 A. C.

MENEDEMUS, a famous Cynic philosopher, disciple of Colotes of Lampsacus, who said that he came from hell to observe men's actions, and report them to the infernal deities. He wore a tawny coloured robe, with a red girdle, a kind of turban on which the twelve signs of the zodiac were marked, theatrical buskins, a long beard, and carried a stick of ash wood, to lean upon occasionally. Such was nearly the habit of the furies.

MENELAUS, son of Atreus, and brother of Agamemnon. He reigned in Lacedæmon at the time that Paris carried off Helen, his wife; which event caused the famous Trojan war. Some authors relate, that he brought Helen back to Lacedæmon, and died there soon after. v. HELEN.

MENELAUS, a mathematician in the reign of Trajan, who left three books *on the Sphere*, which have been published by P. Marsenne, and since by Edmund Halley, *Oxford*, 1758, 8vo.

MENES, supposed to have been the same with Mizraim, son of Ham. He was the founder and first king of the Egyptians, and built Memphis, near which city he stopt the Nile by a great bank, forcing it to take another course among the mountains, through which it still passes, this bank having been always kept up with great care. Menes is said to have had three sons, by whom his empire was shared; Athotis, who reigned in Upper Egypt, at This and Thebes; Curudes, who inherited Lower Egypt, and founded the kingdom of Heliopolis, or *Diospolis*; and Thorsotheos, or Necherophes, who reigned at Memphis, between Upper and Lower Egypt.

MENESES (Alexis de) a celebrated archbishop of Goa, born January 25, 1559, at Lisbon, son of Alexis de Meneses, count de Cateneda. He entered the Augustine order, and being appointed archbishop of Goa, went to the Indies, where he visited the Christians of *St. Thomas* in Malabar, and held a synod there, known by the name of *Synodus Diamperensis*. On his return, he was made archbishop of Braga, and viceroy of Portugal. He died May 3, 1617, at Madrid. La Croze, in his *Christianisme des Indes*, justly blames this prelate for burning the books of the Christians of St. Thomas, who were not of his communion.

MENESSIER, known by his romance,

mance, entitled, *Le vaillant Perceval le Gallois*, Paris, 1530, fol. scarce.

MENESTHEUS, descended from Erectheus, usurped the Athenian throne while Theseus was absent. He went to the siege of Troy.

MENESTRIER (Claudius Francis) a Jesuit of the 17th century, born March 10, 1631, at Lyons, celebrated for his knowledge of the belles lettres, history, heraldry, devices, medals, and inscriptions, and his astonishing memory. When queen Christina passed through Lyons, she ordered three hundred of the most whimsical and unconnected words to be spoken and written in his presence; and the Jesuit immediately repeated them all, according to the order in which they had been put down. He left several works on every branch of literature, and *l'Histoire Consulaire de la Ville de Lyon*, 1696, fol.; *Méthode du Blason*, Lyons, 1723, 12mo. since in 8vo.; *La Philosophie des Images*, 1694, 12mo.; *Usage de se faire Porter la Queue*, Paris, 1701, 12mo. He died Jan. 21, 1705, at Paris, aged 74. His taste for ceremonies and public festivals was so well known, that he was applied to for designs from all parts; and they were usually enriched with such a number of mottoes, inscriptions, and medals, that the fruitfulness of his fancy could not be sufficiently admired.

MENESTRIER (Claudius le) an ingenious antiquary of Dijon, who died about 1657, author of a work, entitled, *Symbolica Dianæ Ephesæ Statua . . . exposita*, 4to.

MENESTRIER (John Baptist le) a native of Dijon also, and one of the most learned and curious antiquaries of his time. He died 1634, aged 70. This latter left, *Médailles, Monnoies, et Monumens antiques d'Imperatrices Romains*, fol.; *Médailles Illustres des anciens Empereurs et Imperatrices de Rome*, 4to. The following whimsical epitaph on this learned man was formerly painted upon a glass window in the parish church of St. Medard at Dijon:

C'y git Jean le Menestrier,
L'an de sa vie soixante-dix,
Il mit le pied dans l'estrier,
Pour s'en aller en Paradis.

MENGOLI (Peter) an ingenious professor of mathematics in the College of Nobles at Bologna, eminent for his excellent lectures, and his works. He left in Latin, *A System of Specious Geometry*, 4to.; of *Rational Arithmetic*; a treatise *on the Circle*, 1672, 4to.; *a System of Speculative Music*, and of *Real Arithmetic*, &c. all which are esteemed. Mengoli was living 1678.

MENIL, v. MESNIL.

MENINSKI (Francis de Mesgnien) published *Thesaurus Linguarum Orientalium*, Viennæ, Austriæ, 1680 to 1687, 5 vol. fol. scarce.

MENJOT (Anthony) a skilful French physician, author of *l'Histoire et la Guérison des Fievres malignes*; and several *Dissertations*, in 4 parts, *Paris*, 1674, 3 vol. 4to.; *Opuscula*, Amsterdam, 1697, 4to. He was a Calvinist, and died at Paris, 1685.

MENIPPUS, a Phœnician, and celebrated Cynic philosopher, who had been originally a slave; but, having gained enough to purchase his freedom, became a citizen of Thebes, and usurer. The reproaches which he suffered for this last circumstance affected him so deeply, that he hung himself in despair. Menippus wrote thirteen books of *Satires* and *Railleries*, which have not come down to us. Some ascribe these works to Dionysius and Zopyrus.

MENNO SIMONIS, a priest of Friesland, who, in 1536, joined the Anabaptists, called *Mennonites*, from his name. The sentiments of this sect are refined.

MENOCHIUS (James) a native of Pavia, who acquired such great skill in the law, that he was surnamed *the Baldus, and the Bartholus of his age*. He taught law in Piedmont, at Pisa, at Padua, and lastly at Pavia. Philip II. king of Spain, appointed him counsellor, afterwards president of the council at Milan. He died Aug. 10, 1607, aged 75, leaving, *De recuperandâ possessione, de adipiscendâ possessione*, 8vo.; *de Præsumptionibus*, Geneva, 1670, 2 vol. fol.; *de Arbitrariis Judicum quæstionibus, et causis Consiliorum*, fol. and other valuable works.

MENOCHIUS (John Stephen) son of the preceding, born 1576, at Pavia, entered among the Jesuits at 17, and died at Rome, February 4, 1656, aged 80, leaving, *Institutions, political and œconomical*, taken from the Holy Scriptures; a good treatise *on the Hebrew Republic*, and an excellent *Commentary*

on the Bible; the best edition of which is by Pere Tournemine, a Jesuit, 1719, 2 vol. fol. All the above are in Latin.

MENOT (Michael) a famous Franciscan preacher, author of numerous sermons, filled with absurd buffooneries, and written in a burlesque style. The editions most valued are 1519, and 1525, 4 parts, 8vo. The volume of his Sermons, preached at Paris, 1530, 8vo. is less in request than the others. He died 1518.

MENTEL (John) a German gentleman, born at Strasburg. James Mentel, a doctor of physic at Paris, who died 1671, and was of the same family, attributes the invention of printing to him about 1442, in his treatise *de vera Typographia origine*, printed 1650, 4to. He maintains that John Mentel taught this art to those who are considered as the inventors of it; but he brings only assertions without proofs.

MENTOR, one of Ulysses most faithful friends, and appointed by him to take care of his family, under the direction of Laertes, when he set out for the siege of Troy.

MENTZELIUS (Christian) born 1622 at Furstenwald, and died 1701. He was a member of the academy of naturalists, and published *Index nominum Plantarum*, Berolini, 1696, fol. reprinted 1715. There has been printed at Leyden, in quarto, *Icones plantarum à Ratio, Mentzelio, aliisque descriptarum sed non delinietarum, ut et animalium peregrinorum.*

MENTZER (Balthasar) a celebrated Lutheran divine, pastor, and professor of divinity, born at Allendorf in the landgravate of Hesse Cassel. He wrote an *Explanation of the Confession of Augsburg*, and several other works; married thrice, and died 1627, aged 62.

MENZIKOW, or MENZIKOFF (Alexander) a pastry-cook's journeyman, in the square of the palace at Moscow, who, finding means to please the Czar Peter, was raised by him to the highest dignities in the empire. He commanded in Poland 1708, and the following years, till 1713, when he was accused of embezzling the public money, and sentenced to pay three hundred thousand crowns. This fine Peter remitted, took him again into favour 1719, sent him to Ukraine as commander, and into Poland as ambassador. He then discovered the person designed by the Czar for his successor in the throne, at which that prince being displeased, punished him with the loss of his principality of Plescoff. But under the Czarina Catherine he was a greater favourite than ever; and this princess, intending her son Peter II. to succeed her, ordered that he should marry the daughter of Menzikow, and that Menzikow's son should marry the Czar's sister. The parties were betrothed, Menzikow was made duke of Cozel, and grand-steward to the Czar. But this height of elevation proved the moment of his fall; the Dolgorouski's gained the Czar's ear, and procured his banishment to one of his estates 250 leagues from Moscow, with all his family. Having permission to carry away what he pleased, he was imprudent enough to leave Moscow with all the equipage and splendour which had usually accompanied him; and his enemies took advantage of this circumstance to encrease their sovereign's anger. A little way from Moscow they met a party of soldiers, whose officer made them alight from their carriages, which he sent back to Moscow, and put Menzikow and his family into close waggons. Being arrived at the place of his exile, he hoped at least to live quietly there, when orders came for him to depart for Siberia. The commander of the detachment who was to conduct him, made him put on a peasant's dress, with a sheepskin kerchief; his wife and children did the same, and they were put into open waggons, to be conveyed to their new place of banishment. Menzikow's wife, unable to support this affliction, died, and was buried on the road. An officer, who knew Menzikow in his glory, and who had set out four years before to attend captain Bering's discoveries, was returning to give an account of his commission, when he found Menzikow in a peasant's cottage, where he stopt to rest. This unfortunate man recollected him immediately, and, taking him aside, discovered himself; adding that the youth, and two girls who he saw lying on the ground, dipping black bread in milk, were his children, and that one of them was betrothed to the Czar Peter II.

ter II. then reigning. The officer could not credit this account till the commander of the escort confirmed it; but as all Russians were then forbidden to express pity towards those who were unhappy for reasons of state, he concealed the emotions of compassion, which this astonishing fall inspired. When Menzikow arrived at Tobolski, he received money for the purchase of whatever would be necessary in the desert to which they were conducting him; and having provided himself with tools and grain both for eating and sowing, he went two hundred leagues farther, to the environs of Jeneskoi. Six servants who had not forsaken this unhappy family, cut down wood to build a cottage, which Menzikow divided into four parts, and erected a little Oratory besides, for his misfortunes had inspired him with confidence in God. On their arrival they received cows, ewes with young, and poultry, but could not discover from whence these favours came, which they attributed however, though without any proof, to the officer who met them on the road. Menzikow suffered the farther affliction of loosing one of his daughters by the small pox. His two other children were attacked with the same disorder, and recovered; but he sunk under it himself, Nov. 2, 1729, and was buried by his daughter in the Oratory. The two surviving children had rather more liberty after their father's death; the officer permitted them to attend divine service at the town on Sundays, but not together; one went one Sunday, the other the next. One day as the sister was returning home, a peasant called to her from a cottage window, and she perceived with the utmost astonishment, that this peasant was Dolgorouski, who had occasioned the disgrace of her family, and was now plunged in a similar one. When she acquainted her brother with the news, he could not help expressing joy; but on the remonstrances of his guard, he began to pity Dolgorouski. Menzikow and his sister being recalled to Moscow soon after by the czarina Ann, left their cottage, which was in very good condition, to Dolgorouski, and returned to court, where the son was made captain of the guards, and received a fifth part of his father's fortune. The daughter became lady of honour to the empress, and married advantageously, having for her dowry the sums placed by her father in the banks of Venice and Amsterdam. These sums Menzikow's enemies could not get out, the directors of the banks declaring that they would never part with them till the proprietor was at liberty.

MENZINI (Benedetto) a Florentine, and a celebrated Italian poet, professor of rhetoric in the college *della Sapienza*, at Rome, where he died, 1704. His works were printed at Florence, 1731, 2 vol. 4to. they consist of, *An Art of Poetry*; *Satires*, Naples, 1763, 4to.; *Elegies*; *Hymns*; *the Lamentations of Jeremiah*, replete with every grace of style, beautiful thoughts, and all the enthusiasm of poetry; *Academia Tusculana*, a mixture of verse and prose, which is considered as his master piece, &c.

MEPHIBOSHETH, son of Saul, and Rispaz, put to death by David. He must be distinguished from another Mephibosheth, son of Jonathan, and grandson of Saul, whom David treated as a prince of the blood royal, about 1040, A.C.

MERBES (Bon de) a learned priest, born at Montdidier, author of a *Summary of Moral Theology*, Paris, 1683, 2 vol. fol. in Latin, which is esteemed. He died August 2, 1684, at Paris, aged 86. He had been in the congregation of the Oratory.

MERCADO (Lewis de) *Mercatus*, an eminent physician in the 16th century, born at Valadolid, who was first physician to Philip II. and has left several works, *Francfort*, 1620, 3 vol. fol. He must be distinguished from Michael Mercado, a native of San-Mincalo in Tuscany, and first physician to pope Clement VIII. He died 1593, aged 53, leaving some *Dissertations*, and other works, which are much esteemed.

MERCATI (Michael) physician to several popes, and superintendant of the Botanical Garden at the Vatican, where he collected a noble cabinet of metals, and fossils, an account of which was published at Rome, 1717, fol. with an appendix of 53 pages, in 1719, by Lancisius, entitled, *Metallotheca*.

theca. Mercati died 1593, aged 52, leaving, *Degli Obelischi di Roma*, 1589, 4to.

MERCATOR (Marius) a celebrated ecclesiastical author of the 5th century, St. Augustine's friend, who wrote against the Nestorians and Pelagians. He died about 451. All his works, which are in Pere Labbe's *Councils*, and in the Library of the Fathers, were published 1673, by Pere Garnier, a Jesuit, with long *Dissertations*, 2 tom. in one volume, fol. M. Baluze published a new edition of them at Paris, 1684, 8vo.

MERCATOR (Gerard) born March 5, 1512, at Ruremonde. He was cosmographer to the duke of Juliers, engraved and coloured his maps himself, and executed the most minute parts so as to be much admired. He died Dec. 2, 1594, at Duisburg, aged 83. He assisted in the atlas of Josse Hondius, and left a *Chronology*, fol.; Geographical Tables in the *Ptolomy* of Bertius; *A Harmony of the Evangelists*; a treatise *on the creation and fabric of the World*, which was condemned on account of some heterodox propositions concerning original sin, and many other works.

MERCATOR (Nicholas) a learned mathematician of the 17th century, born at Holstein, who went to England, and remained there till his death. He was a member of the Royal Society, at London, and left a *Cosmography*, and other works which are esteemed.

MERCATOR (Isidore) v. ISIDORE.

MERCI, v. MERCY.

MERCI (Order de la) v. PETER NOLASQUE.

MERCIER *Mercerus* (John le) a learned Protestant, who understood law, the Greek, Hebrew, and Chaldee languages, and succeeded Vatable as professor of Hebrew in the Royal College, at Paris, 1549. Being obliged to quit the kingdom during the civil wars, he retired to Venice, where his friend Arnoul du Ferrier resided as French ambassador; but returned with him afterwards to France, and died at Usez, his native place, 1572, leaving several very learned works, the most known among which are, *Leçons sur la Genese et les Prophêtes*, Geneva, 1598, fol.; *Commentaries* on *Job*, *Proverbs*, *Ecclesiastes*, and *Solomon's Song*, 1573, 2 vol. fol. which are esteemed; *Tabulæ in Gramm. Chaldiacam*, Paris, 1550, 4to.; some editions of Pagninus.

MERCIER (Josiah le) son of the preceding, an able critic, who died December 5, 1626. He published an excellent edition of *Nonius Marcellus*; Notes on *Aristænetus*, *Tacitus*, *Dictys Cretensis*, and Apuleius' book *De Deo Socratis*, and an *Eulogy*, on Peter Pithon; some of his Letters are in Goldast's Collection. Claudius de Saumaise was his son-in-law.

MERCIER (Nicholas) an able teacher of the third class, in the college de Navarre at Paris, born at Poissi, and author of a *Manuel des Grammariens*, 12mo.; a treatise *De la Epigramme*, 8vo.: an edition of Erasmus' *Colloquies*, with judicious *Notes*, and other works which are esteemed. He died 1657.

MERCŒUR, v. PHILIP EMMANUEL.

MERCURIALIS (Jerome) an eminent physician of Forli, who taught with reputation at Bologna and Pisa, and died at his native place, November 13, 1606, aged 76, leaving a son. His works are four books *De Arte Gymnasticâ*, Venetiis, 1587, 4to. and *Amsterdam*, 1672, 4to.; a treatise *De Morbis Mulierum*, and many other valuable works, collected at *Venice*, 1644, fol.

MERCURIUS *Trismegistus*, i. e. *Thrice Great*, a celebrated Egyptian philosopher, supposed to have lived about 1600, or 1900, A.C. He was both a priest and king, and two *Dialogues* are ascribed to him, one entitled, *Pimander*, the other *Asclepius Trevise*, but they are by an author who lived in the second century of the church, at the earliest. It is said that this Mercurius, or his son *Thot*, invented the alphabet. Some authors assert that Mercurius Trismegistus was not a king, but only counsellor to Isis, wife of Osiris. In a collection of small works on chymistry, *Lyons*, 1557, 12mo. or *Paris*, 1613, 8vo. may be found under his name, *La Table d'Esméraude*; and the president d'Espagnet in his *Natural Philosophy*, 1651, 8vo. has published the treatise *on the secret of the Hermitical Philosophy*,

MERCURY, son of Jupiter and Maia, and messenger of the gods, according to the fable. He had wings on his cap and heels, held a *Caduceus* in his hand, and the Pagans supposed that

that he conducted departed souls to the infernal regions, and had power to bring them back again. They also attributed the invention of several arts to him, and honoured him as the god of eloquence, trade, and thieves. Mercury killed Argus, stole Apollo's oxen, changed Battus into a touchstone, had a son by Venus, called Hermophroditus, and several other children by different women. He delivered the god Mars from prison, bound Prometheus upon Caucasus, and performed many other things which may be seen in the poets.

MERCY (Francis de) general of the duke of Bavaria's troops, a native of Longwy in Lorrain, who signalized himself on several occasions. He took Rotweil, 1643, and Friburg, 1644; but lost a battle near this city soon after, and being wounded at that of Nortlingen, August 3, 1645, died of his wounds in a short time. This general was said to have always foreseen, and prevented the designs of his enemies.

MERCY (Claude Florimond count de) grandson of the preceding, born 1666, in Lorrain. He distinguished himself so much by his courage in the Imperial army, as to be appointed the emperor's field marshall, 1704, and forced the lines of Pfaffenhoven the year following, but was defeated in Alsace, by the count de Bourg, 1709. Count de Mercy acquired great glory afterwards in the wars between the emperor and the Turks, and was killed at the battle of Parma, June 29, 1734. His epitaph begins with this sublime apostrophe:

Siste Viator Heroem calcas.

The count d'Argenteau, Imperial colonel, whom he had adopted, was his heir.

MERE' (George Brossin, chevalier, marquis de) a native of Poitou, descended from one of the most illustrious families in that province. He acquired an extensive knowledge of the belles lettres, Greek, Latin, and French, distinguished himself by his wit and learning, and after some naval expeditions, appeared with honour at court. In the latter part of his life he retired to a noble estate he had in Poitou, and died there at a very advanced age towards the close of the 17th century. His works are, *Conversation de M. de Clerembaut, et du Chevalier de Meré*, 12mo.; two essays, one *on Wit*, the other *on Conversation*, 12mo.; *Les agrémens du Discours*; *Lettres*; *Tr. de la vraie honnêtete, de l'eloquence et de l'entretien*, published by the abbé Nadal, with some other *Posthumous Works*, 12mo. All the chevalier de Meré's writings are ingenious, full of witty and pleasing passages; but he has frequently weakened and enervated them by over polishing, and he labours too much after wit.

MERIAN (Maria Sibilla) daughter, as is supposed of Matthew Merian, an ingenious German engraver, who published the *Typographical Collections*, in 31 tom. fol.; *Florilegium*, Francfort, 1641, fol. She was born at Francfort, 1647, became celebrated for her skill in painting flowers, and insects in water colours, and took several journeys to inspect the collections of the Virtuosi, in this branch of natural history. She died 1717, at Amsterdam. Her drawings of *Caterpillars*, and her notes on them, their changes, and the plants they feed upon, 3 parts, 1 vol. 4to. in Dutch, are much admired. The European insects have been translated into French, by John Marret, and printed at Amsterdam, 1730, fol. Those of Surinam, in Latin, *Amsterdam*, 1705, fol. reprinted in Latin and French, 1726, with 12 additional plates. The edition of 1705, is valued for the beauty of the proofs; a new one, Latin and French, was published, 1768, by Heurtaur, who has joined to it Emmanuel Swert's *Florilegium*, translated into French, printed before in Latin, at Amsterdam, 1631, fol. 69 plates; there are some copies of them coloured.

MERIONES, son of Molus, a Cretan, who conducted ships to the Trojan war. He guided the chariot of Idomeneus, and signalized himself on various occasions. There was another Meriones, son of Jason, famous for his wealth and his avarice.

MERKLINUS (George Abraham) a physician of Nuremberg, who published a treatise *on the transfusion of Blood*, 1679, 8vo.; a new edition of Vander Linden *De Scriptis Medicis*, 1687, 4to.; *De Incantamentis*, 1715, 4to. He died 1702, aged 58.

MERLAT (Elias) a learned and eminent Protestant divine, born 1634, at Saintes, where he officiated as minister during 19 years; till having written an *Answer* to M. Arnauld's book, entitled, *Le Renversement de la Morale*, &c. he was obliged to leave France in 1680. He then went to Geneva, and from thence to Lausanne, in which city he was pastor and professor, and died there 1705. Besides the work before mentioned, he left *Sermons*; *Tr. de l'Autorité des Rois*, and another, *De conversione peccatoris*.

MERLIN (Ambrose) a famous English author at the end of the 5th century, who was long considered as a great magician, and concerning whom strange things are related. Several English writers have seriously affirmed that he was begotten by an Incubus, and that the great rocks which rise in a pyramid near Salisbury, were transported by him from Ireland to England. Extravagant prophecies, and other ridiculous works are ascribed to Merlin, and some authors have written *Commentaries* on them, which betray a puerile credulity. They may be found with his *Romance*, Paris, 1530, 3 vol. fol. The Italian translation, *Florence*, 1495, 4to. is scarce; the editions of *Venice*, 1539, and 1554, 8vo. are also in request.

MERLIN (James) a learned doctor of the Sorbonne, born in the diocese of Limoges, who was curate of Montmartre, afterwards canon and grand penitentiary of Paris. Having preached against some persons belonging to the court, he was confined in the castle at the Louvre, 1527, by order of Francis I. and then banished to Nantes, from whence he returned to Paris, 1530. Merlin was appointed grand vicar of Paris, and curate of la Magdelaine. He died September 26, 1541. He was the first who published *a Collection of Councils*; there are three editions of this work, which is written with great accuracy and impartiality. Merlin also published editions of *Richard de St. Victor*, *Peter de Blois*, *Durand de St. Pourçain*, and *Origen*, and has prefixed to the works of the latter an *Apology*, in which he undertakes to clear Origen from the errors imputed to him. He had a violent dispute on this subject with Noel Beda.

MERLIN COCCAIE, v. FOLENGIO.

MERLON, v. HORSTIUS.

MERODACH-BALADAN, or BERODACH-BALADAN, king of Babylon, supposed to have been the same with *Mardocempados*, one of Nabonassar's descendants, came to the throne about 721, A.C. He sent ambassadors to Hezekiah king of Judah, to congratulate him on the restoration of his health, and perhaps also from a wish to be informed concerning the celebrated miracle recorded by Isaiah, of the shadow's going ten degrees backward in the dial of Ahaz.

MEROPE, daughter of Atlas and Pleione. She was one of the seven Pleiades, but gave only a dim light, as the fable relates, because she married Sysyphus, a mortal, while her sisters were all espoused to gods.

MEROVE'E, or MEROUE'E, king of France, succeeded Clodion, 447, and fought against Attila the same year. He is said to have extended the bounds of his dominions from the Somme, to Treves, which city he took and plundered. He died about 456. His valour occasioned the first race of French kings to be called *Merovingians*. Childeric I. his son, succeeded him.

MERRE (Peter le) an able advocate to the parliament of Paris, professor royal of canon law. He was well acquainted with ecclesiastical affairs, and published in 1687, a *Mémoire*, entitled, *Justification des Usages de France, sur les marriages des Enfans de famille, faits sans le consentement de leur Parens.* and another entitled, *Sommaire touchant la Jurisdiction*, 1705, fol. Le Merre died 1728, leaving many other excellent *Mémoires* on canon law, which have not been printed. He published *Les Mémoires du Clergé*, continued by his son, 1716, and the following, to 1750, 12 vol. fol.; a *Table*, 1752, reprinted 1764; *Les Harangues*, 1740; *Les Procés-Verbaux*, which are joined to them, begin from the colloquy of Poissi, 1561, and are continued to the present time. The most scarce are 1625, 4to. printed to page 448, 1635, and 1636, fol. 1645, and 1646, fol. 1651, fol. 1655, 1656, and 1657, fol. We shall not mention the MSS. an abridgement of them has been printed in 6 vol. fol.

MERRE (Peter le) son of the preceding.

ceding. He followed his father's profession, and was also engaged in publishing *Les Mémoires du Clergé*. He died 1763.

MERSENNE (Marin) born September 8, 1588, in the town of Oysé in Maine. He was fellow student with Descartes at la Fléche, and they contracted a friendship there, which lasted through life. Going afterwards to Paris, he entered the Minim order, 1611, learnt Hebrew, and acquired an extensive knowledge of philosophy, mathematics, and divinity. Father Mersenne had no ambition, his disposition was mild, peaceable, virtuous, and engaging. He was appointed to teach theology in the convent of Nevers, which he did with great credit from 1615, to 1619, and became afterwards superior of that convent. Wishing however to be more at liberty for study, he resigned all offices of his order, and travelled into Germany, Italy, and the Netherlands, where he was very much respected. He died at Paris, September 1, 1648, aged 60, of an abscess in his side, which was unknown to the physicians. Many excellent works of his remain, the principal are, *Quæstiones celebres in Genesim*, 1623, fol. Father Mersenne had enumerated the atheists of his time, from column 669, to 676, but was ordered to suppress this part, and put two fresh leaves. The original ones are seldom to be met with, but the index, which is not altered, refers to them. *Tr. de l'harmonie universelle*, Paris, 1636, and 1637, 2 tom. fol. the Latin edition is 1648, fol. with many changes, an excellent work. *Cogitata Physico-Mathematica*, 4to.; *La Verité des Sciences*, 12mo.; *Les Questions inouies*, 4to.; *L'Optique et la Catoptrique*, in Niceron's perspective, &c. Father Hilarion de Coste has written his life in 8vo.

MERVESIN (Joseph) a monk of Cluni, not a reformed, who was appointed prior of Barret, and died of the plague at Apt, his native place, 1721. He wrote, *Hist. de la Poése Françoise*, Paris, 1706, 12mo.

MERVILLE (Michael Guyot de) son of a post master at Versailles. He settled as a bookseller at the Hague, where he compiled a journal, which he dispersed himself, and died 1755, on the high road to Geneva, near Coppenet, of a colic known by the name of the *Miserere*. Besides the six volumes 12mo. of his journal, entitled, *Histoire Litteraire*, the first of which appeared 1726. he left, *Voyage Historique d'Italie*, 1729, 2 vol. 12mo. Several *Plays* that have been performed on the French and Italian theatres; the principal are, *Les Mascarades Amoureuses*; *Les Amans assortis sans le savoir*; *Achille à Scyros*, a tragi-comedy; *Les Epoux réunis*; *Le Consentement forcé*; *L'Apparence trompeuse*, &c. collected at Paris, 1766, 3 vol. 12mo.

MERULA (George) a native of Alessandria della Paglia, much celebrated among the literati of his time, both for his lectures and writings. He taught at Venice and Milan, in which last city he died, 1494, leaving a great number of works; the principal are, *a History of the Visconti of Milan*, fol.; *a Description of Mount Vesuvius, and Mount Ferrat*; commentaries on *Martial*, *Statius*, *Juvenal*, *Varro*, and *Columella*; *Epistles*, &c. He is accused, and not unjustly, of having indulged his inclination to slander; his reasoning is not always conclusive, nor his facts accurately stated.

MERULA (Paul) a native of Dort in Holland, well acquainted with law, history, languages, and the belles lettres. He was professor of history in the university of Leyden, after Justus Lipsius, 15 years, and died at Rostoch, July 18, 1607, aged 49, leaving a family. His works are, *Commentaries on the fragments of Ennius*, 4to.; an edition of the *Life of Erasmus*, 4to.; and of *the Life of Junius*, 4to.; a *Cosmography*, a learned work, and very useful for ancient geography, *Amsterdam*, 1636, 6 vol. 12mo.; a treatise *on Law*, and other valuable works in Flemish; *Opera Posthuma*, Leyden, 1684, 4to.

MERY (St.) *Medericus*, abbot of St. Martin at Autun, his native place. Chusing rather to live as a private monk, he quitted his monastery, and went to Paris, where he died at the beginning of the 8th century.

MERY (John) born January 6, 1645, at Vatan, in Berry, appointed surgeon to Louis the fourteenth's queen, then surgeon major to the Invalids, and afterwards surgeon to the hôtel Dieu, at Paris. He was also a member of the academy of sciences in that city,

and died there, November 3, 1722, aged 77. Mery left several learned *Dissertations* in the memoirs of the above-mentioned academy; *Observations sur la maniere de tailler par Frere Jacques*, 1700, 12mo. and *Problêmes de Physique sur le Fœtus*, 4to.

MESANGE (Matthew) born at Vernon. He was librarian of St. Germain-des-Prez, and died at Paris, 1758, leaving *Tarif de la Maçonnerie*, 1746, 8vo.; a treatise *De la Charpenteni et Bois*, 1753, 2 vol. 8vo.; *Calculs tout faits*, 12mo.

MESANGUY (Francis Philip) born 1672, at Beauvais. He taught ethics several years in the college of that city, and went afterwards to the college de Beauvais, at Paris, where M. Coffin, the principal, chose him for his coadjutor, and assisted him in teaching the Catechism to the Pensioners. It was for their use that Mesanguy wrote his *Exposition de la Doctrine Chrétienne*, 6 vol. 12mo. reprinted in 4 volumes. His zeal against the bull *Unigenitus*, having displeased the court, he left the college de Beauvais, in 1728, and the following works were the produce of his retirement; *L'Abrégé de l'Histoire et de la morale de l'Ancien Testament*, 12mo.; *L'Histoire de l'Ancien Testament*, 10 vol. 12mo.; *A New Testament with Notes*, 3 vol. 12mo. or in one vol.; *La Constitution Unigenitus avec des Remarques*, 12mo.; *Entretiens sur la Religion*; *Vies des Saints*, 12mo. He died 1763, aged 86. Louis XV. who had seen Mesanguy walking in the forest of St. Germain, being struck with his venerable figure, felt himself interested for him, and when informed of his last sickness, sent to enquire after him. This attention was due to his virtues and the labours of a long life, which he devoted to the education of youth, and the advancement of religion.

MESCHINOT (John) steward of the houshold to several dukes of Bretany, and to queen Anne. He died 1509. He was author of some poems, entitled, *Les Lunettes des Princes*, 1539, 16to. Gothic.

MESLE (John) advocate to the parliament of Paris, and author of a good treatise *Des Minorités, Tutelles et Curatelles*. 1752, 4to.

MESLIER (John) curate of the village of Etripigny in Champagne. He died 1733, aged 55. He has unhappily made himself too famous by a book which is not only written in a disgusting style, but profane to the highest degree. This work is entitled, *Testament de Jean Meslier*, and consists of gross declamations against the dogmas of religion; it was circulated a long time in MS. but has at last been published with other pieces of the same kind in the *Recueil necessaire*, 1765, 8vo.

MESMES (John James de) chevalier, seigneur de Boissy, &c. born of an illustrious family, May 1, 1490. A weak constitution obliged him to decline the military life in which his ancestors had engaged; he applied himself to law, and the belles lettres, and was appointed to teach law at Toulouse, when under 20. He was afterwards counsellor to Catherine de Foix, queen of Navarre, who sent him as ambassador to the assembly at Noyon, by which means he became known to Francis I. This prince offered him the office of advocate to the parliament of Paris, which he would have taken from John de Ruzé; but de Mesmes refused it, declaring, *that he would never take the place of a worthy man, who was doing essential service to his king and country*. Francis I. made him civil lieutenant of the châtelet, afterwards master of the requests, in 1544, and at length first president of the parliament of Normandy; but this king's successor, Henry II. retained him in his council, and employed him in the most important affairs. He died Oct. 23, 1569, aged 79.

MESMES (Henry de) eldest son of the preceding, and who like him cultivated the sciences and belles lettres. He excelled particularly in law, became counsellor to the grand council, master of the requests, counsellor of state, then chancellor of Navarre, keeper of the charters, and lastly chancellor to queen Louisa, widow of Henry III. He was much engaged in the important affairs of his time, and joined with the marechal de Biron to procure that treaty with the Huguenots, 1570, called, *La Paix boiteuse et mal assise, (the lame and ill seated Peace,)* because marechal de Biron was lame, and Henry de Mesmes took the surname of *Malassise*, from one of his estates. He

died

died 1596. His only son, John James de Mesmes was senior of the counsellors of state, and died 1642.

MESMES (Claudius de) better known by the name of *Count d'Avaux*, second son of John James de Mesmes, and Antoinette de Grossaine. He was first appointed counsellor to the grand council, and master of the requests, afterwards counsellor of state, 1623. The king sent him as ambassador to Venice, 1627, then to Rome, Mantua, Florence, and Turin, and from thence into Germany, where he saw most of the princes of the empire. At his return the king was so much pleased with his negociations, as to send him soon after into Denmark, Sweden, and Poland. He was plenipotentiary at the treaty of Munster, and Osnabrug, concluded in 1648, and had so high a character for probity, that his word was considered as an oath, in the court where he negociated; thus proving by his conduct, that policy is not incompatible with the strictest integrity, these two qualities being in the most eminent degree united in him. Count d'Avaux was also minister, superintendant of finances, and commander of the orders. He died at Paris, Nov. 9, 1650, leaving excellent *Memoirs* of his negociations.

MESMES (John Anthony de) count d'Avaux, and marquis de Givri, nephew of the preceding, and like him possessed of great qualities and talents. He was counsellor to the parliament, then master of the requests, counsellor of state, ambassador extraordinary at Venice, plenipotentiary at the peace of Nimeguen, which peace he concluded with success; and afterwards ambassador in Holland, England, and Sweden. He died February 11, 1709, at Paris, aged 62. His *Negociations* were printed 1752, 6 vol. 12mo.

MESMIN (St.) *Maximinus*, second abbot of Mici near Orleans, in 510. He died December 15, about 520.

MESNARDIERE (Hippolyte-Jules-Pillet de la) born 1610, at Loudun. He took a doctor's degree in physic, and in his treatise *on Melancholy*, 8vo. written against Duncan, a Scotch physician, maintained that the nuns of Loudun were really possessed. This book gained him the patronage of cardinal Richelieu, who made him his physician in ordinary, and Mesnardiere had afterwards the offices of maître d'hôtel, and reader to the king, and was admitted into the French academy, 1655. He died 1663, at Paris. His principal work is his *Poétique*, 1650, 4to. which is unfinished, and treats only of *Tragedy* and *Elegy*. He also wrote *Alinde et la Pucelle d'Orleans*, a tragedy; a paraphrastical translation of *Trajan's Panegyric*; a collection of *Poems*, fol.; treatise *De la Melancholie*, relative to the possessed nuns at Loudun, 1635, 8vo; *Relations de guerre, le secours d'Arras*, &c. 8vo. and other works of no value.

MESNIER, a priest, author of the problem, *whether the Jesuits, Luther, or Calvin, have done most hurt to Religion*, 1760, 2 vol. 12mo. He died 1760.

MESNIL (John Baptist du) an eminent king's advocate to the parliament of Paris, in the reigns of Henry II. Francis II. and Charles IX. much celebrated for his probity, learning, and eloquence. He died July 2, 1569, at Paris, aged 52. He left several writings, which are esteemed; some of them may be found in M. Loisel's *Opuscula*. Du Mesnil was the first who made a speech at the opening of parliament, which custom has been continued ever since. His zeal for the public good rendered him so negligent of his own affairs, that his wife often said, *I wish the affairs of the Public were yours, and yours those of the Public*. Michael de l'Hôspital wrote some elegant verses on his death.

MESNIL (John Baptist du) called Rosimond, an actor of the company *du Marais*, and author of several theatrical pieces: *Le Duel fantasque*; *L'Avocat Savetier*; *L'Avocat sans étude*; *Le Voluntaire*; *Les Trompeurs trompés*; *La Dupe Amoureuse*, all in one act, and in verse; *Le Quiproque*, in three acts, and *Le Nouveau Festin de Pierre*, in five acts. Du Mesnil died 1686, and was interred without any light, in a part of the church yard of St. Sulpice, which is appropriated to children who die unbaptized; he had however written a *Life of the Saints*, Rouen, 1680, 4to. and translated Burnet's *Life of Sir Matthew Hale, chief justice of England*, Amsterdam, 1688, 12mo.

MESSALINA (Valeria) wife of the emperor Claudius, famous in history

for her licentiousness. She even dared to marry C. Silius, a Roman knight, while Claudius was living, but that prince put her to death in the year 48.

MESSENIUS (John) a celebrated historiographer of Sweden, author of the *Theatre of the Swedish Nobility*, 1616, fol. in Latin, and several other works, which are esteemed. He was beheaded 1648, with his son, a youth about 17, for having written violent satires against the royal family of Sweden, and the ministers of state. A spirit of sedition, and a tragical end, seemed to be hereditary in this family, for the father of Messenius died in prison, and his grandfather was beheaded, for having raised tumults in the state. v. PERINGSKIOLD.

MESSIA, v. MEXIA.

MESTREZAT (John) a celebrated divine, and Protestant minister, born 1592, at Geneva, and died 1657, leaving only a daughter. Many of his works have been published, and his *Sermons*, in several volumes 8vo. Philip Mestrezat his nephew, was also eminent as a minister, and taught theology at Geneva with reputation. He left a treatise against Socinus, and other works.

MESUA, v. JOHN.

METEL (Hugh) abbot of St. Leon de Toul, order of Premontré, eminent in the 13th century, for his knowledge of ecclesiastical affairs. We have his *Letters* published by the abbot St. Hugo, fol.

METELLI (Augustine) a painter, born 1609, at Bologna. He excelled in painting, architecture, and ornaments *in Fresco*, and usually worked with Angelo Michael Colonna, another artist, who was skilful in the same style. He died 1660, at Madrid.

METELLUS CELER (Quintus Cecilius) consul of Rome, 58, A.C. He was prætor in the same year that Cicero was consul, rendered important services to the republic, by opposing the entrance of Catiline's forces into Cisalpine Gaul, and obtained the government of that province, after his prætorship. Metellus married the sister of Claudius, who dishonoured him by her debaucheries, and poisoned him. It was this woman, whom Catullus has abused so much, under the name of *Lesbia*. Cicero lost a good friend when Metellus died, which was 57, A.C

METELLUS (Lucius Cecilius) a tribune of the people, who, when Cæsar made himself master of Rome, showed more courage than all the other magistrates. These submitted as if they had been long accustomed to the yoke of servitude, while Metellus alone dared to oppose Cæsar, when he attempted to seize the treasure kept in Saturn's temple, and refused to deliver up the keys. Cæsar then ordered the doors to be thrown open, and when Metellus alledged the laws, and renewed his opposition, threatened to kill him, saying, *Thou knowest young man, that it would be easier for me to do it, than to say it.* The tribune resisted no farther, but withdrew. Cæsar has quite disguised this fact, in his history of the civil wars.

METEREN (Emmanuel) v. METIREN.

ME'TE'ZEAU (Clement) architect to Louis XIII. a native of Dreux, who has immortalized his name by the famous dyke of Rochelle, which he undertook and finished with John Teriot, since called *Captain Teriot*. A portrait of Métézeau was engraved at that time, with the following lines underneath:

Dicitur Archimedes terram potuisse movere,
Æquora qui potuit sistere, non minor est.

ME'TE'ZEAU (Paul) brother of the preceding, a native of Paris, who chose the ecclesiastical profession, and assisted cardinal de Berulle in establishing the congregation of the Oratory. He became celebrated for his preaching, and procured the direction of several colleges to be given to the Fathers of the Oratory. He died 1632, at Calais, aged 50. Paul Métézeau was a licentiate of the Sorbonne, of the house de Navarre. His works are, a system of divinity for the use of preachers, entitled, *Theologica sacra juxta formam Evangelicæ prædicationis distributa*, &c. 1625, fol.; another work, entitled, *De Sancto Sacerdotio ejus dignitate et functionibus sacris*, &c. 8vo.

METHOCHITA, or METOCHITA (Theodore) logotheta of Constantinople, one of the most learned Grecians in the 14th century. He held considerable

rable offices under the emperor Andronicus *the Elder*, and was called *a living Library*, from his great erudition. He died 1332, leaving several valuable works, the principal among which are *An Abridgement of the Roman History, from Julius Cæsar to Constantine the Great*, 4to.; *The Sacred History*, in two books, translated by Hervé, *Paris*, 1555, 4to.; *The History of Constantinople*, &c.

METHODIUS (St.) surnamed *Eubulius*, a celebrated bishop of Tyre, in 311, who suffered martyrdom soon after. He composed many works, of which one only remains, entitled, *The Festival of the Virgins*, Rome, 1656, 8vo. *Paris*, 1657, fol. The rest of the books attributed to this martyr are spurious; they may be found with the *St. Amphilochus*, of father Combefis, *Paris*, 1644, fol. and in the Library of the Fathers, with his other works.

METHODIUS I. a pious patriarch of Constantinople, who was among the most zealous defenders of the worship of the holy images. He died June 14, 846. He must be distinguished from St. Methodius, and from Methodius II. patriarch of Constantinople, 1240.

METHODIUS *of Thessalonica*, much celebrated among the Bulgarians in the 9th century. The Russians honour him as the inventor of the Schlavonian characters, and as the translator of the bible, which they make use of.

METHUSELAH, son of Enoch, famous for his great age. He was the father of Lamech, and grandfather of Noah, and died the year of the deluge, 2379, A C. aged 969.

METIREN, or more properly METEREN (Emmanuel) an ingenious historian of Antwerp, who has left a *History of the Netherlands*, Hague, 1618, fol. which is esteemed. He died 1612.

METIUS SUFFETIUS, dictator of the city of Alba, in the reign of Tullus Hostilius, king of the Romans. Being obliged after the combat between the Horatii and Curatii, to succour the Romans, then at war with the Veintes, he promised the latter to quit his post during the battle, and accordingly did so. But Tullus Hostilius having gained the victory, notwithstanding this treacherous proceeding, ordered Metius to be tied between two chariots, and drawn by strong horses, which are said to have torn him in pieces, in sight of the whole army, about 669, A.C.

METIUS (James) an ingenious Dutchman of Alcmaer, who invented *Prospective glasses*, or *Telescopes*, one of which he presented to the states general, 1609. Tubes with several pipes, had long been used for directing the sight to distant objects, and rendering it more distinct; but those tubes were without glasses, and it was James Metius that first added them. He is said to have discovered this method by chance from seeing some school boys playing on the ice, who used the covers of their copy books for tubes, and having in sport placed bits of glass at the ends of these tubes, were much astonished to find that distant objects appeared nearer by that means. Adrian Metius, his brother, a native of Alcmaer also, taught mathematics in Germany with great reputation, and has left several works relative to that science. He died September 16, 1635.

METKERKE (Adolphus) a Protestant, and a celebrated scholar, historian, grammarian, and lawyer, born at Bruges, and died November 4, 1591, in London. He assisted in the *Lives of the Cæsars*, the *Medals of Græcia Magna*, and the *Calendars of the Consuls*, published by Goltius. Metkerke also translated some *Epigrams* of Theocritus, Moschus, and Bion, to which he has added some good *Notes*, and published a collection of *Records* of the peace concluded at Cologn, 1579. He left some *Poems*, in Latin, a treatise in the same language, *on the right pronunciation of Greek*, 1576, 8vo. and another *on the Feasts of the Romish Church*, &c.

METO, a celebrated Athenian mathematician, who published 432, A.C. his *Euncadecaterides*, i. e. his cycle of nineteen years, or the *Golden Number*, by which he pretended to adjust the course of the sun to that of the moon, and make the solar and lunar year commence from the same point. Eucthemon was the companion of his solar observations.

METOCHITA, v. METHOCHITA.

METRA, daughter of Erysichthon, a Thessalian, who determined to prostitute herself in order to relieve her father's excessive hunger, and received from her lovers, a sheep, ox, horse, or some other animal. From this circumstance

stance the poets feigned that she had been endowed by Neptune, who was in love with her, with the art of taking what shape she pleased, and was sold under different forms to supply money for her father's wants.

METRIE, or METTRIE (Julian Offroy de la) born 1709, at St. Malo. He studied physic in Holland, under the celebrated Boerhaave, and going afterwards to Paris, was placed with the duke de Grammont, colonel of the French guards, who gave him the office of physician to his regiment. La Metrie accompanied this nobleman to the wars, and was with him at the battle of Dettingen, and siege of Fribourg, where he fell dangerously ill. *L'Histoire naturelle de l'ame*, translated from Charp, 1745, 12mo. an impious work, which he published soon after his recovery, would have drawn upon him the punishment he deserved, had it not been for his patron's influence; but the duke de Grammont being killed by a cannon ball, Metrie lost his post, without growing wiser. *L'Ouvrage de Penelope, ou Machiavel en Medecin*, 3 vol. 12mo. 1748, a slanderous, cynical, and gross libel, which he published some time after against his brother physicians, obliged him to retire to Leyden, where having published *L'Homme machine*, a despicable work, in which he attempts to prove that the soul is material, he raised the higher powers against him. Orders were given to arrest him, and he was about to be punished for having dared to publish so abominable a book, when he made a precipitate retreat at the risque of his life. After wandering about some time, he went to Berlin, 1748, was admitted into the academy there, and died in that city, 1751, in consequence of having insisted on being bathed and bled eight times for an indigestion. It is asserted that la Metrie was converted before his death, and discovered very pious sentiments in his last hours. Besides the works above mentioned, which are collected in 2 vol. 12mo. or 1 vol. 4to. 1755; he left a translation of Boerhaave's *Aphorisms*, 10 vol. 12mo. and other works of that great physician.

METRODORUS, a celebrated Grecian physician, born at Chios, disciple to the philosopher Democritus, and master of Hippocrates and Anaxarchus. He lived about 444, A.C. and believed that the world was eternal and infinite. His works are lost.

METRODORUS, an excellent painter, and able philosopher, sent by the Athenians to Paulus Emilius, who having taken Perseus, king of Macedonia, applied to them for two men, one to instruct his children, and the other to paint his triumph. As he also expressed a wish that his children's tutor might be a good philosopher, the Athenians fixed upon Metrodorus, who excelled both in painting and philosophy, and their choice proved entirely satisfactory to Paulus Emilius.

METROPHANES CRITOPULUS, *Protosyncellus*, of the grand church at Constantinople, sent into England, by Cyrillus Lucar, to obtain an exact account of the state and doctrine of the Protestant churches. Having landed at Hamburg, he travelled over part of Germany, and there drew up a *Confession of Faith of the Greek church*, printed at Helmstadt, in Greek and Latin, 1661. This *Confession* inclines to the Protestant doctrines in some parts, but is exact in others, and the author reasons like an able divine and critic.

METROPHANES, a bishop of Smyrna, in the 9th century, who opposed the turbulent Photius, and has expressed his pacific sentiments in a *Letter*, which may be found in the collection of the councils.

METZ (Claudius Barbier du) lieutenant general of the royal artillery and troops; born April 1, 1638, at Rosnay in Champagne. He signalized himself so much in the wars of Louis XIV. from 1657, to 1690, (when he was killed by a cannon ball at the battle of Fleurus) as to be justly esteemed one of the best French officers; and brought the artillery to perfection, rendering its operations nearly as expeditious as those of the musketeers. His death was lamented by the whole army, and by the king himself, who said to M. du Metz, his brother, *Your loss is great, but mine is still greater, from the difficulty I shall find in supplying his place.* The dauphiness seeing this officer at dinner with the king one day, said to his majesty in a whisper, that

that is a very ugly man; *and I*, replied the king, *think him one of the handsomest men in my dominions*, because *he is one of the bravest.*

METZU (Gabriel) an excellent painter in small, born 1615, at Leyden, in which city he died, 1658. The few pictures he has left are much valued, on account of his fine and light touch, freshness of colouring, knowledge of *chiaro scuro*, and correctness of drawing.

MEVIUS, or MÆVIUS, a Latin poet, in the reign of Augustus, ridiculed by Virgil and Horace.

MEVIUS (David) an eminent lawyer, privy counsellor to the king of Sweden, and president of the sovereign council of Wismar. He was employed in the most important affairs, and died about 1685, leaving *Commentaries on the law of Lubec*; *Decisions*; a treatise *on the Amnesty*; a *System of universal law*, and many other valuable works.

MEUN (John de) v. CLOPINEL.

MEURISSE (Henry Emmanuel) a skilful surgeon of Paris, born at St. Quentin, and died May 17, 1694, leaving a treatise *De la Saignée*, 12mo. which is esteemed.

MEURISSE (Martin) of Roye, a Dominican, and bishop of Madaure, who founded the Benedictines of Montiguy near Metz, and wrote a *History of the Bishops of Metz*, 1684, fol. He died 1644.

MEURSIUS (John) born 1579, at Utrecht. He studied the law at Orleans, with Barnevald's sons, whom he accompanied in their travels, and on his return to Holland was appointed professor of history at Leyden, 1610, afterwards professor of Greek. His reputation daily increasing, Christiern IV. king of Denmark, made him professor of history and politics in the university of Sora, 1625, in which office he was universally esteemed. He died 1639, aged 60. Meursius has left a great number of learned works, collected at Florence, 1741, 12 vol. fol. several of which relate to the state of ancient Greece, as *De Populis Atticæ*; *Atticarum lectionum Libri VI.*; *De Festis Græcorum*; *Archontes Athenienses*; *Fortuna Attica*; *De Athenarum origine*; *De Athenarum antiquitatibus Creta*, *Cyprus*, &c. which may be found in the collections of Grævius and Gronovius. He also wrote *Historia Danica*, 1638, fol. much esteemed; *Athenæ Batavæ*, or a history of the university of Leyden, 1625, 4to.; *Commentaries on Lycophron*, and on other writers, &c. John Meursius, his son, was also author of several works, among which is *Arboretum sacrum sive de Arborum conservatione*, Leyden, 1642, 8vo. v. CHORIER.

MEUSNIER (Philip) a skilful painter, born 1655, at Paris. He excelled in representing architecture, and was visited in his working room by Louis XIV. and Louis XV. from whom he received many deserved encomiums. This artist obtained a pension, with an apartment in the galleries of the Louvre, and was treasurer to the royal academy of painting. He died 1734. He was perfectly skilled in perspective.

MEXIA, or MESSIA (Peter) an ingenious Spanish writer of Seville, who has left many valuable works, among others, his *Various Lectures*, 8vo. translated into French, 8vo.

MEY (John de) a Zealander, doctor of physic, and pastor and professor of divinity at Middleburg, author of *Physical Commentaries on the Pentateuch and New Testament*, and several works in Flemish which have been collected in one vol. fol. He died 1678, aged 59.

MEZENTIUS, king of the Tyrrhenians. He put to death those who had offended him, by tying them to a dead body, face to face; but his subjects rebelled, and Eneas defeated him.

MEZERAY (Francis Eudes de) born 1610, at Ry, a village of Lower Normandy, between Argentant and Falaise, where his father practised surgery; his family name was Eudes, and he took the surname of Mezeray from a hamlet near Ry. He went to Paris, and there devoted himself to poetry with almost incredible ardour; but des Yvetaux advised him to give up that pursuit for history and politics, and procured him the post of *Officier Pointeur*, (the officer who points the cannon) in the French army in Flanders. In this capacity Mezeray made two campaigns, and afterwards shut himself up at the college de St. Barbe, amidst books and MSS. to compose the history of France; but his too intense application brought on a severe illness. Cardinal Richelieu being made acquainted

quainted with his name, his plans, and his sickness, immediately sent him five hundred crowns, in a purse ornamented with his arms. Animated by this liberality, Mezeray published in 1643, the first volume of his *History of France*, fol. he was then only 32 years old. The second volume appeared 1646, and the third 1651; these two last are better than the first. Observe that the *Cartons* are there; this may be known by Charlemagne's portrait being double, and the medals of queen Louisa being found in tom. iii. page 683. Mezeray surpassed in this work all who had before written the history of France, and was rewarded by his majesty with a pension of 4000 livres. He afterwards, assisted by the advice of M. Launoi, and M. Dupuy, published an *Abridgement of the French History*, 1668, 3 vol. 4to. the last edition is 1755, 14 vol. 12mo. in which such parts of the edition of 1668, as were suppressed are added, with the continuation by Limiers, and a good index. This abridgement is more correct than the large history, and was favourably received by the public; but Mezeray having inserted the origin of the French taxes of every kind, with very free comments, M. Colbert complained of it. The author promised to correct these parts in the second edition; but his changes appearing to be only mere palliations, M. Colbert stopt half his pension. The author murmured, and was answered by the suppression of the other half. Chagrined at this event, he resolved for the future to chuse such subjects as would not expose him to similar misfortunes, and wrote his treatise *De l'origine des François*, which did him great honour, and is full of curious observations. He was chosen perpetual secretary of the French academy after Conrart's decease, and died July 10, 1683, aged 73. Besides the *History of France*, reprinted 1685, 3 vol. fol. he left a *Continuation of the Turkish History*, from 1612, to 1649, fol. a French translation of John Sarisbury's Latin treatise, entitled, *the Vanities of the Court*, 1640, 4to. Several *Satires* against government are also ascribed to him, particularly those under the name of *Sandricourt Histoire de la Mere et du Fils*, Amsterdam, 1730, 4to. or 2 vol. 12mo. His genius was as unequal as his style, though true and bold like Tacitus, and frequently as energetic, yet abounding less in happy expressions, &c. than the Latin author. Mezeray had two brothers, the eldest of whom, John Eudes, instituted the *Eudists*. (v. EUDES.) The other, younger than Mezeray, a skilful surgeon and man-midwife, was named Charles Eudes, and took the name of Douay. See his *Life*, by la Roque, 12mo. or in the *Abridgement* of 1755.

MEZIRIAC, v. BACHET.

MICAH, sixth of the twelve minor prophets, born at Morasthi, a small town in Judea. He prophesied near 50 years, in the reigns of Jotham, Ahaz, and Hezekiah, from 758, to 710, A.C. His prophecies are in Hebrew, and consist of seven chapters, in which he reproves, in a sublime style, the wickedness of the Israelites, foretels their captivity, comforts them with the hope of a future deliverance, and predicts the birth of the Messiah at Bethlehem, more clearly than any other prophet. He must be distinguished from Micaiah, the son of Imla, who lived in the time of Ahab and Jehoshaphat, about 150 years before, i. e. 897, A.C. This latter is the prophet mentioned in the second book of Kings, chap. xxii.

MICARINO, v. BECCAFIEMI.

MICETIUS, bishop of Treves in the 6th century, author of a treatise *Des Veilles et de la Psalmodie*, which may be found in d'Acheri's *Spicilegium*, with two of his *Letters*.

MICHAEL (St.) an archangel, mentioned in *St. Jude's Epistle*, verse 9, the defender of the Jewish people, as we read in *Daniel*, chap. XII. His feast is celebrated by the church, September 29.

MICHAEL I. *Curopalates*, emperor of the East, surnamed *Rhangebe*, married to Procopia, sister of Staurace, and crowned October 2, 811. He was liberal, zealous for the Catholic religion, did all in his power to repair the evils which this cruelty of his predecessor Nicephorus had brought on the empire, and even defeated the Saracens by means of Leo the Armenian, but was not so successful against the Bulgarians. Leo taking advantage of this circumstance rebelled, which Michael being informed of, would not suffer

suffer his subjects to shed their blood, but took refuge in a church with Procopia and her children, 813, where they cut off their hair, and put on the monastic habit. The new emperor spared their lives, and maintained them in the monastery, but Theophylact, the only son of Michael Curopalates, was deprived of his manhood by Leo's order, that he might have nothing to apprehend from him.

MICHAEL II. *the Stammerer*, a native of Phrygia, who, having gained the esteem of the emperor Leo the Armenian, was by him promoted in the army, and made a patrician. Michael was afterwards accused of having conspired against his benefactor, sent to prison, and examined by Leo himself, who condemned him to be burnt in his presence; which would have been done that very day, Christmas eve, had not the empress Theodosia represented to her husband, that it was profaning the festival. Leo accordingly deferred the execution; but, on the night of Christmas day, he was himself murdered in his palace, and Michael taken from prison and proclaimed emperor of the East 820. He immediately recalled those who had been banished for defending the holy images, but persecuted the Catholics some time after, particularly the monks. His reign was very unhappy. Euphemius caused himself to be proclaimed emperor in Sicily, putting himself under the protection of the Saracens, who, after his death, took Sicily, Puglia, and Calabria. Michael nevertheless gave himself up to all the crimes which his cruelty, intemperance, and lust suggested. He died October 1, 829. His son Theophilus succeeded him.

MICHAEL III. *the Drinker*, or the *Drunkard*, emperor of the East, succeeded his father Theophilus 842, under the tuition and regency of his mother Theodora, which virtuous princess restored the worship of images, and put an end to the heresy of the *Iconoclasts*, introduced 120 years before by Leo *the Isaurian*. Theodora also renewed the treaty of peace with Bogoris, king of Bulgaria, 844, and restored his sister to him, who, having embraced Christianity during her captivity, proved instrumental to the conversion of the Bulgarians, 860. Bardas, Theodora's brother, ambitious of the sole authority, gained so great an ascendancy over Michael, by encouraging him in debauchery, that the prince, by his advice, obliged his mother to cut off her hair, and shut herself up in a monastery with her daughters. St. Ignatius, patriarch of Constantinople, having refused to compel Theodora to the monastic life, was driven from his see, and Photius substituted in his place 857; and this year may be considered as the epoch of the origin of that schism which has separated the Greek and Latin churches. Michael, after letting Bardas reign with the title of Cæsar, grew suspicious of him, put him to death April 29, 866, and associated Basilius in the empire. Basilius, fearing the fate of Bardas, caused Michael to be assassinated, September 24, 867, and reigned after him. Michael III. was one of those monsters who have disgraced the imperial throne; murder, incest, and perjury, were the means by which he made his subjects sensible of his power; while, inattentive to the interests of the state, he successively associated Bardas and Basilius, that he might leave such cares to them, and be only employed in his pleasures.

MICHAEL IV. *the Paphlagonian*, so called because he was born in Paphlagonia, of obscure parents. He succeeded Romanus Argyrus, emperor of the East, 1034, through the intrigues of the empress Zoe, who, entertaining a criminal passion for him, put the emperor her husband to death. Michael lost his senses soon after, but had lucid intervals, and carried on a war with success against the Saracens and Bulgarians, by means of his two brothers. He had deprived Zoe of the sovereign authority from the beginning of his reign. In 1041 he retired to a monastery, where he took the religious habit, and died with sentiments of fervent piety, December 10, the same year.

MICHAEL V. *Calaphates*, nephew of the preceding, whom he succeeded, having been adopted by the empress Zoe; but, fearing to be put to death by that princess, he banished her, four months after, to the prince's island. This offended the people, who rose

against Michael, put out his eyes, and confined him in a monastery. Zoe, and her sister Theodora, reigned together afterwards about three months, which was the first instance of the empire being subject to two women.

MICHAEL VI. *Stratiotichus*, i. e. the warrior, emperor of the East, succeeded the empress Theodora 1056; but, being old, and having no talents for governing, was obliged to yield up his throne to Isaac Comnenus 1057, and retire to a monastery.

MICHAEL VII. *Parapanacius*, emperor of the East, son of Constantine *Ducas*, and Eudoxia, succeeded Romanus 1071, but was a prince incapable of reigning. Nicephorus *Botoniates* rose against him, and being assisted by the Turks, took Constantinople 1078. Michael was then confined in the monastery of Studa, there to live as a monk, but taken out soon after, to be made archbishop of Ephesus. He was a weak prince, and abandoned the government to whoever chose to take it: his ministers abused his weakness, and he was ruined by their ill conduct.

MICHAEL VIII. *Paleologus*, regent of the Eastern empire, during the minority of the young emperor, John *Lascaris*, whose eyes he put out, banished him to Magnesia, and caused himself to be crowned emperor at Nice 1260. The year following he retook Constantinople from Baldouin II. after it had been in possession of the French 58 years, three months, and eleven days. Michael Paleologus extended his empire, fought against the Venetians, and laboured to unite the Greek and Latin churches. He signed the act for this re-union in April 1277; but pope Nicholas III. not thinking him sincere, excommunicated him as an abettor of the heresy and schism of the Greeks, November 18, 1281. Michael Paleologus was affable, liberal, and magnificent; fond of the sciences and learned men. Literature flourished at Constantinople during his reign, and he ranks among those princes of the Lower Empire who possessed the noblest qualities. He died December 11, 1283, aged 58, after having reigned 24 years. Andronicus Paleologus, his son, succeeded him.

MICHAEL ANGELO, *Delle Bataglie*, a celebrated painter, born 1602, at Rome, son of Marcello Cerquozzi, a jeweller. He obtained the surname *Delle Bataglie* (of the battles) from his skill in painting such subjects; and had also that of Michael Angelo, *des Bambochades*, from his master Peter de Laer, called *Bamboche*, whose style he imitated in his pictures of fruits, markets, pastoral scenes, fairs and animals. This artist's gay and facetious temper, added to his great reputation, drew much company to his working room, and he acquired a large fortune. He died 1660, at Rome. v. BONAROTA CARAVAGGIO.

MICHAEL CERULARIUS, patriarch of Constantinople, succeeded Alexius 1043. He declared against the church of Rome 1053, in a letter addressed to John bishop of Trani, in Puglia, that it might be communicated to the pope, and all the Western churches. This letter being carried to Leo IX. that pontiff answered it, and sent legates to Constantinople, who excommunicated Michael Cerularius. The patriarch, on his side, excommunicated them; and from that time the church of Constantinople remained separated from the Roman church. At length, the great authority which Michael Cerularius had acquired having rendered him suspected by the emperor Isaac Comnenus, he was arrested and deposed by order of that prince 1059. Three of this patriarch's letters against the Latins may be found in Baronius.

MICHAELIS (Sebastian) a Dominican, eminent for his piety, born about 1543, at St. Zacherie, a small city in the diocese of Marseilles. He introduced a Reform in several houses of his Order, and obtained from the court of Rome that the Dominicans of this reform should be a separate congregation, governed by a vicar-general. Father Michaelis was the first who held this office. He died at Paris, May 5, 1618, aged 74, being prior of the Dominicans in the rue St. Honoré, and has left some works; among them, *l'Histoire de trois Filles possedées*, Paris, 1623, 2 vol. 8vo.

MICHAL, daughter of Saul, given in marriage to David 1063 A.C. Two years after, Saul attempted to surprize David in his house and kill him; upon which Michal urged him to escape through a window, putting an image which

which she had dressed in his place. When David was at length become king, she could not bear to see him dance before the ark, but laughed at him for it, and was punished by barrenness.

MICHAUL (Peter) secretary to Charles *the Rash*, duke of Burgundy, author of the *Doctrinal du Temps*, fol. Gothic; more scarce than the edition, entitled, *Doctrinal du Cour*, 1522, 8vo.; and of *la Danse aux Aveugles*, Lyons, 1543, 8vo. reprinted 1749, 8vo.; they are each of them written in prose and verse.

MICHEL (John) a native of Angers, physician to Charles VIII. who made him counsellor to the parliament. He died 1495, leaving a daughter married to Peter le Clerc du Tremblay, one of the ancestors of P. Joseph, a Capuchin. John Michel wrote several dramatic pieces, which were acted with great applause, under the name of *Mysteres de la Nativité, et de la Passion*; the most scarce editions of which are, 1486, 1490, and 1499, fol. The quarto editions published in the 16th century are not so scarce; that of *Lyons*, Rigaud, 4to. without date, in a round character, differs from all the rest. *De la Résurrection*, Paris, Verard, no date, fol. is the most scarce edition; that of 1507, fol. is the most complete. He must be distinguished from a bishop of Angers, of the same name, who died 1447, and left statutes and ordinances for discipline in his diocese.

MICHEL *de la Roche Maillet* (Gabriel) born 1562, at Angers. He practised as an advocate at Paris, and died 1642, in that city. He published good editions of *Fontanon*, the *Coutumier Général*, &c. and wrote, *Théâtre Géographique de la France*, Paris, 1632, fol.

MICHELI (Peter Anthony) a skilful botanist, born at Florence, of poor parents. He made many useful discoveries and curious observations, both in Natural History and Botany, and was appointed botanist to the grand duke of Tuscany. He died January 2, 1737, aged 57, leaving a work entitled, *Nova Plantarum genera*, Florentiæ, 1729, fol. 108 plates, which is much praised by the learned Boerhaave. *Historia Plantarum horti Farnesiani*, Florent. 1748, fol.; *Observationes itinerariæ*; MSS. relative to botany; *Relatione dell'erba orobanche*, 8vo.

MICHON, v. BOURDELOT.

MICIPSA, king of Numidia in Africa, son of Massinissa, who had preferred him to his two other sons. He died about 120 A. C. leaving two sons, Adherbal and Hiemsal, from whom Jugurtha usurped the kingdom of Numidia, and put them to death.

MICRŒLIUS (John) a philosopher and Lutheran divine of the 17th century, eminent for his learning, born September 1, 1597, at Kolin in Pomerania. He was professor of rhetoric, philosophy, and divinity, and married three times. He died Dec. 3, 1658. His principal works are, *Lexicon Philosophicum*, 1661, 4to.; *Syntagma historiarum Mundi et Ecclesiæ*, 8vo.; *Ethnophronium contra Gentiles de principiis Religionis Christianæ*, 1674, 4to.; *Tractatus de copia verborum*, *Archeologia*, *Regia politici scientia*, *Orthodoxia Lutherana contra Bergium*, *Historia Ecclesiastica*, Lipsiæ, 1699, 2 vol. 4to.; *Vetus Pomerania*, 2 vol. 4to. in German; *Notes* on *Aphtonius*, and on *Tully's Offices*; *Comedies*, and other pieces in verse and prose.

MICYLLUS (James) or *Moltzer*, celebrated for his knowledge in ethics, and his Latin poetry, born April 6, 1503, at Strasburg. He died Jan. 28, 1558, at Heidelberg. He left, *De re Metrica*, Francf. 1595, 8vo.; *Scholia on Homer*, *Ovid*, *Martial*, *Lucian*, &c. Julius Micyllus his son, was a lawyer, and chancellor to the elector Palatine.

MIDAS, son of Gordius, a celebrated king of Phrygia, who having entertained Bacchus magnificently, that god, according to the fable, promised to give him whatever he should ask. Midas desired that whatever he touched might be changed into gold; the god granted his request, and Midas saw, with great joy, that all things were converted by his touch into that precious metal. But he soon found reason to repent; for, on attempting to eat and drink, his food became gold, which obliged him to have recourse to Bacchus, and to pray that he might be restored to his original state. The god commanded him to bathe in the river Pactolus, which, from thence, as the story relates, produced golden sands. Midas, being chosen some time after as a judge between Pan, or Marsyas,

and Apollo, exhibited a fresh proof of his folly and want of taste, by preferring the song of the former: upon this Apollo, being angry, gave him asses ears.

MIDDELBOURG (Paul Germain de) bishop of Fossombrone, author of a book *de Recta paschæ celebratione, et de die Passionis J. C.* Fossombrone, 1513, fol.; and another, *de numero Atomarum totius universi*, Romæ, 1518, 4to.

MIDDENDORP (James) canon of Cologn, a native of Oldenzeel, appointed rector of the university at Cologn, where he taught with so great reputation, that he was chosen by several princes to be their counsellor in ordinary. He died January 13, 1611, aged 63, leaving a treatise *de Academiis orbis universi libri* 3. 1594, 8vo. and other works.

MIDDLETON (Richard) *Ricardus de Media villa*, an eminent English scholastic divine in the 13th century. He was a Franciscan, and distinguished himself so much, both at Oxford and Paris, as to be surnamed *the solid and abounding doctor*; *the well-founded and authorised doctor*. He died 1304, and left *Commentaries* on the Master of the Sentences, and other works.

MIEL (John) a celebrated Flemish painter, born 1599, at Ulœnderen, two leagues from Antwerp; died 1664, at Turin, aged 65. He excelled particularly in colouring, and has embellished several churches with grand subjects; but his taste led him chiefly to paint pastoral scenes, landscapes, hunting-pieces, and grotesque figures.

MIERIS (Francis and William) two painters. Francis, surnamed *the Elder*, who was born at Leyden, 1635, excelled in painting stuffs, and made use of a convex mirror for rounding objects. This artist's pictures are very scarce, and bear a very high price. He died a prisoner for debt at Leyden, 1683, in the flower of his age. William Mieris, his son, surnamed *the Younger*, for distinction, was also a painter, but much inferior to his father. He left a son, Francis Mieris, who was a painter likewise.

MIGNARD (Nicholas) a celebrated painter of Troyes, son of Peter Mignard, an officer in the French service. Having learnt the rudiments of painting at his native place, he went to Italy for improvement, and married at Avignon on his return to France; from which circumstance he was called Mignard *of Avignon*. This artist was afterwards employed at court, and in Paris, and became rector of the academy of painting. He excelled particularly in colouring, and has left a great number of portraits and historical pictures. He died, 1668, of a dropsy.

MIGNARD (Peter) brother of the preceding, surnamed *the Roman*, from his long residence at Rome. He succeeded M. le Brun as first painter to the king, and director and chancellor of the royal academy of painting, 1690. He died March 13, 1695, aged 84. Peter Mignard has left some beautiful portraits; and the cupulo of the Val-de-Grace was painted by him. His drawing is deficient in correctness, and his compositions want fire; but his colouring is admirably fresh, and his carnations true. He not only gave the likeness of those who sat to him, but even expressed their tempers and dispositions. He also excelled in copying the pictures of the great masters. His life was published by the abbé Maziere de Monville, 1730, 12mo.

MIGNAULT (Claudius) king's advocate in the bailiwic of Estampes, more known in the literary world by the name of *Minos*, born at Talant, an ancient castle belonging to the dukes of Burgundy, three quarters of a league from Dijon. He was several years professor of philosophy in the college de Reims at Paris, then went to that of the Marche, from thence to the college de Bourgogne, and was afterwards dean of the faculty of law 1597. He was Dr. Richer's intimate friend; appointed with him to settle the reform of the university, and assisted him in composing the *Apology for the Parliament and University* against George Critton's *Paranomous*. He died about 1603. Mignault published editions of numerous authors, with learned *Notes*; several *Dissertations* on education, in elegant Latin, 1575, 8vo; many pieces in verse and prose; among them, a Latin poem *on the Duke of Lorrain's Enterprize against the Grand Turk*, 1572, 8vo. The same in French verse, 1572, 4to. He is justly called by cardinal Bona, *Vir multæ lectionis et eruditionis.*

MIGNON (Abraham) a celebrated painter, born 1640, at Francfort, famous for his skill in painting flowers, fruits, insects, butterflies, flies, birds and fishes. His pictures represent the dew upon flowers so naturally, that the spectator is tempted to touch it. He died 1697, leaving two daughters, who painted in his style.

MIGNOT (Stephen) a native of Paris, and doctor of the Sorbonne. He died 1771, having wrote a treatise *des Prêts de Commerce*, 1767, 4 vol. 12mo.; *des Droits de l'Etat et du Prince, sur les biens du Clergé*, 6 vol. 12mo.; *l'Histoire des Démêlés de Henri II. avec St. Thomas de Cantorbery*, 12mo.; *de la Réception du Concile de Trente dans les Etats Catholiques*, 2 vol. 12mo.; *Paraphrase sur les Pseaumes*, 1755, 12mo.; *Paraphrase sur les Livres Sapientiaux*, 1754, 2 vol. 12mo.; *Paraphrase sur le Nouveau Testament*, 1754, 4 vol. 12mo.; *l'Analyse des Vérités de la Religion Chrétienne*, 1755, 12mo.; *Réflexions sur les Connoissances préliminaires au Christianisme*, 12mo.; *Mémoire sur le Libertés de l'Eglise Gallicane*, 1756, 12mo.

MILAN (John of) or JOHN *the Milanese*. v. JOHN *of Milan*.

MILE (Francisque) professor at the royal academy of painting, born 1644, at Antwerp. He drew well, and was a very good landscape painter, but a bad colourist. He died 1680, at Paris. There are two large pictures by this artist in the church of St. Nicholas du Chardonet.

MILET (James) a licentiate in law, and French poet, in the 15th century, known only by a kind of tragedy, entitled, *Destruction de Troyes la grant, mise par Personnages en 4 Journées*, Lyon, 1485, 4to. reprinted several times, but scarce nevertheless.

MILETUS, king of Caria, son of Apollo and Acacallis, daughter of Minos. Going from Crete into Caria, his merit and courage gained the esteem of king Eurytus, who gave him his daughter Idothia in marriage. He succeeded Eurytus, and built Miletus, the capital of Caria. This prince had a son named Caunus, who is celebrated in fabulous history, and a daughter named Byblis.

MILICHIUS (James) a learned doctor and professor of physic at Wittemberg, born January 21, 1501, at Friburg in Brisgaw. He died November 10, 1559, in consequence of too close application to study. His works are, *Commentaries*, in Latin, on the second book of Pliny the Naturalist, 4to.; *Dissertations*, in the same language, on the lives of *Hippocrates*, *Galen*, and *Avicenna*; a treatise *de consideranda sympathia et antipathia in rerum naturâ*; *de arte medicâ*, &c.

MILIEU (Anthony) a Jesuit, born 1573, at Lyons, who, after having long taught ethics, rhetoric, and philosophy, was appointed rector of la Trinité at Lyons, and the provincial of his order. He published at Lyons, 1636, and 1639, a *Poem*, entitled, *Moyses viator, seu Imago militantis Ecclesiæ Mosaicis peregrinatibus, Synagogæ typis adumbrata*, 2 vol. 8vo. He died February 14, 1646, at Rome, aged 72.

MILL (John) an eminent English divine, educated at Queen's College, Oxford. He was chaplain in ordinary to Charles II. and published an excellent edition of the Greek Testament a short time before his death 1707, in which he has collected all the various readings he could meet with. They have been inserted in Kuster's edition, 1710, fol.

MILLENNARIANS, v. PAPIAS.

MILLETIERE (Theophilus Brachet, sieur de la). Having finished his studies at Heidelberg, he went to Paris, and was admitted advocate there, but afterwards quitted the bar, applied himself to divinity, and joined the Calvinists so zealously, that they entrusted him with the most important affairs. He was arrested at Toulouse, 1628, for publishing a book, in which he authorises the taking up arms in defence of what is called the Reformed Religion, brought to his trial, and kept four years in prison. La Milletiere tried afterwards to unite the Calvinists and Catholics, and published works with that view which offended both parties. At last he returned to the church of Rome, abjured Calvinism publicly 1645, wrote numerous pieces from that time against the Protestants, and died May 1665, aged 69, leaving a daughter. This author's works contain much more declamation and zeal than learning or judgment.

MILO, a famous wrestler of Crotona, a man of such prodigious strength, that

that he is said to have carried an ox on his shoulders to the Olympic games, and killed it with one blow of his fist. He conquered the Sybarites, and destroyed their city, 512 A. C. Being in a wood soon after, he attempted to split an oak which was already cleft with iron wedges; but his effort having loosed the wedges, the tree recovered its natural state, and confined his hands so fast, that he could not force them out. Thus was he confined in that solitary place, and became a prey to the wild beasts. Milo had been seven times victorious in the Pythian games, and six in the Olympic.

MILO (Titus Annius) a celebrated Roman, adopted into the Annian family. He was a candidate for the consulate, and raised so many factions in Rome on the occasion, that the senate determined to nominate Pompey sole consul, with a power of choosing his colleague. During these cabals, Milo killed Claudius, tribune of the people, 52 A. C. and, being accused of it, was condemned to banishment, notwithstanding the excellent speech made in his defence by Cicero. It is said, that, when Milo read this speech at Marseilles during his exile, he exclaimed, *O, Cicero, si sic egisses, barbatos pisces Milo non ederet!* i. e. "O, Cicero, had you written and delivered this harangue as it now appears, Milo would not have been forced to eat barbals at Marseilles;" meaning, that Cicero had revised and corrected his speech before he published it.

MILON, a celebrated Benedictine monk, preceptor to the son of *Charles the Bald*. He died 872, at the abbey of Arnauld, in the diocese of Tournay. He wrote several pieces, one of which is entitled, *le Combat du Printems et de l'Hiver*, in Oudin's *Ecclesiastical Authors*; and *the Life of St. Amand*, in Surius and Bollandus.

MILTIADES, one of the most celebrated Athenian generals of ancient Greece. He conquered the Tracians, and, with 12,000 men, defeated above 300,000 Persians at the famous battle of Marathon, 490 A. C.; after which, pursuing them, he gained several islands in the Archipelago; but, being unable to take the isle of Paros, on account of his wounds, retired to Athens. There his fellow citizens, forgetting the important services they had received from him, fined him 50 talents, and, because he could not pay them, threw him into prison, where he died of his wounds 489 A. C. Cimon, his son, was obliged to pay this fine before he obtained permission to bury his father.

MILTON (John) a very celebrated English poet, descended from a respectable and ancient family of that name near Abington in Oxfordshire, born December 9, 1608, in London. From twelve years old he used to study till midnight, notwithstanding a weakness of sight, and frequent head-achs. At fifteen, Milton paraphrased some Psalms; and, at seventeen, wrote several poetical pieces, both in English and Latin, all in a style of elegance far above his age. In 1634, he published his *Mask*; and, in 1637, his *Lycidas* and *Comus*; one an Elegy, the other a Mask. After his mother's death, he obtained leave from his father to travel; but, on hearing of the troubles which were begun in England, returned home about the time of the King's second expedition against the Scotch. He published his treatise *on the Reformation of the English Church, and the Causes which have hitherto hindered it*; and four others on the Government of the Church of England. In 1643, Milton was married to Mary Powel, daughter of an Oxfordshire gentleman; but this young lady only lived a month with him before she returned to her father's house. Our author, after publishing several tracts in favour of divorces, was preparing for a second marriage, when his wife so earnestly entreated him to take her home again, that she at last prevailed, brought him a daughter a year after this reconciliation, and had other children, but at last died in childbed. Milton then married another lady, whom he lost in the same manner at the end of twelve months. He then remained some years a widower, not taking a third wife till after the restoration of Charles II. from which prince he had obtained an amnesty. In 1644, Milton published a tract *on Education*, and his *Areopagitica*, or, *An Address to Parliament in favour of the Liberty of printing all Kinds of Books, without Permission from the Examiners*. He afterwards retired to a small house

in Holborn, where he still pursued his studies till after king Charles was beheaded 1649, when he published his book, entitled, *The Tenure of Kings and Magistrates*, in which he attempts to prove, that a tyrant may be tried, deposed, and put to death; with several other works on the general rights of the people, against tyrants. Milton was afterwards appointed secretary to the council of state established by parliament, which office he would accept only on condition of neither receiving nor writing any letter or piece but in Latin. The book entitled *Icon Regia* having appeared in 1649, a little after the death of Charles I. to whom it was attributed, though written by Dr. Ganden, bishop of Exeter, Milton answered it, at Cromwel's request, by a work entitled, *Iconoclastes*. Saumaise defended Charles I. in his *Defensio Regia*; to which Milton undertook to reply, though he had almost lost the sight of one eye; and his physicians warned him that his engaging in this work would certainly prove fatal to the other. His answer appeared in 1651, entitled, *Pro Populo Anglicano Defensio*: it made a great noise, and was burnt by the hangman at Paris and Toulouse. The author became blind, as the faculty had foretold, which did not however prevent his publishing his *Defensio secunda* in 1654; and, the year following, his *Defensio pro se*, against More, to whom he attributed the book entitled, *Clamor regii sanguinis adversus parricidas Anglos*, though this book was written by Peter du Moulin the younger. Milton lived at ease under Cromwell's usurpation, and published, in 1659, his tract *of the Civil Power in Ecclesiastical Causes*, with other works; and, through the interest of friends, was neither disturbed nor sought after at the king's restoration. He kept himself, however, concealed till after the amnesty was proclaimed, when he obtained a pardon, subject to no exception but that of being excluded from holding any public office. In 1667, he published his epic poem on the temptation of Eve, and fall of man, in blank verse, entitled, *Paradise Lost*, an immortal work, of which an elegant French translation has been given by M. Dupré, de St. Maur, Maître des Comptes, and one of the 40 members of the French academy, and by M. Racine, in 3 vol. 12mo. Milton published a second poem 1671, in blank verse also, on the temptation of Christ, and the resurrection of man, called *Paradise regained*. This last was more esteemed by the author than his former poem, but is not nearly so good. It wants those grand ideas and striking images, that sublimity of genius, and strength of imagination, which are so much admired in the other; for which reason it has been said, *that Milton is clearly to be seen in Paradise Lost, but not in Paradise Regained*. Peter de Mareuil, a Jesuit, has given a French translation of *Paradise Regained*, 12mo. In 1670, Milton published his *History of Britain down to William the Conqueror*; and, the year following, wrote a tragedy called *Sampson*, the subject taken from Scripture, of which the celebrated Handel has made a kind of lyric poem for the English theatre. He published his *artis Logicæ plenior institutia ad Rami methodum accommodata* 1672; and, in 1673, his treatise of *True Religion, Heresy, Schism, Toleration, and what best Means may be used against the Growth of Popery*; also several poetical pieces on different subjects, in English and Latin. His *Familiar Letters*, in Latin, and some other works, appeared 1674, before the author's decease, who died at Bunhill-row, London, the same year, November 15, 1674, aged 66, leaving a considerable fortune to his heirs. He had been a Puritan in his youth, joined the Anabaptists and Independants when grown up, and separated himself from all communions and sects in his old age; excluding, however, no Christian society from salvation, except the Roman Catholics, as appears from his book *of the True Religion*. All this author's works were collected and printed at London, 1699, 3 vol. fol. the two first containing what he has written in English, and the third his Latin tracts. A Life of Milton, by Toland, is prefixed to this edition. A larger and more complete edition was published by Thomas Birch, London, 1738, 2 vol. fol. with a portrait of the author. The most elegant edition of *Paradise Lost* is by Baskerville, Birmingham, 1760, 2 vol. 8vo.; there is one of London, 1749, 3 vol. 4to. The

Foulis' published a neat edition at Glasgow. His separate poems form 2 vol. 12mo. Some new *Memoirs* of Milton's life and poetical works, with some curious pieces by that celebrated writer, were published at London by Mr. Peck, 1740, 4to.

MIMNERMUS, a famous Greek poet and musician, who lived in the time of Solon, and immortalized his name by his elegies. Propertius says, that, on the subject of love, this poet's verses exceed Homer's:

Plus in amore valet Mimnermi versus Homere.

Horace also praises him. We have only some fragments of Mimnermus remaining; one of the most considerable may be found in Stobœus, and with other lyrics, 1568, 8vo.

MINELLIUS (John) an ingenious Dutchman, well skilled in ethics, who died about 1683, leaving short, but very clear *Notes* on *Terence*, *Sallust*, *Virgil*, *Horace*, *Florus*, *Valerius Maximus*, &c. of which the jesuit Jouvenci has made great use.

MINERVA, or PALLAS, the famous goddess of wisdom, arts, and war, among the Heathens, born, according to the fable, from Jupiter's brain, without any mother. She contended with Neptune for the honour of naming the city of Cecropia; and it was agreed, that whichever immediately produced the most useful gift for mankind should have the preference. Neptune having struck the earth with his trident, gave birth to the horse, and Minerva caused the olive to spring up, which was judged to be most useful, because it is a symbol of peace. She therefore called the city Athens, which is her own name in Greek. This goddess changed Arachne into a spider, for pretending that she excelled her in weaving; she fought against the giants, brought up Ericthonius, favoured Cadmus, Ulysses, and the other heroes, and refused to marry Vulcan, choosing a state of celibacy. The invention of arithmetic, and most of the sciences, is attributed to her. Feasts, called *Minervalia*, instituted in honour of this goddess, were celebrated by the Romans, during which, i. e. on the 3d of January, and the 19th of March, scholars carried entrance money to their masters, which was from thence called *Minerval*. Minerva is represented with a helmet on her head, the ægis on her arm, holding a spear as goddess of war, with an owl, and several mathematical instruments near her, as the goddess of arts and sciences.

MINIMES, v. FRANCIS *de Paula*.

MINORET (William) one of the four music masters of the French king's chapel. He composed several *Motets*, among which those from the following Psalms are particularly esteemed. *Quemadmodum desiderat Cervus ad fontes aquarum .... Lauda Jerusalem Dominum .... Venite exultemus Domino .... Nisi Dominus ædificaverit domum*, &c. He died 1717.

MINOS I. king of Crete, son of Jupiter and Europa, whom that god, under the shape of a bull, had carried off. Minos began his reign 1432 A.C. built several cities in the isle of Crete, gave laws to its inhabitants, and had a son named Lycastus, from whom descended Minos II. king of Crete, Æchus, and Rhadamanthus, who were so severe in the exercise of justice as to be called, in fabulous history, the judges of hell. He married Pasiphaë (v. DEDALUS), was father of Androgeus (v. ANDROGEUS), and died in Sicily. v. DEDALUS.

MINOS III. of the same family as the preceding, reigned also in the isle of Crete. He administered justice with the same severity as his ancestors, and made several laws, which he pretended to have received from Jupiter.

MINOS, v. MIGNAULT.

MINTURNI (Anthony Sebastian) professor of rhetoric in the 16th century, bishop of Ugento, afterwards of Cortona in Calabria. He published *Letters*, Venice, 1549, 12mo.; *l'Amore inamorato*, 1559, 12mo. This book was approved by Sixtus V. before he was pope. *The Art of Poetry*, 1563, 4to. and *Naples*, 1725, 4to.

MINUTIUS ANGURINUS (M.) a Roman consul, brother of P. Minutius, another consul, and, like him, head of a family which gave many illustrious consuls, and great magistrates, to the republic. He lived 490 A.C.

MINUTIUS FELIX, a celebrated Roman orator at the end of the second, or the beginning of the third century, author of an excellent dialogue,

logue, entitled *Octavius*, in which he introduces a Christian and a Heathen disputing together. M. Rigault published a good edition in 1643 of this pleasing dialogue, which may also be found in the Library of the Fathers, in St. Cyprian's works, printed 1666. There is an edition *cum notis variorum*, Leyden, 1672, 8vo. and others, *Cambridge*, published by Davies, 1707, 8vo. *Leyden*, 1709, 8vo. This dialogue is very highly and justly praised by Lactantius, and St. Jerome. Perrot d'Ablancourt has translated it into French. Minutius Felix is supposed to have been an African.

MIRABAUD (John Baptist de) secretary to the French academy, a Provençal gentleman, who published *Alphabeth de la Fée gracieuse*, 1734, 12mo. translation of Tasso, 2 vol. and of Ariosto, 4 vol. 12mo. which are esteemed. *Le Système de la Nature*, 1770, 2 vol. 8vo. was printed under his name; a work which he never so much as thought of. He died 1760, aged 85.

MIRAMION (Mary Bonneau, dame de) born November 2, 1629, at Paris, daughter of James Bonneau, seig. de Ruballe. She was married, 1645, to John James de Beauharnois, seig. de Miramion, who, dying the same year, left her with child of a daughter, born five months after. This lady being young, rich, and very handsome, received many offers, and M. de Bussi Rabutin went so far as to have her carried away; but she persisted in refusing a second engagement, and made a vow of chastity in 1649. After having married her daughter in 1660 to William de Nesmond, master of the requests, she founded the house of refuge for profligate women and girls, who were to be forcibly confined there; and the house of St. Pelagia, for such as wished to retire to it. Mad. de Miramion also established, in 1661, a society of twelve virgins, to be employed in keeping small schools, dressing wounds, and attending the sick. This little community, which was called the Holy Family, was afterwards united to that of the Virgins of St. Genevieve, which was on the same plan. Mad. de Miramion governed this community, as superior, with the utmost prudence and regularity. She gave 17,000 livres to the seminary of St. Nicholas du Chardonnet, her parish, for the perpetual maintenance of three clergymen, and died piously, Mar. 24, 1696, aged 66. Her *Remedies* are very famous. M. the abbé de Choisy has written her life, 12mo.

MIRANDE, or MIRANDOLA. v. PICUS.

MIRAUMONT (Peter de) a native of Amiens, counsellor to the treasury chamber at Paris, and lieutenant of the provostship de l'Hotel, author of the following works, which are esteemed: *Origine des Cours Souveraines*, Paris, 1612, 8vo.; *Mémoires sur la Prevôté de l'Hôtel*, 1615, 8vo.; *Traité des Chancelleries*, 1610, 8vo.

MIRE (Aubert le) *Miræus*, an ingenious canon, afterwards dean, and grand vicar of the church at Antwerp, born 1573, at Brussels. The archduke Albert of Austria made him his chief almoner, and his librarian. Le Mire was nephew to John le Mire, bishop of Antwerp; and, being appointed dean of Antwerp, 1624, laboured zealously through life for the good of that church, and of his country. He died October 19, 1640, aged 67. He left an *Ecclesiastical Library*, 1639, and 1649, 2 vol. fol. and many other works, in Latin, on Ecclesiastical History, *Brussels*, 1733, 4 vol. fol.; *Opera historica et diplomatica*. This is a collection of charters and diplomas respecting the Netherlands; the best edition is 1724, 2 vol. fol. by Foppens, who has inserted *Notes*, corrections, and additions. There are two volumes of supplements, 1734, and 1748.

MIREVELT (Michael Janson) a celebrated painter in the 17th century, born 1588, at Delft; died 1641. He succeeded principally in portraits, but has also painted historical subjects, grotesque pieces, and kitchens full of game.

MIRIAM, eldest sister of Moses and Aaron, and daughter of Amram and Jochebed, born about 1578 A.C. Being on the banks of the Nile when Pharaoh's daughter discovered Moses, she offered that princess to fetch a nurse, and brought her mother. Miriam became the wife of Hur, and sung a noble song of thanksgiving after Israel's passage through the red sea. She had afterwards some disputes with Zipporah, and murmured against Moses;

at which God being offended, smote her with a leprosy; but, having acknowledged her fault, she was healed at the intercession of Moses, and died about 1452 A. C. aged near 126.

MIRIS (Francis) v. MIERIS.

MIRIWEYS, son of an emir, who had made himself sovereign of the province of Candahar. He rebelled against the sophi 1722, under pretence of obliging him to quit the sect of Ali for that of Omar; and his son, aided by the Turks and the Mogul, seized Ispahan. Miriweys continued to be successful even after the Turks had declared against him; but, having carried away a nobleman's wife of Candahar, he was killed by her son 1725.

MIRON (Charles) son of Mark Miron, first physician to Henry III. descended from a noble family, originally of Catalonia, which has produced many illustrious men of the robe. Henry III. nominated him to the bishopric of Angers in 1588, when but eighteen, of which he took possession the year following, notwithstanding all opposition from the chapter. Miron was very much attached to Henry IV. and spoke his funeral oration 1610, which was much approved. He resigned his bishopric 1616, in favour of William Fouques de la Varenne, on whose decease, in 1621, he was appointed to it again. Miron preached strongly against *les Appels comme d'Abus* (i. e. appeals from the ecclesiastical to the civil court) and excommunicated the archbishop of his cathedral because he had appealed, *comme d'abus*, from his proceedings against him; but the parliament, by a decree of June 30, 1623, condemned him to revoke and retract the excommunication, ordered his temporalities to be seized, and forbid his using any such methods in future. Miron, dissatisfied with this sentence, had recourse to Rome, and from thence obtained a brief, by which an appeal from an ecclesiastic to secular judges is made a *reserved case* to the Holy See: but it had no effect. He was translated to the archbishopric of Lyons 1626, where he died August 6, 1628, being at that time the oldest prelate in France.

MISSON (Maximilian) a counsellor for the Protestants, in which character his brilliant genius displayed itself in the parliament of Paris. He went to England before the edict of Nantes was repealed, lived there a zealous Protestant, and died there January 16, 1721. Misson left a book, entitled, *A new Voyage to Italy*. The best edition is the *Hague*, 1702, 3 vol. 12mo. It is a curious work, agreeable and learned, but filled, like all this author's writings, with absurd and despicable tales respecting the Roman Catholic faith. Addison has added a fourth volume, in which Misson had no share. He also wrote, *le Théâtre sacré des Cevennes, ou Révit des Prodigés arrivés dans cette Partie du Languedoc, et des Petits Prophêtes*, London, 1707, 8vo. full of fanaticism and ridiculous stories. *Memoire d'un Voyageur en Angleterre*, 12mo.

MITHRIDATES, a famous king of Pontus, the greatest enemy the Romans ever had except Hannibal, succeeded his father Mithridates 123 A. C. when about 13 years of age. Having destroyed the two children which his sister Laodice had by Ariarathes, king of Cappadocia, he seized that province, and caused his son, who was then but eight years old, to be proclaimed king of it, calling him Ariarathes, and giving out that he was the late king of Cappadocia's son. But Nicomedes, king of Bithynia, fearing Mithridates, suborned a young man to declare himself the third son of Ariarathes, and that his two elder brothers had been killed by Mithridates. In order to settle affairs between them, the senate took Cappadocia from Mithridates, and Paphlagonia from Nicomedes, making those two provinces free. The Cappadocians, however, not choosing to accept this freedom, were permitted by the Romans to choose Ariobarzanes for their king, who afterwards opposed the great designs formed by Mithridates against all Asia; and hence arose the hatred of Mithridates to the Romans. He persuaded Tygranes, king of Armenia, to declare war against Ariobarzanes, who being defeated, Ariarathes was restored to the throne 90 A. C. Ariobarzanes obtained powerful assistance from the Romans for recovering his dominions, and joined with Nicomedes, king of Bithynia, who made great havoc in those of Mithridates. The latter complained of it

to the senate, and, not obtaining such satisfaction as he required, raised a strong army, drove Ariobarzanes again from Cappadocia, defeated Nicomedes, took Phrygia, Mysia, Caria, Lycia, Pamphilia, Paphlagonia, and almost all the Asiatic provinces, murdering, at the same time, every Roman citizen who was found in Asia. Aquilius, a consul, was carried to Pergamus, where Mithridates ordered melted gold to be poured into his mouth, to revenge the Pergamians, as he said, of the Roman avarice. Having afterwards crossed the sea, he made himself master of Thrace, Greece, and Macedonia; took many considerable cities, particularly Athens, 87 A. C. and threatened Italy; when Sylla, who had been sent against him, retook Athens, and conquered his generals, which obliged him to make peace with Rome, 84 A. C. Mithridates, however, immediately recommenced hostilities, and gained great advantages at first; but Lucullus forced him to raise the siege of Cizicus, and defeated him several times. He then went to Tigranes, who, fearing to offend the Romans, refused to see him. Mithridates then, being apprehensive that the conquerors would attempt to dishonour his wives and sisters, sent them orders to kill themselves. (v. MONIMIA). After the departure of Lucullus, however, he re-established himself; but, being defeated and put to flight by Pompey, 65 A. C. withdrew to his son-in-law, Tygranes, in Armenia; and, on finding that Tygranes also had been vanquished by Pompey, fled to the Cimmerian Bosphorus before he could be overtaken. At length, having heard that his son Pharnaces had caused himself to be proclaimed king, he desired permission to retire out of the dominions which were thus torn from him; but Pharnaces refused his request with these horrible words, *Let him die.* Mithridates, enraged, made the queen take poison, and stabbed himself in despair, 64 A. C. having found that poison, to which he had been accustomed, would not put an end to his life. This prince possessed an uncommon degree of courage and resolution, and a capacity for forming and executing the greatest designs. He had travelled much, was learned, fond of literary men, and spoke several languages. He wrote a treatise *de Arcanis morborum*, which was carried to Rome by Pompey's order, and translated into Latin by his freedman Lælius. Mithridates invented that kind of counter-poison which is still called *mithridate*, from his name. His sanguinary disposition eclipsed the lustre of his noble qualities.

MIZAUD (Anthony) in Latin, *Mizaldus*, a physician, born at Montluçon in Bourbonnois, who, instead of following his profession, devoted himself to mathematics, astrology, and searching into the secrets of nature. He died 1578, at Paris. His works are, *Phenomena seu Temporum signa*, 8vo.; translated into French under the title of *Mirouer du Tems*, 1547, 8vo.; *Planetologia*, 4to.; *Cometographia*; *Harmonia cælestium corporum et humanorum*; translated into French by de Montlyard, 1580, 16to.; *de Arcanis naturæ*, 8vo.; *Ephemerides aëris perpetuæ*, 8vo.; *Methodica pestis descriptio*; *ejus præcautio et salutaris curatio*, translated into French, 1562, 8vo.; *Opuscula de re medicâ Coloniæ*, 1577, 8vo. &c. All Mizaud's works discover a blind credulity, and a wonderful propensity to propagate idle nonsense. He is well described in this line of the Mascurat de Naudé:

Quælibet a quovis mendacia credere promptus.

MIZRAIM, son of Ham, and grandson of Noah. He reigned in Egypt, which is from thence called the Land of Mizraim in the Holy Sripture. From Mizraim descended all the different people that have inhabited Egypt and the neighbouring countries; as the Ethiopians, Phatrusians, or inhabitants of Thebais, Lybians, Anamians, Nasamones, &c. The exact time of his beginning to reign is not certainly known, but we have the greatest reason to believe that it was in the time of the patriarch Heber, about 191 years after the flood, and about 2188 A. C. Several learned men suppose him to have been the same with Menes, first king of Egypt. Mizraim was worshipped as a god, after his death, under the name of Osiris, Apis, or Serapis, and Adonis.

MNEMOSYNE, a Nymph, called by the Poets the Mother of the Muses. Her name in Greek signifies Memory.

Jupiter had by her the Nine Muses, of whom she was delivered on Mount Pierus.

MNESTHEUS, or MENESTHEUS, son of Pereus. He was king of Athens, which he gained by the help of Castor and Pollux, who drove Theseus from thence. Mnestheus died in the isle of Melos, on his return from the Trojan war, about 1183 A.C. after having reigned 23 years.

MOAB, i. e. son of my father, head of the Moabites, who inhabited the country to the east of Jordan, and the dead sea. He was born from the incest of Lot, with his eldest daughter, 1897, A.C.

MOCENIGO (Andrew) lived 1522, and conducted the affairs of Venice, with good success. He wrote *la Guerra di Cambrai*, 1500, and 1517, *Venice*, 1544, 8vo. of which the abbé du Bos, has made use in his *History of the League of Cambrai*.

MOCENIGO (Levi) doge of Venice, 1570, whose government was wise and prosperous. It was under his administration that the Christians gained the famous battle of Lepanto, 1571. He died 1576.

MOCENIGO (Lewis Sebastian) descended from the preceding, elected doge, 1722, after having passed through the principal offices of the republic. He died 1732.

MODEL (N.) a native of Neustadt in Franconia, who took a doctor's degree in physic, and went into Russia, 1737, where he was appointed director of the Imperial apothecaries, and admitted a member of several academies. He died April 2, 1775, at Petersburg, aged 64. He published several chymical and œconomical works, which M. Parmentier has translated into French under the title of *Récréations Physiques Economiques et Chymiques*, Paris, 1774, 2 vol. 8vo.

MODENA, v. ALPHONSO *d'Este*.

MODESTUS, bishop of Jerusalem, about 620, author of several *Homilies*, or *Sermons*, of which Photius has given us extracts in his *Bibliotheca*. In the first of these extracts Modestus says, that Mary Magdalene, from whom Christ drove seven devils, was a virgin, and suffered martyrdom at Ephesus, to which city she went to seek St. John the Evangelist, after the Virgin Mary's death. The above passage proves that, in the time of this bishop, no idea had been entertained of Mary Magdalene's being the same person with the sinner mentioned in the gospel.

MODREVIUS (Andrew Fricius) secretary to Sigismond of Austria, king of Poland in the middle of the 16th century. He adopted the new opinions, favoured the Lutherans and Anti-Trinitarians, and took great pains to unite all Christian societies in one communion. His principal work is entitled, *De Republicâ emendandâ*, in 5 books, Basil, 1559, fol. In consequence of which he was banished from Poland, deprived of his property, and became a vagabond, odious to both Catholics and Protestants. He also wrote *De originali peccato*, &c. 1562, 4to.

MŒBIUS (George) a celebrated Lutheran divine, born December 18, 1616, at Laucha in Thuringia. He was doctor and professor of divinity at Leipsic, and has left numerous works in Latin, the most known among which is his treatise *on the origin, propagation, and duration of the heathen oracles*, against Vandale. Father Baltus has made great use of this work in his refutation of M. de Fontenelle's *Treatise on Oracles*. He died Nov. 28, 1697.

MŒBIUS (Godfrey) a learned professor of physic, at Jena, born 1611, at Laucha in Thuringia, who became first physician to Frederic William, elector of Brandenburg, Augustus duke of Saxony, and William duke of Saxe-weimar. He died 1664, at Halle in Saxony, aged 53, leaving several valuable medical works in Latin; the principal are, *The Physiological elements of Physic*, 1678, 4to.; *on the use of the Liver and Bile*; *An abridgement of the Elements of Physic*, fol.; *Another Abridgement according to the system of the Moderns*, fol.; *An Abridgement of Practical Physic*, fol.; *Examination of the use of the parts*; *The Anatomy of Camphire*, 4to.; *Synoptical Tables*, &c. Godfrey Mœbius, his son, was also a skilful physician.

MŒNIUS (Caïus) a celebrated Roman consul, who conquered the ancient Latins, and first fixed the beaks of ships which he had taken at the battle of Antium, 338, A.C. near the Forum; from whence that place was called the *Rostra*.

MŒSTLINUS (Michael) an eminent professor

professor of mathematics at Heidelburg, in 1650.

MOGUL (the emperor of) was a descendant of Tamerlane's, named

	Babour, who died - -	1530
	Houmajour - -	1552
*	Mahomet Galadin, or Hakbar	1605
*	Gehang-Guir - -	1627
	Schar-Gehan - -	1658
*	Aurengzebe, or Alemghir	1707
	Schah-Alem - -	1718
	Mahomet-Schak - -	1754
	Alemghir II. killed -	1760

v. *the Universal History*, by a literary society in London, 38 vol. fol. v. The modern history began by the abbé de Marsy, 28 vol. 12mo. *Voyage de Bernier.*

MOINE (Stephen de) a learned Protestant minister, born 1624, at Caen. He acquired an extensive knowledge of the Greek, Latin, and Oriental languages, and gained great reputation as professor of divinity at Leyden, in which city he died, April 3, 1689, aged 65. C. Moine left several dissertations printed in his collection entitled, *Varia Sacra*, 1685, 2 vol. 4to. and some other works. He was the first who published the book of *Nilus Doxopatrius* concerning synods.

MOINE (Abraham le) a native of France, who took refuge in England, where he officiated as a minister, and died 1760. He translated into French *the Bishop of London's Pastoral Letters*; *The Witnesses of the Resurrection*, 12mo.; *and Sherlock's use and intent of Prophecy*, 8vo.

MOINE (Francis le) one of the best painters in the 18th century, born 1688, at Paris, and instructed in his art by M. Galloche, professor of the academy of painting, where he was afterwards professor himself. He painted the grand saloon which leads to the apartments at Versailles; and represents the *Apothesis of Hercules*. Le Moine was employed four years upon this saloon, and the king as a mark of his approbation, appointed him his first painter in 1736, and gave him some time after a pension of 3000 livres, he had before one of 600 livres. Some vexation threw le Moine into a fit of phrensy, during which he stabbed himself several times with a sword, and died of his wounds June 4, 1737, aged 49.

MOINE (John le) bishop of Meaux, and cardinal, a native of Cressi in Ponthieu, much esteemed by pope Boniface VIII. who sent him as legate into France, 1303, during his disputes with Philip *the Fair*. Cardinal le Moine founded a college at Paris, which bears his name, and died at Avignon, 1313. He has left a *Commentary on the Decretals.*

MOINE (Peter le) born 1602, of a respectable family at Chaumontin Bassigni, entered among the Jesuits at Nancy, 1619, and died August 22, 1671, at Paris, aged 70. His most considerable poem is entitled, *S. Louis ou la sainte Couronne reconquise sur les Infideles.* All his poetical works were printed at Paris, 1671, fol. They have fire, fancy, and enthusiasm, but too much tinsel, exaggeration, extravagance of metaphor, &c. for which reason Boileau, when asked why he had not mentioned Pere le Moine, replied, *because he is too mad to be praised, and too good a poet to be censured.* P. le Moine also left *La Vie de Cardinal de Richelieu*, MS. a book entitled, *La Dévotion aisée*, printed at *Paris*, 1652, 8vo. This last made much noise, as did his *Pensées morales*; a criticism on them may be found in the ninth and tenth of the *Provincial Letters*; a small *Tr. de l'Histoire*, 12mo. in which are some singular and curious passages; *Pensées morales*, a mixture of verse and prose, as are *L'Etrille du Pégase Janseniste*, *Le Tableau des Passions*, and *La Gallerie des Femmes fortes*, fol. and 12mo. which are also by P. le Moine; *An Apologetical Manifesto*, in favour of the Jesuits, 8vo. &c.

MOISANT (James) sieur de Brieux, counsellor to the parliament of Metz, a native of Caen, and Latin poet, who has lest some *Epigrams*, which are esteemed, and an excellent Latin poem, entitled *the Cock*, printed with his other poetical works, 2 vol. 12mo. 1641, and 1669; they are but moderate. He died 1674, aged 60. He also wrote *Origine de quelques anciennes façons de parler triviales*, 1672, 12mo.

MOISE, v. MOYSE.

MOITOREL *de Blainville* (Anthony) a skilful architect and geometrician, born at Pichange, four leagues from Dijon.

Dijon. He was surveyor and gauger in the baliwic, and vicompté of Rouen, where he died January 4, 1710, aged near 60, leaving a *Tr. du Jauge universel*, and other works which are esteemed.

MOIVRE (Abraham) born 1667, at Vitry in Champagne. Being obliged to banish himself from his native country, when the edict of Nantes was revoked, he chose London for his new residence, and there continued to study mathematics, of which he became a celebrated master, and taught them for his living. He was admitted a member of the Royal Society at London, and of the academy of Sciences at Paris. He died 1754, in London. Moivre left a *Treatise on Chances*, 1738, 4to. in English, which is much esteemed. It is a kind of analysis of the games of Chance, combined on different principles from M. de Montmorts; also a *Treatise on Annuities*, 1752, 8vo. on the same principles. Abraham Moivre was one of the commissioners who decided in Newton's favour in the dispute between that great man and Leibnitz, respecting the discovery of the *calculus differentialis*, which each had perhaps discovered without knowing of the other's labours.

MOLA (John Baptist) born about 1620. He studied in the school of Vouet, at Paris, and completed himself at Bologna, under Albano. This painter excelled in landscapes; he understood perspective, but was less successful in colouring. His style in drawing the leaves of trees is beautiful.

MOLA (Peter Francis) an ingenious painter, born 1621, at Coldré, in the Milanese, who having received the first rudiments of his art from his father, a painter and architect, was afterwards pupil to Josepino, Albani, and Guerchino. He excelled in colouring, drawing, landscapes, and historical subjects, and was head of St. Luke's academy at Rome, where he died of chagrin when about to return to France, 1666.

MOLAC (John de Carcado, or de Kercado de) a brave soldier, senechal of Bretany, descended from one of the best and most ancient families in that province. After having honourably discharged the first offices and highest employments at the court of the dukes of Bretany, and signalized himself in several engagements, he entered into the service of Francis I. to whom he was first gentleman of the bedchamber, and captain of a hundred horsemen. At the famous battle of Pavia, 1525, an Arquebusier being about to fire upon the king, the senechal de Molace rushed to meet the blow, was killed, and saved the life of Francis I. by thus nobly sacrificing his own. From him descended the lords de Kerkado de Molac, in whose house the office of grand senechal of Bretany has been hereditary and impropriate, time immemorial, (as is supposed) from the 11th century This family has produced many other persons of merit; lastly, the senechal René Alexis de Kercado, marquis de Molac, colonel of the Berri regiment of infantry This nobleman acquired the esteem, friendship, and confidence of the late marechal Saxe, and marechal de Broglio, in the campagne of Bohemia, and gave just reason for the highest expectations, when he was killed in the famous sorti of Prague, August 22, 1742, aged 29, by seven musket shots, the least of which was pronounced mortal.

MOLAN (John) *Molanus*, a learned doctor and professor of divinity, canon of Louvain, a native of Lille, who published *Notes on Usuard's Martyrology*, 8vo.; *Militia sacra Ducum ac Principum Brabantiæ*, 8vo. and other works which are esteemed. He died September 18, 1585, aged 52. He must be distinguished from John Molanus, master of the school of Bremen, who died 1585, leaving some *Poems* and other works, also from Gerard Wolter Molanus, a learned Lutheran, who died Sept. 7, 1722, aged 89.

MOLAY or MOLE' (James) a native of Burgundy, and last grand master of the Templars. The wealth and pride of these knights having excited the envy of the great, and the murmurs of the populace, Philip *the Fair*, by consent of pope Clement V. arrested all the knights in his kingdom, 1307, on the information of two rascals belonging to the society. He also siezed the church at Paris, with all their records, and the grand master was summoned by the pope to appear in France, and clear himself of the crimes imputed to his

his order. Molay who was then fighting bravely against the Turks in Cyprus, went accordingly into Paris, attended by sixty of his most honourable knights, among whom were Guy, brother of Humbert, dauphin of Viennois, and Hugh de Peralde. Most of the knights were burnt, and the order was abolished by the council of Vienne, in 1311. Molay, Guy, and Hugh, were kept in prison till 1313, when they were tried, and from a false hope of being set at liberty, acknowledged all the crimes of which they had been accused, but which they had not committed. Their confession is made use of to justify the sentence passed on the other knights, and they were burnt themselves in the isle du Palais, May 11, 1313. Molay behaved like a hero at the stake, retracted what he had said, and appeared innocent in the eyes of every one. He cited the pope to appear before God in forty days, and the king within a year; which terms they did not survive. v. GEOFFRY of St. Omers.

MOLE (Joseph Boniface de la) a favourite of the duke d'Alençon's, who engaged in the plan for carrying that duke with the king of Navarre from court to place them at the head of the malecontents. He was beheaded, 1574, but his character was restored in 1576.

MOLE' (Matthew) seigneur de Lassy, de Champlatreux, &c. first president of the parliament of Paris, in which city he was born, 1584, of a noble and ancient family, originally of Troyes in Champagne, which has given many excellent magistrates to France. He was admitted counsellor to the parliament 1606, became *President aux Requêtes du Palais*, then attorney general, and at length first president in 1641, and died keeper of the seals, January 3, 1656, aged 72, universally esteemed for his integrity, great talents, and zeal for the public good, and the glory of the nation. In the time of the *Baricades*, 1648, when the people were assembled to murder him in his hôtel, he gave orders to open the doors, saying, *A first President's house ought to be open to every body.* He told a mutineer who insulted him in the rue de Condé, that he would have him hanged, and being advised not to expose himself to the fury of the populace, replied, that *six feet of earth would always be sufficient for the greatest man.* It was this president who engaged du Chesne to make a collection of the French historians. Edward Molé his son, and Louis Molé his grandson, were also eminent for their probity, and public services. M. Molé senior, first president of the parliament of Paris, maintained with distinction the honour of this illustrious family. The sentence, declaring *that the crown of France can neither devolve on females nor foreigners*, was passed from the opinions of Edward Molé, father of Matthew, attorney general to the parliament during the league. He was president *à Mortier*, 1612. He died 1614.

MOLEZIO (Joseph) *Moletii*, a celebrated philosopher, physician, and mathematician, in the 16th century, a native of Messina, whose principal works are *Ephemerides*, 4to. and *Tables* which he called *Gregorian*, 4to. These tables were of great use in the reformation of the calendar by Gregory XIII. He died at Padua, where he was mathematical professor, 1588, aged 57.

MOLIERE (John Baptist Pocquelin called) born 1620, at Paris, son of a valet de chambre, upholsterer to the king. Till the age of 14, he knew nothing beyond his father's shop, who was also a broker, and had obtained for him the reversion of his place; but an uncle having carried him sometimes to the play at the hôtel de Bourgogne, he took a dislike to business, and begged that his uncle would persuade his father to let him study. This was at length granted, and Moliere was placed at a boarding house, from whence he went to school to the Jesuits, and became acquainted with Armand de Bourbon, first prince of Conti, then at college, and formed a friendship with Chapelle and Bernier, who were scholars there. This connection made him known to the famous Gassendi from whom he and his fellow students learnt philosophy, and under whom he continued to study after he left the college. Moliere's father growing infirm, he was forced to supply his place about Louis XIII. and attended that prince in his journey to Narbonne, 1641. When returned to Paris,

Paris, he determined to devote himself to the stage, of which he was passionately fond, and joining with some people who had a genius for declamation, they acted in the Fauxbourg St. Germain, and the Quartier St. Paul, and their society was called the *Illustrious Theatre*. Pocquelin then took the name of *Moliere*, and wrote short comedies for the provinces. The first regular piece was *l'Etourdi*, in five acts, which was acted at Lyons, 1653, as also *le Dépit Amoureux*, and *les Précieuses ridicules*, before the prince of Conti, who was then holding the states of Languedoc at Beziers. Moliere was at that time 34. The prince besides honouring the company by his presence, would have retained our poet as his secretary, but he chose rather to pursue his theatrical taste; and when blamed by his friends for refusing so advantageous a post, replied, *No, no, Gentlemen, let us never get out of our sphere; if I may believe the public, I am a tolerable author, and I should perhaps be a very bad secretary.* From Grenoble he went to Rouen, 1658, and afterwards to Paris, where he was under the patronage of France, who presented him to the king and the queen-mother. Moliere performed before their majesties, and obtained leave to settle at Paris, and act in the guard room at the Old Louvre; but that of the royal palace was afterwards granted him, where he acted in 1660. He had a pension of 1000 livres in 1663; his company was engaged in the king's service 1665, and it was then that the true dramatic taste reigned on the French theatre, where Moliere attacked and ridiculed *Prudes*, *Petit Maîtres*, *Hypocrites*, *ignorant Physicians*, the vices and the follies of his time. He excelled equally as an actor, and poet, and surpassed even himself in the play of *le Malade imaginaire*, (the Hypocondriac) which is his last piece; but being really ill at the time, could not get through the fourth representation without a violent effort. Immediately on quitting the theatre, he went to bed, and his cough coming on with redoubled violence, he burst a blood vessel, and died the same day, February 17, 1673, aged 53. Permission having been with great difficulty obtained from the archbishop of Paris, to deposit his remains in consecrated ground, he was buried at St. Joseph, which belongs to the parish of St. Eustache. Moliere's widow, daughter of la Bejart, a celebrated actress, afterwards married Guerin, and died in 1700. Her husband died 1728, aged 92. Of this author's plays *le Misanthrope*, *Tartuffe*, *les Femmes savantes*, *l'Avare*, *le Festin de Pierre*, *le Bourgeois Gentilhomme*, and *les Précieuses ridicules*, are master pieces, which will immortalize his name. One day while *les Précieuses ridicules* was acting, an old man in the pit cried out, *Courage, Moliere, courage, this is true comedy.* Moliere was no less valuable for the qualities of his heart, than for the brilliancy of his genius; he was mild, obliging, generous, and compassionate. A poor man having returned a piece of gold, which he had given him by mistake, *Where has virtue built her nest?* said he, *There, friend, there is another for you.* It is asserted that he used to read his plays to an old female servant, and altered those humourous passages which did not seem to strike her; he also sent for the actor's children, that he might draw inferences from their natural emotions on the reading of his pieces. In a word, he spared no pains to render his plays as perfect as possible, and he succeeded. The best editions of Moliere's works are, *Amsterdam*, 1699, 5 vol. 12mo. with the author's *Life*, by Leonor le Gallois, sieur de Grimarest; but *the Life* is not esteemed, *Paris*, 1734, 6 vol. 4to. from which was published that of Paris, 1739, 8 vol. 12mo. and the following ones. M. Bret has published an edition with notes, *Paris*, 1773, 6 vol. 8vo. fig. In 1778, the French academy received his bust through the liberality of M. Dalembert, and placed it among those of the other academicians, with this inscription; *Rien ne manque à sa gloire, il manquoit à la notre. Nothing is wanting to his glory, he was wanting to ours.*

MOLIERES (Joseph Privat de) born 1677, of a noble and ancient family at Tarascon. He entered among the Fathers of the Oratory, and was pupil to Mallebranche, but quitted the Oratory, after that celebrated philosopher's death, devoting himself wholly to physic and mathematics, in which he acquired great skill, and was appointed professor of philosophy at the royal college,

college, 1723, afterwards member of the academy of sciences, 1729. He died May 12, 1742, at Paris. His principal work is *Philosophical Lectures*, 4 vol. 12mo. in which he explains the laws, mechanism, and motions of the celestial vortices, in order to demonstrate the possibility and existence of them in the system of the Plenum; his system is that of Descartes, but corrected by Newton's principles. He also left *Mathematical Lectures*, 12mo. very incorrectly printed; *La première partie des Elémens de Géométrie*, 12mo.

MOLINA (Lewis) born of a noble family at Cuença, entered the Jesuits' order, 1553, at the age of 18, and taught theology with reputation during twenty years in the university of Ebora, and died October 12, 1660, at Madrid, aged 65. His principal works are, *Commentaries* on the first part of the *Summary of St. Thomas*, in Latin, a large treatise *De Justitia et Jure*, a book on *the Concordance of Grace and Free-will*, printed at *Lisbon*, 1588, 4to. in Latin, at the end should be an *Appendix*, printed 1589. It is *an Apology* from Molina against those who called some propositions in his book heretical, and this last work was what made so much noise in the church, divided the Dominicans and the Jesuits into Thomists, and Molinists, and raised the famous disputes about grace and predestination. With a view of ending these contentions, pope Clement VIII. instituted the celebrated congregation *De Auxiliis*, in 1597; but after several assemblies of counsellors and cardinals, in which the Dominicans and Jesuits disputed contradictorily during nine years before the pope and the court of Rome, the affair was still undecided. Pope Paul V under whom these disputes had been continued, was at length content to publish a decree, August 31, 1607, forbidding the parties to defame or censure each other, and enjoining the superiors of both orders to punish those severely who should disregard this prohibition.

MOLINA (Anthony) a celebrated Spanish Carthusian, a native of Villa-Nue-va-de-Los-Infantes, in Castille, author of a treatise *on the Instruction of Priests*, translated into French, 1677, 8vo. in which are some principles seemingly favourable to the relaxed Casuists, and of other relaxed works. He died in great reputation for sanctity, September, 21, about 1612.

MOLINA (Lewis) a learned Spanish lawyer, who was employed by Philip II. in the councils of the Indies and Castille, and wrote an excellent treatise *De Hispanorum primogenitorum origine et naturâ*, fol.

MOLINA (Dominico) a celebrated Dominican of Seville, who published in 1626, a collection of papal bulls concerning the privileges of the religious orders.

MOLINET (John) a canon of Valencienne, born at Desurennes, in the diocese of Boulogn. He was appointed almoner and librarian to Margaret of Austria, governor of the Netherlands, and died 1507, leaving various works in verse and prose, the most known among which is, *Les Dits et Faits de Molinet*, 1531, fol. 1540, 8vo. and reprinted with the legend of *Faifeu*, Paris, 1723, 12mo. He also wrote a paraphrase of the *Romance of the Rose*, in prose, fol. and *Le Temple de Mars*, in a collection of poems, 1525, 8vo.

MOLINET (Claudius du) regular canon and procurator-general of the congregation de St. Genevieve, and one of the most learned antiquaries of the 17th century, born 1620, at Châlons in Champagne, of a noble and ancient family. He collected a large cabinet of curiosities, and placed the library of St. Genevieve at Paris in a state which has rendered it celebrated. He died September 2, 1687, aged 67. His principal works are, an edition of *the Epistles of Stephen, bishop of Tournay*, with learned *Notes*; *History of the Popes by Medals*, from Martin V. to Innocent XI. 1679, fol. Latin, but little esteemed; *Reflexions sur l'origine et l'antiquité des Chanoines séculiers et réguliers*, 4to.; *Dissertation sur la Mitre des Anciens*; another *Dissertation sur une Tête d'Isis*, &c.; *Le Cabinet de la Bibliotheque de Ste. Geneviève*, 1692, fol. a curious book, &c.

MOLINETTI (Anthony) an eminent physician, a native of Venice, who taught and practised with uncommon reputation at Padua, and died at Venice about 1675. He was one of the most skilful anatomists of the 17th century, and his treatise in Latin *on the*

senses and their organs. Padua, 1699, 4to. is much admired.

MOLINEUX (William) v. MOLYNEUX.

MOLINIER (John Baptist) born about 1675, at Arles. He entered the congregation of the Oratory, 1700, and preached afterwards with applause at Aix, Toulouse, Lyons, Orleans, and Paris, in which last city he died March 15, 1745, aged near 70. Molinier had been interdicted by M. de Vintimille, archbishop of Paris, on account of his opposition to the bull *Unigenitus.* We have fourteen volumes of his *Sermons*, 12mo.; the Sermon *on Heaven*, is particularly admired, and considered as his master-piece. He also left several books of devotion, the principal among which are, *Exercise du Pénitent, et office de la Pénitence*, 18vo.; *Instructions et Prieres de pénitence*, 12mo. intended as a supplement to *le Directeur des Ames pénitentes*, written by Pere Vauge; *Priéres et Pensées Chretiennes*, &c. Stephen Molinier, a doctor and preacher, born at Toulouse, who died about 1650, has published 10 vol. 8vo. of Sermons.

MOLINOS (Michael) a celebrated Spanish preacher, born 1627, in the diocese of Saragossa, who settled at Rome, where he had the character of an excellent director, and was much esteemed by the most illustrious persons, even the popes. He taught a new doctrine on the subject of *Mysticalness*, and used every method to spread it throughout Italy. His followers were called *Quietists*, because their tenet was, *that we ought to annihilate ourselves*, in order to be united to God; and there to remain in a state of perfect *Quietude*, i. e. with the mind in a state of entire contemplation, without the least attention to what passes in the body. It has been added by some, that Molinos and his disciples went still farther, and taught both in theory and practice, that a man might abandon himself to all kind of excesses, without sin, provided the superior part, i. e. his soul, remained united to the deity, by the prayer of *Quietude*; but others maintain that this is advanced without any proof. However it might be, Molinos inserted his doctrine in a Spanish book, which he entitled *the Spiritual Guide*, and which contains his prayer of *Quietude*; but his works having been informed against before the inquisition at Rome, 1687, he was sent to prison, and tried. All his books and writings were condemned by the pope to be burnt, and the inquisition declared by a decree August 28, the same year, *that Michael Molinos had taught false and pernicious dogmas, and that his prayer of Quietude was contrary to the doctrine of the Church.* This tribunal also condemed 68 propositions extracted from his writings as *heretical, scandalous, and blasphemous.* Molinos was forced to abjure his errors publicly on a scaffold erected in the Dominican church, when the sacred college was assembled, and condemned afterwards to a close and perpetual confinement, in which he died December 29, 1696. He was 60, when taken, and had been spreading his pernicious doctrine at Rome 22 years. *The Spiritual Guide* is translated into Latin as is his treatise *on daily Communion*, Leipsic, 1687, 12mo. Each of them is furnished with several *Approbations.*

MOLITOR (Ulrich) author of a scarce book, entitled, *De Pythonicis mulieribus*, Constantiæ, 1489, 4to.

MOLLERUS (Henry) an eminent Protestant divine, a native of Hamburg, who died 1589. He was well acquainted with Hebrew, left *Commentaries* on Isaiah, and the Psalms, fol. and some Latin *Poems.*

MOLLERUS (Denis William) a native of Presburg, who after learning the Oriental languages, visited every part of Europe. He was professor of history and metaphysics, and librarian in the university of Altorf, where he died February 25, 1712, aged 70, leaving several works. The principal are, *Meditatio de hungaricis quibusdam Insectis prodigiosis, ex aëre unà cum nive in agro delapsis*, 1673, 12mo.; *Opuscula Ethica et problematico-critica*; *Opuscula medico-historico-philologica*; *Mensa poetica*; *Indicules Medicorum, philologicorum ex Germania oriundorum*; *Lusus metrici de Bubala*; *Meditatio stoica de conditione temporis presentis*; *Meditatio, num S. Pauli Caput i. ad Rom sine profanorum Autorum, maxime Petronii, cognitione intelligi queat?* a *Dissertation on the confusion of Tongues at the Tower of Babel*, and several other dissertations in Latin, &c.

MOLLEUS (John) born at Flensburg in the duchy of Sleswic. He was rector

rector of the college at his native place, 1701, and had an extensive knowledge of literary history, particularly that of the northern countries. He died Oct. 10, 1725, at Flensburg, aged 64. His principal work is entitled, *Cimbria litterata*, 1744, 3 vol. fol. containing the literary, ecclesiastical, civil, and political history of Denmark, Sleswic, Holstein, Hamburg, Lubec, and the neighbouring countries. He also left *Isagoge ad historiam Chersonis-cimbricæ*, 8vo. which includes a circumstantial detail of what is necessary to be read for the history of these provinces. *De Cornutis et hermaphroditis*, Berolini, 1708, 4to. His Life has been published by his son in Latin, *Sleswic*, 1734, 4to.

MOLOCH, i. e. *King*, a famous god of the Ammonites, to whose idol they sacrificed both children and animals. The idol is said to have been a bust or half body of a man, with the head of a calf, and extended arms. This half body being placed on a kind of oven, a great fire was kindled, through which they made their children pass to purify them by that ceremony; and lest their cries should be heard, they stunned the spectators with a great noise of drums and other instruments. The Jews are frequently reproached in scripture with offering these sacrifices to Moloch.

MOLORCHUS, an old shepherd of Cleonæ, in the kingdom of Argos, who entertained Hercules honourably when he passed that way, and the hero in return killed for his sake the Nemæan lion, which ravaged all the neighbourhood. It was in memory of this favour that feasts were instituted to the honour of Molorchus, called *Molorcheans* from his name.

MOLSA, or MOLZA (Francis Marius) one of the most celebrated poets in the 16th century, a native of Modena, who gained great reputation by his Latin and Italian verses, and might have acquired a large fortune, had his conduct been more prudent and regular. He died of debauchery, 1544. His *Elegies* and his *Poem* on the divorce between Henry VIII. king of England, and Catherine of Arragon, are particularly admired. His *Capitolo in Lode de fichi*, commented by Annibal Caro, an Italian poet, is filled with obscenities under the title of *Ficheide del Padre siceo col. comm. de ser Agresti*, 1549, 4to. This author's Italian poems may be found with Berni's, or separately, 1513, 8vo. 1750, 2 vol. 8vo. with those of Tarquinia Molsa, his grand-daughter. His Latin *Poems* are in *Deliciæ Poet. Ital.* v. GRUTER.

MOLSA, or MOLZA (Tarquinia) grand-daughter of the preceding. Being left a widow without any children, she declined marrying again, and devoting herself wholly to study, became well acquainted with the belles lettres, and with Latin, Greek, and Hebrew. This lady was much respected at the court of Alphonso II. duke of Ferrara, and the senate of Rome honoured her and all her family with the rank and privileges of Roman citizens in 1600.

MOLYNEUX (William) born 1656, at Dublin, in which city he instituted a literary society, similar to the Royal Society at London, and held some considerable posts, He was Locke's intimate friend, and died of the stone, October 11, 1698, leaving a good treatise *on Dioptrics*, 4to. Latin. A description in Latin of *a Telescope*, which he had invented, and other valuable works.

MOMBRITIUS (Boninus) a poet of the 15th century, born at Milan, who has left besides some tolerably good *Poems*, *The Acts of the Saints*, 2 vol. fol.

MOMUS, god of jesting, according to the fable, son of Somnus and Nox. He ridiculed both gods and men, and is represented lifting a mask from his face, and holding a puppet in his hand.

MONALDESCHI, page and favourite of Christina, queen of Sweden. He privately composed a libel, in which he laid open all her intrigues, and Christina seizing this opportunity to get rid of a gallant whom she no longer loved, ordered the captain of her guards to kill him. The unfortunate Monaldeschi, who foresaw this, went in armour, so that it was necessary to knock him down: Christina enjoyed the sight at the distance of twenty paces, and gave him the last wound. This murder was committed at Fontainebleau, 1657; the king desired Christina to quit France. v. BEL (le).

MONANTHEUIL (Henry de) a native of Rheims, professor of mathema-

tics at the Royal College, where he had a great number of pupils as long as he lived. He died 1606, aged 70, leaving a son, and two daughters. Some mathematical works of his remain, and some discourses in Latin, 8vo.

MONARDES (Nicholas) a celebrated Spanish physician of Seville in the 16th century, author of a treatise *on American Drugs*, 1574, 8vo. translated into French by Colin, *Lyons*, 1619, 8vo.; *De rosa*, Antwerp, 1564, 8vo. and several other excellent works. He died 1577.

MONBRON (Fougeret de) of Peronne, who died 1760. His bitter and satirical style of writing made him many enemies; he left the following small pamphlets, *La Henriade travestie Preservatif contre l'Anglomanie*; *Le Cosmopolite*; *La Capitale des Gaules*; *Margot la Ravaudeuse*; *Le Sopha couleur de Rose*; *Discours sur la volupté*; *La Voix des Persecutés*.

MONCEAUX (Francis de) in Latin *Monceus*, seigneur de Fridelval, a lawyer, poet, and indefatigable writer in the 16th century, born at Arras, and sent on an embassy to Henry IV. king of France. He left *Bucolica sacra*, and other *Poems*, Paris, 1589, 8vo.; *Aaron purgatus, sive de Vitulo aureo, non vitulo*, 8vo. this book has been answered by Robert Visor. A *Paraphrase on the forty fourth Psalm*, 4to.; *Lucubrations on the first and third chapters of Solomon's Song*; *Hist. of the Divine appearances to Moses*, 1592, 12mo. &c. all written in Latin.

MONCHESNAY (James Lôme de) born 1666, at Paris, son of an attorney to the parliament. He was admitted advocate, devoted himself to poetry, and wrote for the Italian theatre, to which he gave *La Cause des femmes*; *The Criticisms* on that piece; *Mezetin, Grand Sophi de Perse*; *Le Phenix*; and *Les Souhaits*: they are full of witty strokes, and may be found in Gheradi's collection. Monchesnay afterwards took a dislike to the stage, and composed a satire against it, about which he wrote to Boileau, who was his friend; but having published some satires which that celebrated poet did not approve, their intimacy cooled. *He seldom visits me*, said Boileau, *because when we are together, he is always perplexed with his own merit and mine.* Monchesnay had married a lady of Chartres, to which place he retired, 1720, his fortune being reduced, and died there 1740, in his seventy fifth year. Several of his poems consisting of *Epistles*, *Satires*, and *Epigrams*, imitated from Martial, have never been published. He was author of *the Bolæna*, a work not esteemed.

MONCHY (Charles de) marquis d'Hocquincourt and marechal of France, known by the title of mareschal d'Hocquincourt, son of George de Monchy, grand provost of the king's houshold, descended from an ancient and illustrious family of Picardy, which has produced many persons of merit. He signalized himself by his courage and noble actions in several sieges and battles, commanded the right wing of the French army at that of Rhetel, December 15, 1650, and was appointed marechal Jan. 5, 1651. He defeated the Spaniards in Catalonia, and forced their lines before Arras; but upon some offence, which he pretended to have received from the court, joined afterwards with the enemy, and was killed before Dunkirk, June 13, 1658, while attempting to reconnoitre the French lines.

MONCHY, v. MOUCHY.

MONCONYS (Balthasar) a celebrated traveller, son of a lieutenant, criminal of Lyons. After having studied philosophy and mathematics in his native city and in Spain, he visited the East, in order to seek for the books of Mercurius Trismegistus and Zoroaster; but finding nothing to detain him, returned to France, and was esteemed by the learned, particularly the amateurs of chemistry. He died April, 28, 1665. His Travels have been printed in 3 vol. 4to. and 5 vol. 12mo. They contain some curious particulars, but are ill written.

MONCRIF (Francis Augustine Paradis de) a member of the French academy, and reader to the queen. He died November 12, 1770, at Paris, aged 83. He left *l'Art de Plaire*, and some other pleasing works, collected in 1761, 4 vol. 12mo. *Lettres sur les Chats*, 8vo.

MONDEJEU, v. SCHULEMBERG.

MONDONVILLE (Jane de) daughter of a counsellor to the parliament of

of Toulouse, and married in 1646, to M. de Thurles, seigneur de Mondonville. Being left a widow, without children, five or six years after, she devoted herself to works of piety, under the abbé Ceron's direction, had for sometime free-schools kept at her house, and assisted herself in the instruction of the new converts, and the relief of the poor. Mad. de Mondonville afterwards formed a design of employing her fortune in founding a congregation by which her charitable works might be perpetuated. M. de Marca, archbishop of Toulouse, approved the plan, and in 1661, the abbé Ciron was appointed to draw up the statutes and rules of this new institution, which was also approved by a brief from Alexander VIII. 1662, and authorized by lettres patent 1663. These *Constitutions* were printed shortly after, with the approbation of eighteen bishops, and several doctors. This is the institution so generally known by the name of *Congregation des Filles de l'Enfance*, and which has made so much noise. It had already been established in several dioceses, when a report was propagated that its *Constitutions* contained dangerous maxims; and by the advice of M. de Harlai, archbishop of Paris, M. the marquis de Chateauneuf, P. de la Chaise, a Jesuit, and M. Cheron, official of Paris, who were appointed commissioners in this affair by Louis XIV. the *Congregation de l'Enfance* was suppressed by a decree of council 1686. Madame de Mondonville, by an ordinance from M. de Montpezat, archbishop of Toulouse, was confined in the convent of the *Hospitalieres* at Coutances, and forbidden to write or speak to any person from without. She died there with sentiments of the most fervent piety 1703. The *Filles de l'Enfance* were dispersed, and the Jesuits purchased the house for their seminary. Many pieces, which are worth reading, have been written on the subject of this congregation, and its suppression. v. JULIARD.

MONDONVILLE (John Joseph Cassanca de) a native of Narbonne, known by his great talents for music. He was music-master of the king's chapel, and died ar Belleville, near Paris, September 8, 1772. Mondonville composed both the words and music of *Daphnis and Alcimadure*, and the music of *Isbe*, *le Carnival du Parnasse*, *Titon et l'Aurore*, *les Fêtes de Paphos*.

MONET (Philibert) a Jesuit, born 1566, in Savoy, and died 1643, at Lyons. He published different works on geography and heraldry, and a *Dictionary*, Latin and French, entitled, an *Inventory* of the two languages, *Paris*, 1636, fol.

MONETA (Peter) a Dominican, celebrated in the thirteenth century for his learning and his zeal against the heretics of that time. His treatise in Latin against the Waldenses, was reprinted at Rome, 1743, fol.

MONFORT, v. MONTFORT.

MONGAULT (Nicholas Hubert de) natural son of M. Colbert Pouanges, born October 6, 1674, at Paris. He entered the congregation of priests of the Oratory at sixteen, and left it in 1699. M. Colbert, archbishop of Toulouse, procured him the priory des Ulmes S. Florent 1698, and invited him to Toulouse, and M. the duke of Orleans, afterwards regent, appointed him in 1710 to educate his son, the duke of Chartres, afterwards of Orleans, who died at Paris 1752. He obtained the abbey of Chartreuve 1714, that of Villeneuve 1719, and the French academy and academy of inscriptions chose him a member. When the duke of Chartres became colonel-general of infantry, he appointed the abbé de Mongault secretary-general, entrusting him also with the secretaryship of the province of Dauphiny; and when his father, M. the regent, died, he gave him one of the two secretary's posts of state and of the cabinet. Mongault's ambition remained, however, still unsatisfied; and he was all his life a prey to melancholy, the consequence of envying all who were in office. He died August 15, 1746, at Paris, leaving a very good French translation of Herodian's *History*, 1745, 12mo. and of *Tully's Letters to Atticus*, with excellent *Notes*, Paris, 1714, or 1738, 6 vol. 12mo. This translation is much esteemed.

MONGIN (Edmund) preceptor to M. the duke of Bourbon and M. the count de Charolois, admitted into the French academy 1708, and appointed bishop

bishop of Basas 1724. He died 1746, aged 80. His works were printed 1745, 4to.; among which is the funeral oration of Louis I. king of Spain.

MONGOMERI (Gabriel de Lorge, count de) a French gentleman, captain of the Scotch guards under king Henry II. celebrated in the annals of France for his courage and his misfortunes. During the rejoicings made at the nuptials of Margaret of France and the duke of Savoy, king Henry II. her brother, insisted upon tilting with the count de Mongomeri, who excelled in the management of arms at a tournament. The count endeavoured by every method to decline the proposal, but Henry so positively insisted upon it, that he was compelled to obey. Mongomeri, having broken his lance, forgot to throw away the stump, which struck the king with such force on his right eye that he fell senseless to the ground June 30, 1559, and died eleven days after; having before ordered, that la Lorge should not be molested, as he was entirely innocent of the accident. The count, however, thought it best to retire into England, from whence he returned to France during the civil wars, and distinguished himself by his valour on the side of the Calvinists, to whom he rendered important services. At last the seigneur de Matignon, afterwards marechal of France, having taken him prisoner of war at Domfront, gave him hopes of liberty, if he would persuade la Colombiere, his son-in-law, who commanded at St. Lô, to surrender the town. Mongomeri at first refused, but the love of life afterwards led him to the side of the trench at St Lô, for the purpose required. *I retire*, replied la Colombiere, *that I may be no longer witness of your weakness; I learnt from you how to conquer, I will teach you how to die.* Matignon delivered up Mongomeri with reluctance to queen Catherine de Medicis, who gave orders for his trial; he was condemned to be beheaded in the Place de Grêve, and his posterity degraded from the rank of nobility; which sentence was executed at Paris June 26, 1574. He died with great firmness, leaving nine sons, who were all brave captains. His character was afterwards restored in 1576. Courbouzon, his brother, famous in the wars of the sixteenth century, left a son surnamed Louis de Courbouzon Mongomeri, by whom we have several works.

MONICA (St.) mother of St. Augustine, born 332, of Christian parents, and married to Patricius, a citizen of Tagasta in Numidia, by whom she had two sons and a daughter. She converted her husband, who was a Pagan, and, after having by her prayers and tears obtained the conversion of St. Augustine, her eldest son, who had been entangled in the pleasures of the age, and the errors of Manichæism, died at Ostia as she was returning to Africa in 387.

MONIMA *of Miletus*, a lady, celebrated for her beauty and chastity, with whom Mithridates was so much in love, that he left no means untried to seduce her; but she would yield to him on no other condition than marriage. This virtuous princess had a very tragical end, for Mithridates, who doated upon her, being vanquished by Lucullus, and fearing lest she should fall into the enemy's hands, sent her orders to die. Monima endeavoured to strangle herself with her diadem, which breaking, she threw it on the ground, spit on it, and offered her neck to Bacchides, the king's eunuch, and the bearer of his cruel orders. Bacchides beheaded her 63 A.C. Mithridates had given the government of Ephesus to Philopœmeon, father of Monima.

MONIN (John Edward du) a native of Gy in Burgundy. He published a great number of Latin *Poems*, 1578, and 1579, 2 vol. 8vo.; and French, 1582, 12mo. in the reign of Henry III. and ranks among the finest geniuses of his time, but was assassinated in 1586, at the age of 29, in consequence of some satires he had written. Though this author's poems have been so much admired, they are neither written with taste, nor with any attractions of style. He also left two *tragedies*, one entitled, *la Peste de la Peste*, which may be found in a quarto volume, printed at *Paris*, 1584, under the title of *le Quarênne de du Monin*; the other called, *Orbec-Oronte*, in *le Phœnix de du Monin*, 1585, 12mo.

MONMORENCY, v. MONTMORENCY.

MONMOREL (Charles de Bourg de) almoner to madame the duchess of Burgundy 1697, and abbot of Lannoy, eminent for his preaching. His Homilies are in 10 vol. 12mo.; four for *Sundays*, one for *the Passion*, two for *the Mysteries*, and three for *Lent*.

MONMOUTH (James duke of) natural son of Charles II. king of England, and Mary Barlow, born April 9, 1649, at Rotterdam, and carried into France at nine years old, where he was educated in the Catholic religion. The king, his father, being restored to the crown in 1660, sent for him to court, created him earl of Orkney (which title was afterwards changed to Monmouth) made him an English duke and peer, knight of the garter, captain of his guards, and a privy counsellor. The duke of Monmouth went over to France with an English regiment in 1672, signalized himself against the Dutch, and was appointed lieutenant-general of the French forces. At his return to England, he was sent as general, 1679, to quell an insurrection in Scotland, and defeated the rebels; but, soon after, joined with the mal-contents, and even entered into a plot which had been formed to assassinate Charles II. his father, and the duke of York, his uncle. The king, however, granted him a full pardon, which he had scarce received when he engaged in a fresh conspiracy. At length, hearing, while in Holland, that his uncle the duke of York was proclaimed king, by the title of James II. on the death of Charles II. he went immediately to England, for the purpose of raising a rebellion; and, having collected some forces, hazarded a battle against those of the legitimate sovereign. The duke of Monmouth was however defeated; and, being found concealed in a hedge three days after the engagement, was carried to the tower of London, and beheaded July 25, 1685.

MONNEGRO (John Baptist) a skilful architect and sculptor, who built the Escurial. He was a native of Madrid, and died 1590, in a very advanced age.

MONNIER (Peter le) professor of philosophy in the college d'Harcourt at Paris, and member of the academy of sciences. He died November 27, 1757, aged 82, leaving a *Course of Philosophy*, in Latin, 6 vol. 12mo. Peter Charles, and Lewis William Monnier, his two sons, the former professor of philosophy at the royal college, and a learned astronomer; the latter, physician in ordinary to the king at St. Germaine-Laye, both members of the academy of sciences, have distinguished themselves by their works.

MONNOYE (Bernard de la) a French poet, and one of the most able and judicious critics of his age, born June 16, 1641. He was appointed corrector in the chambre des comptes at Dijon, March 11, 1672, the business of which office did not prevent his acquiring an extensive knowledge of the Greek, Latin, Italian, and Spanish languages, as well as of history and polite literature. His *Poem*, entitled, *Le Duel aboli*, won the prize in the French academy 1671, the first prize which had been given; and he afterwards gained several others. La Monnoye was admitted a member of the French academy 1713, and died at Paris, October 15, 1728, aged 88. His wife died 1726. This author's principal works, beside the above mentioned, are, *Poems* in French, 1716, and 1721, 8vo.; *Nouvelles Poésies*, Dijon, 1743; *Remarks* on Baillet's *Jugemens des Savans*, and on the *Anti-Baillet* of Menage; *Remarks* on the *Menagiana*, the edition of 1715, in 4 vol. with a very curious Dissertation on the book *de Tribus Impostoribus*, and another on that entitled, *le Moïen de Parvenir*; *Les Noëls Bourguignons*, which is considered as his master-piece, 1728, 8vo. reprinted 1737; Notes on *la Bibliothéque choisie* of Colomiés; some excellent Latin poems, inserted in the abbé d'Olivet's collection; *Notes* on the *Cymbalum mundi*; on the edition of Rabelais published 1715; on the *Bibliothéques* of *du Verdier*, and *la Croix du Maine*, Paris, 1772, 5 vol. 4to. &c. A collection of la Monnoye's works was published 1769, 3 vol. 8vo.

MONNOYER (John Baptist) a painter, born 1635, at Lisle. His uncommon genius for flower-pieces procured him an early admission into the royal academy of painting at Paris; and lord Montague carried him afterwards to London, and employed him in embellishing his house. Monnoyer died

died at the last mentioned city in the year 1699.

MONOPHILUS, an eunuch belonging to Mithridates, which king entrusted him with the princess his daughter, and the castle where he had shut her up, during the war he was engaged in with Pompey. Manlius Priscus summoned him to surrender this castle in the name of Pompey, who had gained a battle against Mithridates; but Monophilus immediately stabbed the princess, and afterwards himself, that he might not survive his master's dishonour. Ammian Marcellinus relates this circumstance as a fact worthy of being transmitted to posterity.

MONOTHELITES, v. SERGIUS.

MONPENSIER, v. MONTPENSIER.

MONS AUREUS, v. MONT D'OR.

MONSTIER (Arthur du) a native of Rouen, who entered among the Recollets, and spent the leisure which his religious exercises left him in writing a *History of his Province*, in 5 vol. fol.; the third, which treats of the abbies, was published at Rouen, 1663, fol. under the title of *Neustria pia*, a scarce book. The author died in 1662, while this volume was printing, which is doubtless the reason that the others have not appeared. The two first treat of the archbishops and bishops, and is entitled, *Neustria Christiana*; the fourth, which treats of the saints, is entitled, *Neustria Sancta*; and the fifth on various subjects; *Neustria Miscellanea*; Pere du Monstier also wrote, *de la sainteté de la Monarchie François, des Rois très-Chrétiens et des Enfans de France*, Paris, 1638, 8vo.; *La Piété Françoise envers la Sainte Vierge*; *Notre-Dame de Liesse*, Paris, 1637, 8vo.

MONSTRELET (Enguerrand de) a gentleman of Cambray in the 15th century, who wrote a *Chronicle* or *History* of the remarkable events of his time, i. e. from 1400 to 1467. The most complete edition is *Paris*, 1572, 2 vol. fol.; though some consider the edition by Verard, 3 vol. fol. Gothic, as more so. It is a curious and interesting work. Monstrelet descended from a noble and ancient family, and was governor of Cambray, which city stood neuter, neither joining with France, nor with England and Burgundy; so that he could write with all the freedom necessary to an historian. He is, however, accused of being too partial to the house of Burgundy.

MONT, v. DUMONT.

MONTAGNE (Michael de) a gentleman of Perigord, one of the most celebrated writers of the 16th century, born February 28, 1533, at the castle de Montagne. He was the third child of Peter Eyqueen, a squire, seigneur de Montagne, elected mayor of Bourdeaux. His father taught him Latin, by making him speak it from his childhood, as other children are taught their native language, so that he spoke it fluently at six years old, and he was also taught Greek as a diversion. Montagne became counsellor to the parliament of Bourdeaux, which office he held some time, but afterwards resigned, having no taste for that profession. He travelled into France, Lorrain, and Germany, and then retired to his castle de Montagne, where he began to write his Essays. In 1581 he visited Rome, where his merit gained him the patent of Roman citizen. Charles IX. honoured him with the collar of St. Michael's order, and he was present at the states of Blois 1588. He had been elected mayor of Bourdeaux in 1581, which office he discharged so much to the satisfaction of the Bourdelese, that, when his two years were expired, they chose him for two years longer in 1583. It was during his stay at Paris, where he went to print his Essays, that he formed a strict friendship with mademoiselle de Gournai, who adopted him for her father. He died September 15, 1592, at the castle de Gournai, aged 60. Montagne married Frances de la Chassagne, daughter of a counsellor to the parliament of Bourdeaux, by whom he had a daughter, married to the viscount de Gamaches. The best editions of Montagne's Essays, are, *Brussels*, 1659, 3 vol. 12mo. *London*, 1724, 3 vol. 4to.; with *Notes* by Peter Coste, and a Supplement, *London*, 1740, 4to.; and that of *London*, or rather of *Trevoux*, 1739, 6 vol. 12mo. He also left a French translation, in octavo, of Raimond de Sebonde's, a learned Spaniard, *Natural Theology*; and an edition, in octavo, of some works by Stephen *de la Baëtie*, counsellor to the parliament of Bourdeaux, his intimate friend. Montagne's *Essays* are written with great spirit,

spirit, sense, and penetration; their style is natural, naïf, and pleasing, for which reason cardinal du Perron called them *the Breviary of Honest Men.* The author, in short, paints himself in this work, as a philosopher who has reflected deeply on what passes in the human mind and heart, and in the commerce of the world; but it contains some sentiments which are too free; and he discovers too much vanity and self-conceit in the opinion of Pere Malebranche. Montagne's Travels were published 1772, 4to. or 3 vol. 12mo.; they were *Notes* which the author never intended for publication, and had accordingly little success.

MONTAGU (John de) *Vidame* of Laonois, seigneur de Montagu en Laye, and de Marcoussis near Montl'hery; king's chamberlain and grand-master of France, son of Gerard de Montagu, secretary to king Charles V. treasurer of his charters, and maître des comptes, who died 1391. He was much esteemed by Charles V.; and Charles VI. made him superintendant of finances, and entrusted him with the chief administration of affairs. Montagu raised and enriched his family; he obtained the archbishopric of Sens for John de Montagu his brother, who was also appointed chancellor 1405; and the bishopric of Paris for his other brother, Gerard de Montagu; but the duke of Burgundy and the king of Navarre, who did not like him, undertook to bring about his ruin. His enemies accordingly seized the opportunity of the king's illness to accuse him of various crimes; and Montagu being arrested by their means, October 7, 1409, was beheaded in the market place on the 17th of the same month, and his body fixed to the gibbet of Montfaucon; but his son, Charles Montagu, obtained the restoration of his character three years after, and had his remains carried in state to be interred in the Celestine church at Marcoussis. This Charles Montagu was chamberlain to the duke of Guienne, and killed at the battle of Agincourt, 1415.

MONTAGUE, or MONTAIGU (Charles) earl of Halifax, fourth son of George Montague, earl of Northampton, born April 16, 1661. He did great services in the house of commons to king William, who gave him a pension, and appointed him commissioner of the treasury 1691; and he was made chancellor of the exchequer and sub-treasurer 1694. Lord Halifax first introduced exchequer bills, which have been found so useful in trade. In queen Anne's reign he fell into disgrace, but remained equally firm, continuing to support the whigs; and, after that princess died, was appointed one of the regents till the arrival of George I. who immediately created him earl of Halifax, a privy councillor, knight of the garter, and first commissioner of the treasury. He held all these offices till his death, which happened May 30, 1715. Lord Halifax left a *Poem*, entitled, *The Man of Honour*, and other works in verse and prose.

MONTAGUE (Richard) an English divine, much esteemed by K. James I. who employed him to correct the ecclesiastical history. In 1622, he published his book, entitled, *Analecta, ecclesiasticarum exercitationum*, fol. His work called, *Appello Cæsarem*, involved him in difficulties; but he got through them safely. Dr. Mountague was appointed bishop of Chichester 1628, and of Norwich 1638, and died in April 1641. He understood Greek extremely well, translated 214 of *St. Basil's Letters* into Latin, and all the *Letters* of the *Patriarch Photius*, and left other works. His sentiments approached near to those of the Catholic divines.

MONTAIGU (Guerin de) fourteenth grand-master of the order of St. John of Jerusalem, who then resided at Ptolemais. He was elected 1206, assisted the king of Armenia against the Saracens, signalized himself at the capture of Damietta 1219, and died, 1230, lamented by all the Christian princes.

MONTAIGU (Gilles Aicelin de) bishop of Terouane, chancellor of France, and *proviseur* of the Sorbonne in king John's reign, whom he attended in England during his imprisonment. This prince afterwards discarded him for refusing to seal his grants to the English lords, but recalled him 1360, and procured him a cardinal's hat from pope Innocent VI. in 1361. His wisdom and prudence were highly serviceable to France, and he was employed by Urban VI. to reform the university

university of Paris. He died 1378, at Avignon. Peter de Montaigu, his brother, called *the cardinal de Laon*, succeeded him as *proviseur* of the Sorbonne, and repaired the college de Montaigu, which was falling into ruins. He died November 8, 1389, at Paris. The college above mentioned was founded at Paris, 1314, by Gilles Aicelin de Montaigu, archbishop of Rouen, one of the same family, who died 1318.

MONTALBANI (Ovid) professor of physic and astronomy, of the senate of Bologna. He died 1672, aged near 70. He left *Index Plantarum* 1624, 4to.; *Formulario economico*, under the name of Bumaldi, 1654, 4to.; *Filantiologia overe dell'amore di se stesso*, 1659, 4to. &c.

MONTALEMBERT (Andrew de) seigneur d'Essé and de Panvilliers, eminent for his courage in the reigns of Francis I. and Henry II. born about 1483, of the ancient family of Essé in Poitou. He was made knight of the royal orders, lieutenant-general and first gentleman of the bed-chamber, which occasioned the courtiers to say, *Qu'il étoit plus propre à donner une camisade à l'ennemi, que la chemise au roi*, i. e. 'That he was fitter to give the enemy a camisado than the king a shirt.' Being sent into Scotland 1548, he defeated the English, and took their general prisoner; but his haughtiness having made him disagreeable to the French nobility, Henry III. was forced to recall him 1549, and sent the marechal de Termes thither. Montalembert, however, when returned to France, continued to gain esteem by his courage and prudence. He was languishing in a jaundice that threatened to prove mortal, when orders came for his entering Terouane, to defend it against the Imperial troops; upon which he said to those about him in a transport of joy, *Now, my friends, I am at the height of my wishes, since I shall die in an honourable situation; for I dread nothing so much as dying in my bed: the lady Jaundice will not have the honour of killing me.* At taking leave of the king, he assured him, that *if Terouane was taken, Essé would be dead, and consequently cured of his jaundice.* He kept his word, and was killed, June 12, 1553, on the breach of Terouane. Brantôme relates, that Francis I. frequently said, *Myself, Sansac, d'Essé and Chataigneraye, are four gentlemen of Guienne, who enter the lists against all goers and comers.*

MONTAN (Philip) or, more properly, *Philip de la Montaigne*, a learned doctor of the Sorbonne, born at Armentieres, a good critic, and well acquainted with Greek and Latin, who carefully revised St. Chrysostom's works, and several of Theophylact's treatises, printed 1554. He taught Greek with credit in the university of Douay, where he founded three fellowships for poor scholars, and died there about 1575. Erasmus was his friend, and speaks highly of him.

MONTANARI (Geminiano) a celebrated astronomer and mathematician of Modena, who taught mathematics with reputation at Bologna, and died there towards the end of the 17th century. His opinions nearly resembled those of Gassendi, but he had not that philosopher's genius. He left *a Dissertation on Comets*, some treatises *on Experiments in Natural Philosophy*; a *Dissertation* on the fixed stars which have disappeared, and on those which have begun to appear; with other esteemed works.

MONTANUS, a famous heresiarch in the 2d century, a native of Ardaba in Mysia, who pretended that he had received new revelations, was inspired by the Holy Ghost, and could foretel things to come. Two Phrygian women, named Pricilla and Maximilla, joined themselves to him, pretending also to the gift of prophecy. Montanus refused the communion to those who had been guilty of crimes, maintaining that the bishops and priests had no power to grant it them: he condemned second marriages as adulterous, and taught other errors, which had been refuted by the Fathers of the Church. His disciples were numerous in the East, and in Africa, and called themselves *Montanists*: Apolinaris of Heraclea was their principal adversary.

MONTANUS, archbishop of Toledo about 530, celebrated for his doctrine and piety. It is said, that, having been accused of uncleanness, he proved his innocency by holding burning coals in his *alb*, or surplice, during the celebration of the holy mysteries, without its being burnt. Two of his *Epistles* remain, which are esteemed.

MONTANUS (John Baptist) a very eminent physician, born 1498, at Verona. He taught physic at Padua, and practised it in Italy with so great reputation, that he was looked upon as a second Galen. He died May 6, 1551. His principal works are, *Medecina universa; opuscula varia medica*, fol.; *De gradibus et Facultatibus medicamentorum*, 8vo.; *Lectiones in Galenum et Avicennam*, 8vo. &c.

MONTANUS, v. ARIAS.

MONTARGON (Robert Francis) called Father Hyacinth of the Assumption, a reformed Augustine, whose talents for the pulpit gained him the title of almoner to king Stanislaus. He perished, at the age of 65, in the swell of water which happened at Plombieres in the night of July 24, or 25, 1770. His principal work is, *the Apostolical Dictionary*, 13 vol. 8vo. to which is joined *la Bibliotheque portative des Peres de Fricalet*, 9 vol. 8vo. He also left *Hist. de la Fête du S. Sacrament*, 12mo.

MONTARROYO MASCARENHAS (Freyerede) celebrated among the Portuguese literati, born 1670, of a noble family at Lisbon. He visited almost every part of Europe, and served afterwards as a captain of horse from 1704 to 1710, but at last quitted the military life to devote himself to study; was twice president of the academy of the *Anonymous*, and afterwards secretary and orthographical teacher in that of the *Appliques*. He died about 1730. His principal works are, *The Negociations of the Peace of Rhyswic*, 2 vol. 8vo.; *an Account of the Battle of Oudenard*; *an Account of the Death of Louis XIV.* 4to.; *the Natural, Chronological, and Political History of the World*; *the Conquest of the Onizes, a People of Brazil*, 4to.; *an Account of the Battle of Peterwaradin*, 4to.; *Dreadful Events in Europe, in* 1717, 4to.; *an Account of a savage Monster dead in the Neighbourhood of Jerusalem*, 4to.; *a Detail of the Progress of the Russians against the Turks and Tartars*, 4to. &c.

MONTAUBAN (James Pousset de) advocate and sheriff of Paris, and author of some theatrical pieces; *Zenobia*, *Seleucus*, *Indegonde*, *Panurge*, &c. He died 1685, having been connected with Despreaux, Racine, and Chapelle; and assisted in the comedy of *les Plaideurs*.

MONTAULT (Philip de) duke de Noailles, peer and marechal of France, father of Philip de Montault, baron de Bénac, governor and senechal of Bigorre. He was received into cardinal Richelieu's family as his page in 1635, at the age of 14, where, having been instructed by that celebrated cardinal, he abjured what is called the reformed religion, and rose afterwards to the highest military dignities, but continued always much attached to cardinal Richelieu and cardinal Mazarini. At the battle of Senef, he commanded the left wing of the French army, and was made marechal of France 1675. He died February 5, 1684, at Paris, aged 65, leaving some *Memoirs*, printed 1701, 12mo.: they are well written, but not very interesting.

MONTAUSIER, v. SAINTE MAUR.

MONTBRUN (Charles du Puy, called *the Brave*) born a Catholic, but perverted by Theodore Beza. He did great service to the Calvinists by his courage; but his vigorous resistance of all the troops sent against him raised him so many enemies, that he was forced to retire with his wife to Geneva, where their house was razed to the ground two years after. At his return to France he fought against the Catholics in Dauphiny and Provence; was at the battles of Jarnac and Moncontour, and defeated M. de Gordes 1570. Montbrun had the boldness to march against the forces of Henry III. who was besieging Lisle, and to pillage the king's baggage in 1574. At length, the marechal de Gordes defeated him in 1575, and Montbrun, pushing his tired horse to leap over a mill-stream, fell and broke his thigh. He was carried back to Grenoble, July 29, and sentenced to death, which he suffered with great firmness, August 12. His honour was re-established 1576. Guy Allard has published Montbrun's life, with those of the baron des Adrets, and Colignon, *Grenoble*, 1675, 12mo.

MONTCALM (Lewis Joseph Gozon de St. Veran, marquis de) born 1712, of a family in Rouergue, of which was the famous Gozon, grand-master of Rhodes, who killed the dragon that had ravaged that island. He entered the military service early, was appointed colonel of the Auxerrois regiment 1743, made the campaign of

1746, received a wound at the battle of Plaisance 1747, and was made brigadier-general, and colonel of horse in the regiment which bears his name, 1749. In 1756, he rose to the rank of marechal de camp, and commander of the French forces in Canada, where he supported the tottering state of the French colony with success during four years; but being at last compelled, against his will, to engage with a superior force before Quebec, was mortally wounded, September 12, 1759. He had been made lieutenant-general in 1758.

MONTCHAL (Charles de) a celebrated and learned archbishop of Toulouse, son of an apothecary at Annonai in Vivarais. He died 1651. His works are, *Memoires*, Rotterdam, 1718, 2 vol. 12mo.; some *Letters*, published by P. le Quien, a Dominican, in his edition of St. John Damascenus. A *Dissertation* is also attributed to him, in which he undertakes to prove, *that the secular powers cannot lay any tax on the property of the church without consent of the clergy.* It is in *l'Europe Savante*, November 1718.

MONTCRETIEN *de Vatteville* (Anthony de) a French poet, son of an apothecary at Falais, and author of several volumes of *Poems*, which are not esteemed. His intrigues and quarrelsome temper involved him in troubles. Being attacked by his brother, the baron des Genouville, and his brother-in-law, he drew his sword; but, overpowered by the unequal number, was left for dead; and it cost him 12,000 livres to settle the affair. He afterwards engaged in the law-suit of a lady against her husband, and concluded by marrying her; but was forced to fly to England soon after, in consequence of having committed a murder. James I. however, procured leave for his return to France, and he opened a spectacle shop at Paris. A suspicion of counterfeit money induced Montcretien to join the Protestants, for whom he was raising forces when he was surprized at Tournelles, five leagues from Falaix, by the lord of that place, and killed in defending himself. His body being carried to Domfront, the judges ordered it to be broken on the wheel, and burnt 1621. Montcrétien's works consist of *Tragedies*, *Sonnets*, a *Poem*, entitled, *Susanne, ou la Chastité*, &c. 12mo. or 8vo.; *Traité de l'Œconomie politique*, 4to.

MONTDORE (Peter) in Latin *Mons Aureus*, a native of Paris, and counsellor, or, according to some, *maître de requêtes*, who, being banished from Orleans for his attachment to Calvinism, retired to Sancerre, and died there 1570. He has left a learned *Commentary* on the tenth book of Euclid. Chancellor de l'Hôpital wrote some elegant verses on his death.

MONTDORGE (Gauthier de) a native of Lyons, master of the king's treasury-chamber, died at Paris 1768. He wrote some operas: *l'Isle de Paphos*; *les Fêtes d'Hebé, ou les Talens lyriques*; *l'Opera de Société*, 1762; *l'Art d'imprimer les Tableaux en trois Couleurs*, 1756, 8vo.; *Lettres d'une jeune Veuve au Chevalier de Luzeincourt.*

MONTECLAIRE (Michael) a celebrated French musician, born 1666, at Andelot, a town in Bassigni, 3 leagues from Chaumount. He took the name of Monteclaire from an old ruinous castle near Andelot, and went to Paris, where he distinguished himself by his talents, and taught music with reputation. Monteclaire was the first who played the counter bass in the opera orchestra. He died 1737, near St. Denys in France, leaving a good *Method for learning Music*; *Rudiments for the Violin*; *Trios for Violins*; *Cantatas*, *Motets*, and a *Mass for the Dead*; and also composed the music of *les Fêtes de l'Eté*, and the celebrated opera of *Jephtha.*

MONTECUCULI (Raymond de) born 1608, of a distinguished family in the Modenese. Ernest Montecuculi, his uncle, who was general of artillery in the Imperial troops, made him pass through all the military ranks, before he was raised to that of commander. The young man's first exploit was in 1634, when at the head of 2000 horse, he surprized 10,000 Swedes who were besieging Nemeslaw, in Silesia, and took their baggage and artillery; but he was shortly after defeated and made prisoner by general Bannier. Having obtained his liberty at the end of two years, he joined his forces to those of J. de Wert, in Bohemia, and conquered general Wrangel, who was killed in the battle. In 1627, the emperor appointed Montecuculi marechal de camp general,

general, and sent him to assist John Casimir, king of Poland. He defeated Razolzi, prince of Transylvania, drove out the Swedes, and distinguished himself greatly against the Turks in Transylvania, and in Hungary, by gaining the battle of St. Gothard, 1664. Montecuculi commanded the Imperial forces against France, 1673, and acquired great honour from the capture of Bonn, which was preceded by a march, conducted with many stratagems to deceive M. Turenne. The command of this army was nevertheless taken from him the year following, but he received it again, 1675, that he might oppose the great Turenne, on the Rhine. Montecuculi had soon to bewail the death of this formidable enemy, on whom he bestowed the highest encomiums: *I lament*, said he, *and I can never too much lament, the loss of a man who appeared more than man; one who did honour to human nature.* The great prince of Condé, was the only person who could contest with Montecuculi; the superiority which M. de Turenne's death gave him. That prince was therefore sent to the Rhine, and stopt the Imperial general's progress, who nevertheless considered this last campaign as his most glorious one; not because he was a conqueror, but because he was not conquered by two such opponents as Turenne and Condé. He spent the remainder of life at the emperor's court, devoting himself to the belles lettres; and the academy of *Naturalists* owes its establishment to him. He died October 16, 1680, at Linez, aged 72. This great general left some very excellent *Memoires* on the military art; the best French edition is, *Strasburg*, 1735; to which that of *Paris*, 1746, 12mo. is similar.

MONTEJAN (Renné de) an officer whose rashness in war pleased Francis I. but did not prove very advantageous to himself; for he was three times taken prisoner, twice through his own fault. Francis nevertheless made him marechal of France 1538, and sent him to command in Piedmont. He had the vanity to send ambassadors, in his own name, to different cities of Italy, which drew upon him a severe reprimand, and some sharp raillery from the king. He died 1577, leaving no children.

MONTE-MAJORE (George de) a celebrated Castilian poet, so called from Monte-Majore, near Coimbra, the place of his birth. He excelled in music, followed the military profession some time, attended the court of Philip II. king of Spain, and died young about 1560, leaving some *Poems* under the title of *Cancionero* 1554, 2 vol. 8vo.; and a kind of romance, entitled, *Diana*, 1602, 8vo. They are written with wit and delicacy.

MONTERCHI (Joseph) a Roman, well skilled in antiquities, born about 1630, and died at the beginning of the present century. He was librarian to cardinal Campana, and published a book, entitled, *Scelta de medaglioni piu rari del Card. Campagna*, Romæ, 1679, 4to.

MONTEREAU, or DE MONTREUIL Peter de) a celebrated French architect, supposed to have built the Holy Chapel at Paris, that of the castle at Vincennes, and several other beautiful edifices in Paris and its environs. King St. Louis employed him. He died 1266, and was buried in the abbey of St. Germain-des-Prez, where his tomb may be seen, on which he is represented holding a rule and a compass. Some writers call him Eudes de Montreuil, and say that he died in 1289.

MONTESPAN, v. ROCHECHOUART.

MONTESQUIEU (Charles Secondat, baron de la Brede et de) born Jan. 18, 1689, at the castle de la Brede near Bourdeaux, son of John Gaston de Secondat, president *à mortier* of the parliament of Bourdeaux. His progress in law was so rapid, that, at twenty, he was preparing the materials for his work, entitled, *l'Esprit de Loix*, by an accurate extract from those immense volumes which compose the body of the civil law. M. de Montesquieu was admitted counsellor to the parliament of Bourdeaux, February 24, 1714, and president *à mortier* to the same, July 13, 1716; in which last character he was employed to present some remonstrances to the king 1722, occasioned by a new tax, of which he obtained the suppression. His reputation took its rise from the *Persian Letters*, which appeared in 1721. This ingenious and well written work, which contains, under fictitious characters, a refined satire

satire on the manners of his countrymen, a delicate criticism on their follies, caprices, and vices, and a full examination of many of their prejudices, having induced the French academy to wish for him as a member, he accordingly offered himself on the death of M. de Lacy, but was opposed by cardinal de Fleury, as being author of the *Persian Letters*. M. de Montesquieu, extremely hurt by this exclusion, waited upon the minister, and earnestly requested he would peruse his book, that he might judge of it himself; and cardinal de Fleury, being persuaded by the marechal d'Etrées, patron of the academy, to read the *Persian Letters*, found them more *pleasing* than *dangerous*, and esteemed the author, who was received into the academy, January 24, 1728. The speech which he made, as usual, at his admission, is one of the best which have been delivered on that occasion. Our new academician had resigned his office of president a short time before, that he might wholly follow his taste and genius, and pursue, uninterruptedly, the work which he had planned. To render this work useful to the different European nations, he determined to visit them himself, to study their manners, customs, laws, and constitutions; the philosophy and morality of different climates; to converse with their literati, authors, eminent artists, and particularly with such uncommon and singular men as had accustomed themselves to profound thinking, and general observation. After having remarked every thing in these different countries, M. de Montesquieu retired for two years to his estate of la Brede, and there finished his work, *On the Causes of the Grandeur and Declension of the Romans*, which was published 1734, 12mo. This book, the fruit of serious and deliberate study, is deep, solid, and curious. A moderate sized volume has sufficed the author for displaying so extensive and interesting a picture; but, like a skilful painter, he has the art of combining a great number of objects in a very small space, which objects are distinctly perceived, and so represented, that, while much is seen, he leaves still more for his reader to imagine. But whatever reputation M. de Montesquieu acquired by the works he had already published, they did but prepare the way for a greater undertaking, which cost him twenty years labour; this was *l'Esprit des Loix*, which he printed at Geneva, 1750, 2 vol. 4to. under the care of the learned Vernet. In this important work, where every page discloses that spirit of a good citizen by which it was dictated, and the desire of seeing mankind happy, the author treats on the constitution and nature of states, their progress, power, and preservation; their decline and ruin. He compares them with each other, and his principles throw light on all parts, and all kind of governments. Of all the criticisms on *l'Esprit des Loix*, none touched M. de Montesquieu more sensibly than that by the author of the *Nouvelles Ecclesiastiques*, who censured it as containing the principles of deism and impiety; and he immediately published, *la Défense de l'Esprit des Loix*, an ingenious pamphlet, which may be considered as a model of refined wit, and in which he turns his adversary into ridicule. The censor replied to this; but M. de Montesquieu thought it best to despise that obscure writer, and turn his attention wholly to the censure which the faculty of theology proposed to pass upon his work; and he accordingly presented *Memoirs*. The Sorbonne however determined, that the *Spirit of Laws* contained several propositions contrary to religion, and the doctrine of the Catholic church, and passed a detailed censure upon it. But, having placed among these censured propositions some maxims of a delicate nature concerning jurisdiction, on which the doctors had not agreed, and on which their censure did not please at court, and M. de Montesquieu having promised to publish a new edition, in which all that had seemed contrary to religion should be corrected, this censure of the Sorbonne did not appear. It cannot be denied, on a candid and unprejudiced examination, that his immortal work contains some principles of deism and impiety, some dangerous maxims, and some paradoxes. There are also many ideas by no means new: his *System of Climates*, for instance, is taken entirely from Bodin's *Method of studying History*, and Charron's *Tr. de la Sagesse*, though he

he does not quote them. Neither are the facts which he mentions always accurate; for example, he does not prove that more girls than boys are born in the East. Only the rich there have many wives and women, and the greatest part of the inhabitants of those vast countries live in poverty. The women, who are kept confined, are not natives, but foreign slaves, which the Tartars take in their excursions. Besides, would not the eunuchs make up for the inequality which appears between the number of women and men. What M. de Montesquieu advances concerning *suicides*, that they were subject to no penalty among the Romans, is not true, for they were certainly deprived of sacred and religious burial. *The Spirit of Laws* displays a clear knowledge of the European governments; yet contains all the mistakes and popular prejudices concerning that of China, and the other eastern nations. Thus hath this book its faults and imperfections; but they are fully atoned for by its great beauties, and the admirable maxims which it inculcates for the good of society. The author paints himself as a friend to mankind, who labours zealosuly and incessantly for their happiness. We admire in this work a strength of genius, a profound knowledge of government, vivacity of expression, new and striking thoughts; every thing, in a word, which characterizes the genius, the man of learning, and the great writer. Nor was M. de Montesquieu less valued for the qualities of his heart, than for those of his head; he gained friends by his sweetness of temper, by that integrity which every one found who had any transactions with him, and by his modesty and candour. He was affable, assiduous in his services, prepossessing in his manners, and the favourite of polite company. When his health, naturally delicate, began to decline, he beheld the approach of death with heroic firmness, received the sacraments with great devotion, and said to those who attended his last moments, *I always revered religion; the morality of the Gospel is excellent, and the noblest present which God could make to mankind.* These words may be considered as a recantation of whatever is contrary to religion in his *Persian Letters*, and in his *Spirit of Laws*, of which he had published a new edition corrected, and had promised another, in which he would alter all that was reprehensible in the others. He died February 10, 1755, at Paris, aged 66 He married, in 1715, mademoiselle Jeanne de Lartigue, daughter of Peter de Lartigue, colonel in the regiment of Maulévrier, and had by her two daughters, and a son, whose disposition, integrity, and learned works, have proved him worthy of such a father. M. de Montesquieu had also prepared some corrections of the *Persian Letters*; and, being pressed by the Jesuits who attended him at his death to entrust them with these corrections, he gave his MS. to the duchess d'Aiguillon, saying, *I am willing to sacrifice every thing to reason and religion, but nothing to societies; consult my friends, and determine whether this ought to appear.* Besides the works already mentioned, he wrote *The Temple of Gnidus*, which was published soon after the *Persian Letters:* it is an ingenious little piece, in which the simplicity of pastoral love is painted in a lively and poetical style. They are all in the *Paris* edition 1767, 3 vol. 4to. which also contains his *Familiar Letters.* M. de Montesquieu left in MS. some fragments of a *Hist. of Theodoric*, king of the *Ostrogoths*; materials for the *Spirit of Laws*, and some other works; and had also written a *Hist. of Louis XI.* which he is said to have thrown into the fire by mistake. He was a member of the academies of Bourdeaux and Berlin. The English were so charmed with this author's description of their government, that they had a medal struck in honour of him by Dassier. M. d'Alembert has prefixed his Eulogy to the 5th volume of the *Encyclopédie.*

MONTESQUIOU *d'Artagnan* (Peter de) marechal of France, knight of the king's orders, governor of Arras, lieutenant-general of Artois, &c. After having signalized himself in several sieges and engagements, he commanded the French infantry at the battles of Ramilies and Malplaquet, in which last he had two horses killed under him, and was twice wounded in the thigh. The king rewarded him with the marechal's staff September 20, 1709; and he had a great share in the advantages gained

gained by the French in 1712. He died August 12, 1725, aged 85. Of the same family were the marechal de Montluc, and his brother the bishop of Valence; and also he who killed the prince of Condé in 1569; but this last is not clearly pointed out in history.

MONTEZUMA, MONTECUMA, or MOTEZUMA, a powerful prince, the last king of Mexico, who lost his dominions and liberty, by receiving the Spaniards under the command of Fernando Cortez. The Mexicans, resenting their sovereign's confinement, were about to besiege the palace where he was shut up; but the Spaniards forcing him to appear at a window, in order to appease the tumult, he was wounded by a stone, and died 1520. Two of his sons, and three of his daughters, afterwards embraced the Catholic religion. The eldest was baptized, with the queen his mother, and received lands and revenues from Charles V. with the title of count de Montezuma. His posterity still subsists in Spain.

MONTFAUCON (Bernard de) born January 17, 1655, of a noble and ancient family, at the castle de Soulage in Languedoc. He went into the army, and served as a cadet in the regiment of Perpignan; but, growing disgusted with the world after his parents died, entered among the Benedictines of St. Maur, and began immediately to apply with great ardour to his studies. In 1698 he visited Italy, with a view of consulting libraries, and searching for ancient MSS. suited to the pursuit he had engaged in; and, during his stay at Rome, acted as procurator of his Order in that Court, where he undertook to defend the edition of St. Augustine which had been published under the care of several learned Benedictines of his congregation, and was attacked by various libels. D. Bernard de Montfaucon returned to Paris, June 11, 1701; and, in 1702, published a curious and learned account of his journey, entitled, *Diarium Italicum*, 4to. He was chosen honorary academician, supernumerary of the academy of inscriptions and belles lettres at Paris, 1719, and died in the abbey of St. Germain-des-Prez, December 21, 1741, aged 87. Pere Montfaucon had an uncommon memory, and acquired an extensive knowledge of antiquity, both sacred and profane. His principal works are, *Gr. Analecta*, 1688, with the Latin translation, and *Notes* written jointly with Dom. Anthony Pouget, and Dom. James Lopin; *La veritable Hist. de Judith*, 12mo. much esteemed; a new edition of *St. Athanasius*, Gr. and Lat. with *Notes*, 1698, 3 vol. fol.; a collection of ancient Greek writers, 1706, 2 vol. fol. with a Latin translation, *Prefaces*, *Notes*, and *Dissertations*. This collection contains the *Commentaries of* Eusebius of Cæsarea on the *Psalms* and *Isaiah*. Some *Opuscula* by St. Athanasius, and the *Topography* of Cosmo the Egyptian. A French translation of Philo's book *on the Contemplative Life*, with *Remarks* and *Letters*, in which P. Montfaucon labours to prove that the *Therapeutæ*, mentioned by Philo, were Christians. This opinion has been refuted by the president Bouhier. *Palæographia Græca*, 1708, fol. where he gives specimens of the Greek writings in every age, and undertakes to do for the Greek what the learned Pere Mabillon has done for the Latin in his *Diplomatica*, 2 vol. fol. of what remains of *Origen's Hexapla* 1713; *Bibliotheca Coisliniana*, fol.; *l'Antiquité expliquée*, Latin and French, with plates, 1719, 10 vol. fol. to which he added a Supplement, 1724, 5 vol. fol.; *les Monumens de la Monarchie*, French, 1729, 5 vol. fol. plates; two other fol. vol. entitled, *Bibliotheca Bibliothecarum manuscriptarum nova*, 1739, 12mo.; a new edition of St. John Chrysostom's works, Greek and Latin, with *Prefaces*, *Notes*, and *Dissertations*, 1712, 13 vol. fol. &c. Pere de Montfaucon joined to his extensive learning, and uncommon memory, the most engaging modesty, sweetness of temper, simplicity and candour. He was compassionate, humane, extremely generous, and possessed the love and esteem of all who knew him.

MONTFLEURY (Zachariah Jacob, surnamed) born in Anjou of a noble family. He was placed as a page with the duke of Guise, but, shortly after, conceived so violent a passion for the stage, that he joined a company of strolling players, and, dropping the name of Jacob, called himself *Montfleury*. His talents, as a theatrical speaker, soon made him celebrated, and he was taken into the company of the

the Hôtel de Bourgogne. Montfleury acted in the *Cid* on its first appearance 1637, and died December 1667, in consequence of his too violent exertions in the part of Orestes in Racine's *Andromaque*. He was author of the tragedy entitled, *la Mort d'Asdrubal*, written in a bad style. This actor trained up the celebrated baron, and taught him to speak.

MONTFLEURY (Anthony Jacob) son of the preceding, born 1640, at Paris. His father, who intended him for the bar, took great care of his education, and even had him admitted advocate; but Montfleury, soon growing disgusted with this study, quitted it for his pleasures, and the theatre. He died 1685, leaving a great number of Comedies, the most esteemed among which are, *la Femme Juge et Partie*, *la Fille Capitaine*, *la Sœur ridicule*, *le Mari sans Femme*, *le bon Soldat*, and *Crispin Gentilhomme*. His works were collected 1775, 4 vol. 12mo. They are moderate.

MONTFORT (Simon, earl of) the fourth of that name, surnamed *the strong, and the Maccabeus*, son of Simon III. earl of Montfort, a small city 10 leagues from Paris, count d'Evreux, &c. born of a family which had been illustrious and flourishing from the 10th century. After having displayed his courage in a voyage beyond sea, and in the wars against the Germans and English, he was chosen head of the crusade against the Albigenses 1209, and made himself very famous in that war also. He took Beziers and Carcassone, forced the siege of Castlenau to be raised, and gained a great victory in 1213, over Peter, king of Arragon, Raimond earl of Toulouse, the earls of Foix and Cominge. Pope Innocent III. and the fourth general council of Lateran, gave him the investiture of the earldom of Toulouse 1215, for which he did homage to king Philip *Augustus*. Simon de Montfort was killed at the siege of that city 1218, by a stone which a woman aimed at him. His violent and cruel treatment of the Albigenses will for ever dishonour his memory in the opinion of the good.

MONTFORT (Amauri de) son of the preceding, and Alice de Montmorency. He wished to continue the war against the Albigenses, but his forces being insufficient to withstand Raimond *the Younger*, earl of Toulouse, he ceded his rights in that earldom, and the other lands of Languedoc, to Louis VIII. king of France. King St. Louis made him constable of France 1231, after which, being sent to assist the Christians in the Holy Land, he was taken prisoner in a battle fought before Gaza, and carried to Babylon. He obtained his liberty in 1241, and died the same year at Otranto, on his return to France.

MONTGAILLARD (Bernard de Percin de) born 1563, of a noble and illustrious family. Having entered the Order of Feuillans, he led a life of strict penitence, and preached with so much success at Paris, and in the provinces, that he converted a prodigious number of sinners. He was some time after drawn in to join the League, and became very celebrated under the name of *Little Feuillant*. Maimbourg says, that he was called *the Footman of the League*, because, though lame, he went and came, and bustled about incessantly, to serve the Leaguers. Pope Clement VIII. obliged him to enter among the Bernardines, and ordered that he should retire into Flanders. Bernard de Montgaillard, after having edified the inhabitants of Antwerp during six years, was invited to be preacher in ordinary at the court of the archduke Albert, which prince he attended into Germany, Italy, and Spain; and had, at his return, the abbey of Niville, afterwards that of Orval 1595. Into this last abbey he introduced a very strict reform, which is supported in an exemplary manner, and is somewhat like that of *la Trappe*. He died at Orval, June 8, 1628, aged 65, having first burnt all his writings, from a principle of humility. Pere de Montgaillard rejoiced extremely at the conversion of Henry IV. and was the first who published it in the Netherlands. He refused the bishoprics of Paris and Angers, and the abbey of Morimond. This Father was unjustly and falsely accused of having been engaged in an attempt against the life of Hen. IV.

MONTGAILLARD (Peter John Francis de) bishop of St. Pons, born March 29, 1633. He was son of the baron de Montgaillard, Peter Pol. de Percin, colonel of infantry, and go-

vernor of Bremen in the Milanese, who, having surrendered that place for want of ammunition, was beheaded; but, his reputation being afterwards re-established, the king, to console his family, appointed his eldest son bishop of St. Pons. This prelate made himself well acquainted with ecclesiastical antiquity, was very zealous for preserving both morality and discipline in a state of purity, and for the conversion of heretics. He died March 13, 1713. He left a book, entitled, *du Droit et du Devoir des Evêques de régler les Offices divins dans leurs Dioceses, suivant la Tradit. de tous les Siecles, depuis J. C. jusqu'à présent*, 8vo. and other works.

MONTGERON (Lewis Basil Carré de) born 1686, at Paris, son of Guy Carré, maître des réquêtes. He was but twenty-five when he purchased a counsellor's place in the parliament, and acquired some degree of credit in that situation by his wit and exterior accomplishments. Plunged deep in infidelity, and all the vices from which it springs, he visited the tomb of M. Paris the deacon, September 7, 1731, with the croud which, from various motives, were assembled there. If we may believe his own account, he went merely to scrutinize, with the utmost severity, the (pretended) miracles wrought there, but felt himself, as he says, suddenly struck and overwhelmed by a thousand rays of light, which illuminated him, and, from an infidel, he immediately became a Christian. Devoted from that moment to the fanaticism of the famous convulsions, with the same violence and impetuosity of temper which had before led him into the most scandalous excesses, he soon made himself famous, and was banished with Mess. des Enquêtes 1732. Being in Auvergne during his exile, he formed a plan for collecting the proofs of the (pretended) miracles, making them clear to demonstration, as he called it, and presenting them to the king. At his return to Paris, he prepared to put this plan in execution, went to Versailles, July 29, 1737, and presented the king with a quarto volume magnificently bound, which he accompanied with a speech. In consequence of this step Montgeron was sent to the bastile, then confined some months in a Benedictine abbey belonging to the diocese of Avignon, removed soon after to Viviers, and carried from thence to be shut up in the citadel of Valence, where he died 1754, aged 68. The work which he presented to the king is entitled, *la Vérité des Miracles opérés par l'Intercession de M. de Paris*, &c. 4to. This first volume by M. Montergon has been followed by two more, the extravagancies and errors of which are so striking, that the appellants themselves have been eager to correct several dangerous principles, and a number of gross mistakes contained in it. This enthusiastic magistrate is said also to have left a work in MS. against the incredulous, written while he was a prisoner. v. PARIS.

MONTGOMERI, v. MONGOMERI.

MONTHOLON (Francis de) son of Nicholas de Montholon, lieutenant-general of Autun, afterwards king's advocate to the parliament of Dijon. He pleaded 1522, and 1523, for Charles de Bourbon, against Louisa of Savoy, mother of Francis I. in one of the most celebrated causes ever brought before the parliament of Paris. Montholon was made advocate-general 1538, and keeper of the seals 1542. He died June 12, 1543, at Villers Cotterets. His remains were carried to Paris, and interred at St. André des Arcs, the burying-place of his family. The king having presented him 200,000 franks, which the rebels of la Rochelle had been condemned to pay, he would only accept them to found an hospital in that city. He had a brother, John de Montholon, canon of St. Victor, and author of the *Promptuarium Juris Divini et utriusque humani*, Paris, Henry Stephens, 1520, 2 vol. fol. It is a kind of law dictionary. John de Montholon had been appointed to the cardinalate in 1521, but died before he received the honour of it, and was buried at St. Victor.

MONTHOLON (Francis de) son of the preceding, an advocate, much esteemed by the Leaguers, to oblige whom Henry III. gave him the seals in 1588; but, after that king's death, he returned them to Henry IV. lest the latter should oblige him to sign some edict in favour of the Huguenots, and died the same year 1590. He had a son, James de Montholon, advocate

to the parliament of Paris, author of *le Plaidoyer pour les Jésuites*, 1612, 8vo.; and *un Recueil d'Arrêts du Parlement, prononcés en Robes Rouges qui servent de Réglement* 1622, 4to. the year of his death. This family still holds an honourable rank in the robe.

MONTI (Joseph) professor of Botany and Natural History at Bologna. He published, in 1719, *Prodromus Catalogi plantarum agri Bononiensis*, 4to.; *Plantarum varii Indices*, 1724, 4to.; *Exoticorum Indices ad usum Horti Bononiensis*, 1724, 4to.

MONTIS (Peter de) author of a Spanish book, which has been translated into Latin by G. Ayoraone, *de digno scensis hominibus*, Mediolani, 1492, fol.

MONTIGNI (Francis de la Grange, called the marechal de). He was among the Catholics at the battle of Coutras, and was taken prisoner; but Henry IV. who commanded the opposite party, set him at liberty without any ransom. From that time he distinguished himself in the service of that prince, and was made marechal of France 1615, rather from a fear that he should otherwise be dissatisfied than from a wish to reward him. He commanded against the rebels in Nivernois 1617, and died the same year, aged 63.

MONTIGNI (Francis de la Grange d'Arquien de) signalized himself at the battle of Coutras, and persisted in refusing to join the League. Henry IV. made him king's lieutenant in *les trois Evêchés*, and Mary de Medicis appointed him marechal of France 1616. He commanded the royal army against the malcontents 1617, and died that year. This marechal had only one son, who left no male issue; but the family was continued by his brother, who had, among other children, Henry, marquis d'Arquien, whose daughter, Mary Casimer, married Sobieski, afterwards king of Poland. After her mother's decease, she procured a cardinal's hat for her father, who died 1707 at Rome, to which city he had retired with his daughter. In 1714 she returned to France, and the king appointed the castle of Blois for her residence, where she died 1716, aged 77. Her children did not succeed to the throne of Poland.

MONT-JOSIEU (Lewis de) in Latin *Demontjosius*, a gentleman of Rouergue in the 16th century, eminent for his learning and writings, who taught mathematics to monsieur, the king's brother, and attended the duke de Joyeuse to Rome 1583. On his return home, he ruined himself by undertaking to cleanse Paris from filth, and at last married a bad woman, who was the cause of his death. He wrote five books of Antiquities, dedicated to pope Sixtus V. entitled, *Gallus, Romæ Hospes*, Romæ, 1585, 4to. This work contains a treatise in Latin *on the Painting and Sculpture of the Ancients*, which has been reprinted in the *Vitruvius* of *Amsterdam*, 1649, fol.

MONTLUC (Blaise de) a celebrated marechal of France, and lieutenant-general of the government of Guyenne, who bore arms at 17, and distinguished himself, on several important occasions, in the reign of Francis I. Henry II. and Henry III. The latter made him marechal of France 1574. Montluc became particularly famous by the defence of Sienna, which he was compelled to abandon, but, with the haughtiness of a Gascon, refused to capitulate in his own person. He also carried on a severe war against the Calvinists, during more than twenty years, with a degree of success very glorious to himself; but he is reproached with having been too cruel. This marechal died in his territory of Estillac, in Agenois, 1577, aged 77, leaving *Memoirs*, or *Commentaries*, on his own life, and the remarkable transactions of his time. The best edition is, *Paris*, 1760, 4 vol. 12mo. They are curious and entertaining. Henry IV. called them the *Soldier's Bible*. v. CRAMAIL.

MONTLUC (John de) brother of the preceding, a Dominican, who distinguished himself in his order by his genius, learning, and eloquence. Having discovered an inclination towards Calvinism, Q. Margaret of Navarre made him quit the Jacobins, took him with her to court, and procured him to be employed in several embassies. John de Montluc succeeded extremely well in that of Poland, to which kingdom he was sent by Charles IX. for the election of his brother the duke of Anjou. He was also ambassador in Italy, Germany, England, Scotland,

and at Constantinople, conducting himself every where as became a man of sense and learning, and a skilful politician. After taking holy orders, he was made bishop of Valence and Die, notwithstanding which he still favoured the Calvinists, and privately married a young lady named Anne Martin, by whom he had a natural son, who will be mentioned in the next article. This conduct induced the pope to condemn him as a heretic, on the accusations of the dean of Valence; but the latter being unable to support his accusation by authentic proofs, was obliged by a sentence of October 14, 1560, to make *Amende honorable* to the accused. John de Montluc at length saw his errors, professed the Catholic religion sincerely, and died with sentiments of fervent piety, April 13, 1579. He left several *Pieces of Eloquence* which are worth reading; *Instructions*; three *Epistles* to the clergy and people of Valence and Die; *Synodal Ordinances*, and *Sermons*, Paris, 2 vol. 8vo. one printed 1559, the other, 1561.

MONTLUC (John de) natural son of the preceding, seigneur de Balagny, and marechal of France. He was legitimated, 1567, and attached himself to the duke d'Alençon, who made him governor of Cambray, 1581. After that prince died, he joined the league, but his wife Renée de Clermont d'Amboise, the worthy sister of the brave Bussy d'Amboise, went to Henry IV. at Dieppe, 1593, and managed her husband's interests with such success, that the king left him Cambray as a sovereignty, and appointed him marechal of France, 1594. Balagny behaved so ill at Cambray, that the inhabitants, rather than suffer his oppression, opened their gates to the Spaniards, who made themselves masters of the city and fortress, 1595. Madame de Balagny, after having defended the place in a manner truly heroic, retired to her closet, when she found that a capitulation would take place, and died of vexation before it was finished. Her husband, who seemed little affected by this disgrace, married Diana d'Estrees, and died 1603.

MONTMAUR (Peter de) a native of Limosin, who entered the Jesuits' order, and being sent to Rome, taught grammar with credit during three years. He afterwards left the Jesuits, and set up as a druggist at Avignon, which situation proved very profitable to him. Then going to Paris, he attended the bar, which he quitted to devote himself to poetry, but discovered a false taste by dealing in anagrams, and puns. This did not however prevent his succeeding Goulu as professor royal of Greek, from whence he was surnamed *Montmaur the Grecian*. He had an income of 5000 livres, yet was a parasite from avarice; his delight being to ridicule men of learning by satires, jests, and sarcasms, in which he frequently made allusions to their names, taken from Greek and Latin: they were called *Montmaurisms*. The learned in return did not spare him in their works, and each party strove who should defame the other most. They accused Montmaur of having killed the porter of the college de Boncourt, upon which he was sent to prison, and scarce cleared of this imaginary crime, before they accused him of others more and more infamous. Menage set the fashion by a fictitious *Life* of Montmaur, which he published in Latin, 1636, under the name of *Gargilius Mamurra*. The rest followed his example, and M. de Salengre published, 1715, under the title of *Hist. de Montmaur*, a curious and entertaining collection in two volumes 8vo. concerning the pieces which had been written against Montmaur, and those written by him, with critical remarks. He was certainly a bad poet, but had an uncommon memory, and was not so despicable as most authors represent him. He died 1648, aged 74.

MONTMENIL, v. SAGE (le).

MONTMIRAIL (Charles Francis Cæsar le Tellier) born 1734, appointed colonel of the hundred Swiss, on the resignation of his father the marquis de Courtanvaux. He was made aid de camp to his uncle the marechal d'Estrées in the campaign of 1757, appointed colonel of the Roussillon regiment, 1758, and brigadier general, 1762, when he also received the croix de St. Louis. The French academy admitted him an honorary member, 1761, and he died 1764, leaving a widow, the marchioness de Lanmary, whom he had married in 1763.

MONTMORENCY (Matthew I. de) descended from the illustrious and ancient house of Montmorency, which has produced so many great men, and persons of merit. He took an active part in the affairs of his time, was constable under Louis *the Younger*, and married Aline, natural daughter of Henry I. king of England, by whom he left issue. His second wife was Alice of Savoy, widow of Louis VI. and mother of Louis VII. She brought him no children, but contributed much to aggrandize his family. He died 1160.

MONTMORENCY (Matthew II. de) surnamed *the Great*, grandson of the preceding. In 1203, he accompanied king Philip Augustus, in quality of a knight, to the siege of Chateau Gaillard, near Andely, where he displayed great courage, as well as at the taking of several towns in Normandy, from John Lackland, king of England. He contributed much towards the victory of Bouvines, 1214, and fought with success the year following in Languedoc, against the Albigenses. The king made him constable of France in 1218, as a reward for his services, and employed him in the most important affairs. Matthew de Montmorency took Bellême from the duke of Britany, 1228, pursued the malecontent princes to Langres, and compelled the most powerful among them to beg the king's pardon. He died November 24, 1230.

MONTMORENCY (Matthew IV.) carried succours to Charles, king of Naples, and followed Philip *the Bold* into Arragon, 1285. He was chamberlain to Philip *the Fair*, appointed admiral, 1295, served in the war of Flanders, 1303, and died 1304, or 1305.

MONTMORENCY (Charles de) grandson of the preceding, king's chamberlain and pantler, and marechal of France. He had a great share in the affairs of his time, was appointed marechal, 1343, and conducted the forces which John duke of Normandy carried to the assistance of his cousin Charles de Blois in Britany, the year following. Montmorency fought bravely at the battle of Crecy, 1346, and was made governor of Picardy, where he did great service; he also contributed much to the conclusion of the treaty of Bretigny, May 8, 1360. Charles V. had a great esteem for him, and chose him to stand godfather to the dauphin, who was afterwards Charles VI. He died September 11, 1381.

MONTMORENCY (Ann de) great great grandson of the preceding, peer, marechal, and constable of France, and one of the greatest captains in the 16th century. He defended Meziers 1521, against the army of the emperor Charles V. compelled the count de Nassau to raise the siege in a disgraceful manner, and was appointed marechal of France the year following. In 1525, he attended Francis I. into Italy, with whom he was taken prisoner at the battle of Pavia, which had been hazarded contrary to his advice. His subsequent and important services to the nation, were rewarded by the king with the constable's sword, February 10, 1538. Ann de Montmorency fell into disgrace sometime afterwards for having persuaded Francis I. to trust a promise which the emperor Charles V. made when in France, of restoring Milan, but was in favour again three years after, in the reign of Henry II. who placed a particular confidence in him. This constable took the Bolonese, 1550, and Metz, Toul, and Verdun, 1552. In the reign of Francis II. he was again disgraced, at the solicitation of Catherine de Medicis, and again recalled to court under Charles IX. 1560. A reconciliation then took place between him and the princess of Guise, and he declared strongly against the Calvinists. Montmorency gained the battle of Dreux, December 19, 1562, in which he was nevertheless taken prisoner. Being set at liberty, he took Havre from the English, 1563, and won the battle of St. Denis, Nov. 10, 1567, but received a wound in that engagement, of which he died two days after, aged 74. It is said that a Franciscan offering to prepare him for death when he was covered with blood and wounds, after the battle of St. Denis, he replied in a firm and resolute tone, *Do you think that a man who has lived with honour near* 80 *years, has not learnt how to be dying a quarter of an hour?* A funeral almost royal was made for him at Paris, his effigy being carried on the occasion; an honour paid only

to kings, and their children. The constable de Montmorency was one of the greatest men of his age, as well for his courage and prudence, as for his attachment to the Catholic religion. He had been engaged in eight battles, and in four of them had the sovereign command, always with great glory, but frequently with little success.

MONTMORENCY (Francis de) duke and peer, marechal, and grand master of France, governor, and lieutenant general of the city of Paris, and isle de France, eldest son of the preceding. He distinguished himself in several sieges and battles, and being at last obliged to resign his dignity of grand master to the duke of Guise, received as an exchange the marechal's staff, and the government of the castle of Nantes. He was sent into England, 1572, on an embassy to queen Elizabeth, who made him knight of the garter. Being accused at his return, of having engaged in the conspiracy of St. Germain-en-Lai, in which it was proposed to carry off the duke d'Alençon, March 10, 1574, he went to court in order to justify himself, but was arrested there, and sent to the bastile. His enemies, and queen Catherine de Medicis, who disliked the family of Montmorency, had determined on his destruction; but this princess set him at liberty, 1575, because she stood in need of the influence he possessed over the duke d'Alençon, who had retired from court. The marechal de Montmorency succeeded in persuading the duke to an accommodation, and brought him back. He died May 6, 1579, at the castle of Escouen.

MONTMORENCY (Charles de) brother of the preceding, peer, and admiral of France, lieutenant-general of Paris, and the isle de France, and colonel-general of the Swiss, third son of Ann de Montmorency. He signalized himself under five kings, and his barony of Danville was raised to a duché pairie, by Louis XIII. in 1610. He died 1612, aged 75.

MONTMORENCY (Henry I. de) duke, peer, marechal, and constable of France, governor of Languedoc, &c. second son of Ann de Montmorency. He signalized himself in his father's life time, under the title of seigneur de Danville, and took the prince of Condé prisoner at the battle of Dreux, 1562. Being afterwards disgraced at the persuasion of queen Catherine de Medicis, he went to the duke of Savoy's court, and was head of the malecontents in Languedoc, in the time of Henry III. Henry the fourth's reign was more favourable to him; that great prince made him constable of France, and knight of the Holy Ghost, 1593. He died at Agde, in a very advanced age, April 1, 1614.

MONTMORENCY (Henry II. de) duke, peer, and marechal of France, governor of Languedoc, &c. son of the preceding, born April 30, 1595, and appointed admiral of France, at 18. Being sent against the Calvinists in Languedoc, he took several places from them, defeated the Rochellers at sea, 1625, recovered the isle of Oleron, and gained a considerable advantage over the duke de Rohan, 1628. The duke de Montmorency went soon after into Piedmont, as lieutenant-general, when he defeated prince Doria, took him prisoner at the battle of Veillane, 1630, and contributed to raising the siege of Casal; which important services the king rewarded the same year, with the staff of marechal of France. Still greater things were expected from this duke, when being displeased with cardinal Richelieu, he raised all Lower Languedoc against the king, in favour of the duke of Orleans; and having exposed himself rashly in a battle near Castelnaudari, was wounded by two pistol shots, and taken prisoner, Sep. 1, 1632. The king at the instigation of cardinal Richelieu, ordered him to be carried to Toulouse, where the parliament condemned him to be beheaded, as guilty of high treason, which sentence was executed in the Town Hall of that city, October 30, the same year. An account of his trial and death may be seen in cardinal Richelieu's journal, or in his life by le Clerc, the edition of 1753, 5 vol. 12mo. The whole kingdom expressed a deep sorrow for this loss, and the French have seldom shed more tears for the death of a great nobleman, or bestowed more praises on his virtues. The duke's remains were carried to the church of the visitation at Moulins, where Maria Felice des Ursins, his wife,

wife, a lady celebrated for her virtues and piety, raised a magnificent marble tomb to his memory. The *Life* of this duke has been written by the sieur du Cros, 1643, 4to. There is another, 1699, 12mo. Cotolendi wrote *a Life* of the dutchess, who died 1666, *Paris*, 1684, 8vo. The possessions of this family passed into that of Condé, by the marriage of Charlotte Margaret, the duke de Montmorency's sister, with Henry II. prince of Condé. She died 1650, but some branches of the family remain in the Netherlands, and in France, who enjoy a glory equal to the preceding branch. v. LUXEMBOURG.

MONTMORT (Peter Remond de) born October 27, 1678, at Paris, of a noble family. His father insisted on his studying the law, but having no taste for it, he escaped to England, went from thence into the low countries, and then into Germany. Two months after his return to France, which was in 1699, his father died, and being thus left his own master, with a handsome fortune, he devoted himself to philosophy and mathematics, consulting Pere Malebranche, in every thing. Montmort having embraced the ecclesiastical profession some time after, accepted a canonry of Paris, which his younger brother resigned to him; but quitted the clerical habit, 1706, and married mademoiselle de Romicourt, great niece to madame the dutchess d'Angouleme. From this time he lived chiefly in the country, particularly at his estate of Montfort; but died at Paris of the small-pox, October 7, 1719, aged 41. He had been admitted into the Royal Society of London, 1715, and into the academy of sciences at Paris, 1716. There is a learned work of his entitled, *Essai d'Analyse sur les jeux de hasard*, the best edition of which is 1713, 4to. v. HABERT.

MONTPENSIER. There are two branches of the house of Bourbon, which have borne this name. (for their ancestors, v. BOURBON.) The head of the first was Louis of Bourbon, third son of John I. duke of Bourbon, who died 1486. His son Gilbert, distinguished himself under Louis XI. and Charles VIII. whom he followed to Naples, and died at Puzzoli, Oct. 5, 1496. His son Charles was killed at the siege of Rome, 1527, aged 38. (v. CHARLES.) He left no children, but his sister Louisa, who died 1561, married Louis of Bourbon, prince de la Roche-sur-Yon, son of John, earl of Vendôme. This prince began the second branch of Montpensier, and was father of Louis duke of Montpensier. (v. LOUIS.) His wife Jacqueline de Longwie, who died 1561, had great influence over Francis I. Henry II. and Catherine de Medicis. Her son Francis died 1592, (v. FRANCIS) leaving Henry, who died 1608. His wife Henrietta Catherine, dutchess de Joyeuse, distinguished herself by her intrigues during the league, to which she was much attached on account of her sister the dutchess of Guise. She died 1656. Their only child was Mary of Bourbon, who married Gaston, duke of Orleans, and died 1627. Her daughter was:

MONTPENSIER (Anna Maria Louisa of Orleans) known by the name of mademoiselle, born 1627, at Paris. It was this lady who ordered the cannon of the bastile to be fired on the army of the king her cousin, who was besieging Paris; on which occsaion cardinal Mazarine, who knew her ambition to marry a crowned head, said, *This cannon has killed her husband.* The court did in fact deprive her of several honourable alliances, by continually offering her other princes, whom she did not like; and the grand-daughter of Henry IV. who had refused so many princes, descended so low at 44, as to chuse the count de Lauzun, a private gentleman, for her husband. Having obtained the king's consent, and the princes of the blood persuading him afterwards to revoke it, she married Lauzun secretly; but he was afterwards confined at Pignerol, in consequence of offending madame de Mountespan, and not set at liberty till ten years after, on condition that mademoiselle should give up the sovereignty of Dombes, and earldom of Eu, to the duke of Maine. To this she agreed, and was then permitted to live with her husband; but the continual insults she received from him gave her reason to repent. He is reported to have carried his insolence so far as to say one day at his return from hunting,

Henrietta

Henrietta of Bourbon, pull off my boots, which being refused, he raised his foot to strike her; mademoiselle then resuming the air and tone of authority which her rank inspired, forbad Lauzun to appear any more in her presence. She died 1693, leaving some *Memoirs* full of very curious details; the most complete edition of them is *Amsterdam*, 1735, 8 vol. 12mo. which contains the *Amours of Mademoiselle, and the Count de Lauzun*; a collection of *Portraits* of the king, queen, and other persons of the court; two *Romances*, written by mademoiselle, one entitled, *La Relation de l'Isle imaginaire*, the other, *La Princesse de Paphlagonie*. They are full of taste, and delicate criticism. Cyrus in the latter romance is M. the prince, who died 1686, and the queen of the Amazons, madame de Montpensier. This lady also wrote two books of devotion; for after spending the greatest part of her life in intrigues, she devoted herself afterwards to works of religion and piety. v. BOURBON.

MONTPEZAT (Anthony des Prez de) taken prisoner at the battle of Pavia, which event made his fortune. Francis I. ransomed him, and sent him with messages to the dutchess d'Angouleme, his mother, and the emperor. He served at the siege of Naples, and in Piedmont; nor did his failure at the siege of Perpignan prevent his being made marechal of France in 1543, soon after which he died.

MONTPER (Josses) a Flemish painter of the 17th century, who excelled in landscapes.

MONTREVEL, v. BAUME.

MONTPLAISIR (N. de Bruc) uncle of la marechale de Cregui, who died about 1673, king's lieutenant-general at Arras. He had a great share in the works of the countess de Suze, to whom he was much attached, and has left *Le Temple de la gloire*, and other *Poems* which are esteemed, 1759, 12mo. This gentleman was descended from an illustrious family of Britany, and distinguished himself in the wars by his valour, and at Paris by the charms and attractions of his wit. There is another poet named Caillevet de Montplaisir, advocate to the parliament of Bourdeaux, a second edition of whose *Poems* appeared 1634, at which time the author was living.

MONTREUIL, v. MONTEREAU.

MONTREUIL (Matthew de) a Parisian and French poet, who soon made himself known by the verses which he took care to insert in every collection published in his time. Boileau has criticised this affectation in the two following lines of his seventh satire:

On ne voit point mes vers, a l'envi de Montreuil,
Grossir impunement les feuillets d'un Recueil.

Montreuil having spent half his fortune in travelling, and on his pleasures, was appointed secretary to M. de Cosnac, bishop of Valence, which prelate he attended to Aix, and there died, 1692, aged 71. He has left several poetical pieces, and no one has shone more in madrigals. This poet is one of those agreeable easy writers, who succeed in the middle style. In the collection of his works, published by himself, 1666, 12mo. is a *Letter*, written with great wit and delicacy, on the journey of the French court towards the Spanish frontiers, for the marriage of Louis XIV.

MONTREUIL, or MONTERUIL (Bernardine de) a celebrated Jesuit, author of an excellent *Life of Christ*, revised and corrected by Pere Brignon. This work may be considered as a good concordance to the gospels; it was reprinted at Paris, 1741, 3 vol. 12mo.

MONTREUX (Nicholas de) who took the name of Ollenix du Mont sacré. He was a *Manceau*, i. e. a native of Maine, and died about 1630, aged 48, leaving several dramatic pieces; *Athlete*, *Diane*, *Isabelle*, *Cleopatre*, *Arimene*, *Sophronisbe*, *Joseph le chaste*; also some *Romances*; *Criniton et Lydie*, 8vo.; *Cléandre et Domiphile*, 12mo.; *Les Bergeries de Juliette*, 5 vol. 8vo.; *Histoire des Turcs*, 1608, 4to.

MONTROSS (James Graham, earl and marquis of) generalissimo and viceroy of Scotland for Charles I. king of England, whom he defended nobly against the rebels of his kingdom. He took Perth and Aberdeen, 1644, defeated the earl of Argyle, and gained possession of Edinburgh; but when king Charles resigned himself into the hands of

of the Scotch, they made him order the marquis to lay down his arms. This great man obeyed with reluctance, and, abandoning Scotland to the fury of the rebels, retired soon after to France, and went from thence into Germany, where he signalized himself as marshall of the empire, at the head of 12,000 men. Charles II. wanting to make an attempt on Scotland, recalled Montross, and sent him out with between fourteen and fifteen thousand men. The marquis took the Orcades, and landed with 4000 of his soldiers, but being defeated was forced to lie concealed among the rocks disguised as a peasant, till hunger at length compelled him to discover himself to a Scotchman named Brime, who had formerly served under him. This wretch sold him to general Lesley, who sent him to Edinburgh, where, covered with laurels, and a victim to his fidelity towards his sovereign, he was hanged and quartered in March, 1650. Charles II. on his accession to the throne, restored the honour of this generous and faithful subject.

MONT-VIERGE (the congregation of) v. WILLIAM.

MOOR (Anthony) a skilful painter of Utrecht, who went to Italy for improvement, and was invited to the courts of Spain, Portugal, and England. He died 1597, at Antwerp, aged 56. He excelled in portraits and historical subjects; his pictures are scarce, and very dear.

MOORTON, v. MORTON.

MOPINOT (Simon) a learned Benedictine of the congregation de St. Maur, born 1685, at Rheims, and died 1724, aged 39. He composed some hymns in Latin, which are much admired, and assisted Dom. Coustant in his *Collection of the Pope's Letters*, to which he wrote the dedication and preface. This preface having displeased the court of Rome, Dom. Mopinot defended it by several letters. He also wrote the epistle dedicatory, which is prefixed to the *Thesaurus Anecdotorum*, and had finished the second volume of the collection of the pope's letters, before his death.

MOPSUESTA, v. THEODORE.

MOPSUS, son of Apollo and Manto, a celebrated Pagan soothsayer. He lived in the time of Calchas, another famous soothsayer, who attended the Grecians to the siege of Troy.

MORABIN (James) secretary to the lieutenant-general of the police at Paris, a native of la Fléche, who died 1762. He translated *Cicero de Legibus*, 12mo.; *The Dialogue of the Orators*, attributed to Tacitus, 1722, 12mo.; the *History of Cicero's banishment*, 12mo.; and the *History of Cicero*, 1745, 2 vol. 4to.; *Nomenclator Ciceronianus*, 1757, 12mo.; *Treatise on Consolation*, 1753, 12mo.

MORALES (Ambrose) a pious and learned Spanish priest, born at Cordova, in the 16th century, one of those who laboured most to restore a taste for the belles lettres in Spain. He taught with reputation in the university of Alcala, was appointed historiographer to Philip II. king of Spain, and died 1590, at Alcala, aged 77, leaving several works relative to Spanish antiquities besides other valuable books. The principal are, *The general Chronicle of Spain*, which had been began by Florianus de Ocampo de Zamora, 1533, and 1586, 2 vol. fol. in Spanish; a necessary book for the history of Spain. The *Antiquities of Spain*, fol. in the same language, a curious and very valuable work; *Scholia*, in Latin, on the works of *Eulogius*; the *Genealogy of St. Dominick*, &c. He was originally a Dominican, but obliged to quit that order in consequence of having been induced by a mistaken piety to follow Origen's example.

MORAND (Peter de) born 1701, of a good family at Arles. He had discovered a taste for poetry very early, and quarrelling afterwards with his mother-in-law, left his wife and all his property, and went to Paris, where in 1737, he produced a tragedy called *Teglis*, which had some success. Our poet then published *Childeric*, another tragedy, which a jest from the pit put a stop to, for during one of the finest scenes, a monk in disguise seeing an actor with a letter, pushing his way through the croud, cried out, *Room for the Postman.* This silly attempt at wit excited such peals of laughter, that the performers could no longer be heard. Morand's mother-in-law, having commenced a prosecution against him, and published a very defamatory *plea*, he revenged himself by his comedy, entitled, *L'Esprit de Divorce*, in

which he ridicules her under the name of *Mad. Orgon*; it is one of his best pieces. He carried on a literary correspondence with the king of Prussia, during a year and a half, and died in poverty, worn out by debauchery, 1757. His works have been printed, 3 vol. 12mo. They contain, besides poems, some pieces in prose, among which is an ingenious essay *on the pleasure of doing good.* Morand may be considered as a good poet in the stile of mediocrity.

MORAND (Sauveur Francis) son of a surgeon, and educated as a surgeon himself. His skill procured him every mark of distinction, which a gentleman in that profession could receive; he was admitted a member of the academy of sciences, 1722, afterwards of the royal society at London, and several others. As men of real learning are ever sensible that they have still much to learn, M. Morand went into England, 1729, to see the celebrated Cheselden's method of practice, particularly in cutting for the stone; and the honour which he did to that great man was more than repaid, by the number of pupils who entreated his direction in their studies. He was successively first surgeon to *la Charité*, surgeon-major to the French guards, director, and secretary of his company, and at length favoured with the ribbon of his majesty's order, 1751. He died July 21, 1773, leaving a son who was a physician. Several of his memoirs may be found in those of the academies of sciences and of surgery. He was author of *Le charbon de terre*, in *Les Arts de l'Académie*, and several fugitive pieces relative to physic, viz. *sur la maladie de la femme Supiot, dont les os s'étoient amolis*; *Sût la Maladie d'une fille de S. Gsomes*, &c.

MORATA (Olympia Fulvia) a lady celebrated for the purity of her manners and her elegant genius. She was born 1526, at Ferrara, and having embraced Lutheranism, married Gruntler, and went with him into Germany. They were so unfortunate as to be in Schweinfurt, when it was taken by storm and pillaged, and made their escape quite naked from the soldiers' hands, and suffered great hardships till they arrived in the county of Reineck, whence the elector palatine sent for Gruntler to be professor of physic at Heidelberg. Morata afterwards taught Greek and Latin publicly in Germany, as Cassandra Fidele had done in Italy, and wrote some verses in both those languages, which have been published by Cœlius Curio, 1562, 8vo. and are esteemed by the learned. He died October 26, 1555.

MORDECAI, an illustrious Jew, of the tribe of Benjamin, uncle or rather cousin to queen Esther. (v. HAMAN, ESTHER.) Several critics are of opinion that he wrote the canonical book of Esther, and a treatise *on the Rites or Customs of the Jews*, which is among the Talmudical ones, is also attributed to him; but this book is certainly of much later date than his time. It may have been written by some Jew of the same name.

MORDICAI, a rabbi, son of Eliezer Comtino, a Jew of Constantinople, author of a commentary on the Pentateuch, MS.

MORE (Sir Thomas) born 1480, in London, son of a counsellor in that city. Henry VIII. employed him with success in various important embassies and negociations, particularly the peace of Cambray, 1529, in which More supported equally the interest and the reputation of his master. On his return to England, he was appointed lord chancellor; but Henry rebelling sometime after against the church of Rome, to gratify the impetuosity of his criminal passion for Ann Boleyn, Sir Thomas More resigned the seals, and retired to his own seat, that he might live quietly among his books. The king soothed him at first, in hopes of obtaining his approbation; but this great man, refusing to debase himself by a mean compliance, was arrested and committed to prison, where he suffered every kind of indignity during four months; even his books, his only comfort, were taken from him. But this inhuman treatment made no change in More's heart or sentiments, he remained inflexible; and persisting in his refusal to acknowledge Henry VIII. as head of the church of England, was beheaded, June 6, 1535, when about 62 years of age. He had been twice married, and had had a son and two daughters. When it was urged that he ought not

to differ in opinion from the grand council of England, he replied, *If I stood alone against the Parliament, I should mistrust myself, but I have the whole Church on my side, which is the grand council of Christians. To one bishop on your side, I can oppose a hundred, who are now enjoying celestial glories. The number of martyrs and confessors, whose opinions I follow, is fully equal to that of the nobility in these times; and the authority of all the general councils, is doubtless equivalent to that of the English parliament.* His wife conjuring him not to abandon her and his children, More asked her *how long he might still live according to the course of nature*, she replied, *twenty years; and would it not be madness answered he, to prefer twenty years to eternity?* Sir Thomas More left a useful and pleasing book entitled, *Utopia*, Glasgow, 1750, 8vo Oxford, 1663, 8vo. translated into French by Guendeville, Leyden, 1715, or 1730, 12mo. It is the plan of a republic similar to Plato's. His Latin works were printed at Louvain, 1566, fol. They contain some excellent *Prayers*; the *History of King Richard III.*; and of *King Edward V.*; a Latin version of three dialogues of *Lucian*; a very warm *Answer to Luther*; a dialogue, entitled, *Quod mors pro fide fugienda non sit*; *Letters*; some spirited *Epigrams*; *Progymnasmata*, &c. All the learned speak in the highest terms of Sir Thomas More's integrity, virtue, and merit. Margaret More, his daughter, was well acquainted with the belles lettres, and the languages. She comforted her father during his captivity, and purchased his head of the executioner, which she preserved carefully, and it was buried with her, in St. Dunstan's church at Canterbury; his body had been interred in Chelsea church. This worthy daughter devoted the remainder of her life to reading, and the composition of several works. His great grandson Thomas More, a priest, who died at Rome, 1625, wrote a life of his ancestor in English, *London*, 1627, 4to. or 1726, 8vo.

MORE (Henry) an eminent English divine and philosopher, born 1614, at Grantham, in Lincolnshire. He was chosen fellow of Christ's College, Cambridge, where he passed the chief part of his life, having refused several benefices, even bishoprics, and died 1687, leaving many philosophical and theological works, which are much esteemed by his countrymen. They have been collected in one volume, fol. *London*, 1675.

MOREAU (Stephen) a French poet, born 1639, at Dijon, author of several poems, which may be found in different collections, and are admired for their elegant simplicity. He died 1699. His first verses appeared under the title of *Nouvelles Fleurs du Parnasse*, Lyons, 1667.

MOREAU (James) a skilful physician, born 1647, at Châlons-sur saone. He was Guy Patin's pupil and friend, and drew upon himself the jealousy and hatred of the old physicians by the theses which he maintained publicly, and which he afterwards wrote well in defence of. Moreau died in a very advanced age, 1729, leaving *Consultations sur les Rhumatismes*; *Traité Chymique de la véritable connoissance des fièvres continues, pourprées et pestilentielles, avec le moyen de les querer*; *Dissertations physique sur l'hydropisie*, and other valuable works.

MOREAU (John Baptist) a French musician, born at Angers, who went to seek his fortune at Paris. Hearing that the dauphiness Victoria, of Bavaria, loved music, he contrived, notwithstanding his shabby dress and provincial air, to steal, no one knew how, to her toilet, and was bold enough to pull the princess by the sleeve, and ask permission to sing a little air of his own composing. The dauphiness laughed, and gave him leave; upon which our musician sung with great composure, and pleased the princess. This adventure coming to the king's ear, his majesty wished to hear Moreau, and liked him so much, that he ordered him to prepare a *Divertissement* for Marly, and he was also engaged to compose the music for the interludes of *Esther*, *Athaliah*, *Jonathan*, and several other dramatical pieces, for the house of St. Cyr. Moreau was intimate with the poet Lainez, who furnished him with songs and little cantatas, which he set to music, and no artist, it is said, succeeded better in giving full expression to the subject and words.

MOREAU (René) an eminent doctor, and professor royal of physic and

surgery at Paris, a native of Montreuille-Bellai, in Anjou, author of several valuable works; among others, *L'Ecole de Salerne*, 1625, 8vo.; *Tr. du checolat*, Paris, 1643, 4to. He died October 17, 1656, aged 69, leaving a son.

MOREAU *de Brasey* (James) born 1663, at Dijon. He was a captain of horse, and author of the following works, *Journal de la Champagne de Piémont, en* 1690, and 1691; *Des Memoires Politiques, Satyriques et amusans*, 1716, 3 vol. 12mo.; and the continuation of the *Virgil travesti*, 1706, 12mo. printed in Holland.

MOREL (Frederic) a celebrated printer to the king of France, and his interpreter for Greek and Latin, a native of Champagne, who married a daughter of Vascovan's, and was his heir. He died July 7, 1583, at Paris. Frederic Morel, one of his children, became still more eminent; he was king's professor and interpreter, and his printer in ordinary for Hebrew, Greek, Latin, and French. So great was Frederic Morel's attachment to study, that when he heard his wife was dying, he would not lay down the pen till he had finished his sentence. Before he had done so, the messenger returned to tell him that his wife was dead; *I am very sorry for it, said he coolly, she was a good woman.* He died June 27, 1630, aged 78, leaving numerous editions, which show him to have been well acquainted with the languages, and a man of abilities. He has translated several *Treatises* of St. Basil, Theodoret, St. Cyrill, &c. with *Notes*. His son and grandsons also distinguished themselves in the literary world, and maintained the fame which he had acquired by his printing.

MOREL (Claudius) son of the preceding, a good printer, and well skilled in Greek and Latin, particularly known by an edition of St. Gregory Nyssenus, 1638, 3 vol. fol. which is esteemed.

MOREL (William) born at Tilleul, in the comté of Mortain, a learned professor royal of Greek, and director of the king's printing office, at Paris. He died 1564. He left a dictionary Greek, Latin, and French, 1622, 4to. with other learned works, and his Greek editions are very beautiful. William Morel was of a different family from those above mentioned. He had a brother named John, who died aged about 20, in prison, where he had been confined for heresy, and his body being taken up again, was burnt, February 27, 1559.

MOREL (Andrew) one of the most skilful antiquaries in the 17th century, a native of Berne, who made himself much esteemed at Paris. The place of keeper of the king's medals was offered to him, on condition of his becoming a Catholic; but he would not agree to that proposal. He was then in the bastile, where M. de Louvois had sent him for having too freely complained of not being rewarded for the pains he had taken by the king's order. On quitting the bastile, he retired into Germany, and died at Arnstadt, April 11, 1703, leaving a son, minister at Bern. His principal work is entitled, *Thesaurus Morellianus, sive familiarum Romanarum numismata omnia*, &c. 1734, 5 tom. 2 vol. fol. which is esteemed; *Specimen rei nummariæ*, Lipsiæ, 1695, 2 vol. 8vo.

MOREL (Robert) a Benedictine of St. Maur, born 1653, at la Chaise-Dieu. He was made librarian of St. Germain-des-Pres, 1680, and in 1699, retired to St. Denis, where he died, 1731, after composing the following works there; *Effusions de cœur sur les Pseaumes*, 5 vol. 12mo.; *Méditations sur la Régle de S. Benoît*, 12mo.; *Entretiens sur les Mysteres*, 1720, 4 vol. 12mo.; *Preparation à la mort*, 1721, 12mo.; *Entretiens sur le S. Sacrement*, 12mo.; *Imitation avec des Effusions de cœur*, 1723, 12mo.; *Méditations sur les Evang.* 1726, 2 vol. 12mo.; *Bonheur d'un simple Religieux*, 12mo.; *Retraite de dix jours sur les devoirs de la vie Religieuse*, 1728, 12mo.; *De l'Espérance Chrétienne*, 1728, 12mo.

MORGAGNI (John Baptist) born 1682, at Forli, in Romania. He studied at Bologna, where he was admitted into the academy *degl' Inquieti*, the pursuits of which he ennobled by rendering them more useful. This academy afterwards took the name of the *Institute of Bologna*. Morgagni practised physic sometime at Padua, but was invited from thence by the Venetians to be professor of anatomy at Padua, with an income of two thousand

thousand crowns. He corresponded with the academy of sciences at Paris, and died 1771, leaving several children. His works are, *Adversaria Anatomia*, Padua, 1719, 4to. or Leyden, 1741, 4to. This last edition contains, besides what is in the preceding ones, *Nova institutionum idea*; *Epistolæ anatomicæ*, Leyden, 1728, 4to.; *De sedibus et causis morborum*, Padoue, 1760, 2 vol. fol. or Louvain, 1766, 2 vol. 4to. He published a collection of his works in 1765, 5 vol.

MORERI (Lewis) a doctor of divinity, celebrated by the large historical dictionary which bears his name, born March 25, 1643, of a respectable family at Bargemont. He translated the treatise *on Christian perfection*, written by Rodriguez, from Spanish into French, which translation he published, 1667, and having taken holy orders, preached with great success at Lyons on controversial subjects for five years. It was during his residence in this city, that he formed, or rather executed his plan of a new historical dictionary, which contains whatever is most remarkable in sacred and profane history, alphabetically arranged. Moreri published this great work at Lyons, 1673, in one volume fol. being at that time but 30 years old. He attended the bishop of Apt to Paris, 1675, and went three years after to reside with M. de Pompone, secretary of state; but that minister resigning his office, the latter end of 1679, Moreri took the opportunity to retire to his own house, and employed himself wholly in preparing a new edition of his dictionary. He had published the first volume of this edition, when he fell sick in consequence of his intense application, and died at Paris, July 10, 1688, aged 38. The impression of the second volume was not finished till 1681. Many learned men have since taken great pains to bring this dictionary to perfection; but it is absolutely impossible that a work so extensive, and which treats of so many different things, should not contain many faults. This does not however prevent its being in great request, and of very great utility, provided it is only used as an index to point out the way, and its authority is not blindly submitted to. The best editions are, 1718, 5 vol. fol. 1725, 6 vol. fol. 1732, the same. M. the abbé Goujet has published a supplement in 4 vol. fol. which has been revised in a new edition of 10 vol. fol. 1759. Moreri was also author of *le Pays d'amour*, an allegorical work, which he published at 18; *Les Doux plaisirs de la Poésie*, 12mo.; the edition of *new Accounts of the Levant*, written by Gabriel de Chinon, a Capuchin, 12mo. with a long preface, and some other works. v. GAILLARD.

MORET (Anthony of Bourbon, count de) natural son of Henry IV. and Jacquelinede de Beuil, countess de Moret, born 1607. He had the abbies of Savigny, St. Stephens at Caen, St. Victor at Marseilles, and Signy; but bore arms nevertheless, and was killed 1632, at the battle of Castelnaudary, in which he had joined the malecontents. Some writers say that he escaped and spent the rest of his days in the hermitage des Gardelles, which he established near Saumur, and where he died 1691. v. *Vie du Frere, Jean Baptiste*, by Grandet.

MORET *de Bourchenu*, v. BOURCHENU.

MORGUES, or rather MOURGUES (Matthew de) sieur de Saint Germain, preacher in ordinary to Louis XIII. and first almoner to queen Mary de Medicis, a native of Vellay in Languedoc. He entered among the Jesuits, and taught for a time at Avignon, but quitted that society afterwards, and going to Paris, preached there with great reputation. Morgues was sometime curate of Aucervilliers, and cardinal Richelieu made use of his pen against those who had taken the education of the queen-mother's children out of her hands; on this occasion he wrote in 1620, his book, entitled, *Les Vérités Chrétiennes*, 8vo. which was called the *Manifesto of Angers*. He also wrote, *Buis d'un Théologien sans passion*, 1616, 8vo. against several foreign writers, who had attacked cardinal Richelieu in their works; but this cardinal, seeing afterwards how much Morgues was attached to the queen-mother, prevented his receiving bulls from Rome, for the bishopric of Toulon, to which Louis XIII. had nominated him. The sieur de Saint Germain was therefore obliged to give up this appointment, and had

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an annuity upon the bishopric. He joined the queen-mother at Brussels, but returned to Paris, after cardinal Richelieu's death, and died December 1670, aged 88, in the house *des Incurables*, to which he had retired long before. Morgues also left a *Defence of the queen-mother*, 2 vol. fol. a curious and interesting work against cardinal Richelieu, but written with too much passion and partiality. A violent *Answer* to Anthony le Brun's three pieces, entitled, *Bruni spongia*, 4to.; *Sermons*, 1665, 4to. &c.

MORHOF (Daniel George) a celebrated writer of the 17th century, born February 6, 1639, at Wismar, in the duchy of Mecklenburg. He was professor of poetry at Rostoch, afterwards professor of rhetoric, poetry, and history, at Kiel, librarian to the university in that city. He died January 30, 1691, at Lubec, aged 53, leaving two sons. The most known and esteemed of his numerous works is entitled, *Polyhistor, sive de notitia auctorum et rerum*, the best edition is *Lubeck*, 1732, 2 vol. 4to.; *Dissert.* 1699, 4to.; *Opera Poetica*, 1694, 8vo; *Orationes*, 1698, 8vo.

MORICE *de Beaubois* (Hyacinth) born 1693, at Quimperlay. He entered the congregation of St. Maur, became celebrated for his great learning, and wrote a *History of Bretany*, 1742, 2 vol. fol. and the *Proofs*, in 3 vol. Dom. Taillandier finished it.

MORILLOS (Bartholomew) born 1613, at Seville. He applied himself with success to painting, and went into Italy, where he astonished the amateurs by the elegance of his taste, and the freshness of his pencil. When he returned to Spain, Charles II. would have appointed him his first painter, but Morillos declined it for modesty. He died 1685.

MORIN (Stephen) a learned Protestant minister at Caen, and member of the academy there, in the 17th century, author of eight learned and curious *Dissertations* in Latin, on subjects of antiquity, printed at Geneva, 1683, 8vo. then at Dort, 1700, 8vo. This last is the best. After the revocation of the edict of Nantes, Stephen Morin went to Leyden, and from thence to Amsterdam, where he was professor of oriental languages, and died 1700, aged 75. Henry Morin his son, who died at Caen, July 16, 1728, aged 73, was a member of the academy of inscriptions and belles lettres at Paris. There are several *Dissertations* of his in the *Memoirs* of that academy.

MORIN (John) a celebrated father of the Oratory, one of the most learned men in the 17th century, born 1591, at Blois. His parents were Calvinists, but he was converted to the Catholic religion by cardinal du Perron, and shortly after entered the congregation of the Oratory, newly founded in France by cardinal de Berulle, where he soon made himself known by his learning and writings. Pere Morin was consulted by the bishops on affairs of the greatest importance, and his fame having extended to Rome, pope Urban VIII. sent for him to that city, that he might endeavour to unite the Greek and Latin churches: but cardinal Richelieu made his superiors recall him to France. At his return to Paris, he still devoted himself to study; he was well skilled in the Oriental languages, and revived in some degree the *Samaritan Pentateuch*, by publishing it in M. le Jay's Polyglot bible. He died February 28, 1659, at Paris, aged 68. His principal works are, *Exercitationes Biblicæ*, 1660, fol. in which he has not been sufficiently attentive to the integrity of the Hebrew text. An excellent treatise *on ordinations*, in Latin, with learned *Dissertations*, 1655, fol.; a treatise in Latin, *on Penitence*, 1651, fol. which is esteemed; a new edition of the *Septuagint*, with the Latin version of Nobilius, 1628, 3 vol. fol.; *Letters* and *Dissertations* under the title of *Antiquitates Ecclesiæ Orientalis*, 1682, 8vo.; *A History of the Deliverance of the Church by the emperor Constantine, and progress of the Sovereignty of the Popes, by the piety and liberality of the French monarchs*, 1629, fol. in French; *Des Fautes du Gouvernement de l'oratoire*, 1653, 8vo. a satire which caused him some uneasiness; P. Desmarets has given an abridgement of it, entitled, *La Tourelle*, 8vo.; *Opera posthuma*, 1703, 4to. &c.

MORIN (John Baptist) a physician, born February 25, 1583, at Villefranche in Beaujolois, who after travelling over Hungary for the purpose of making enquiries concerning metals, returned to Paris, and applied himself wholly to judicial astrology. This gained

gained him access to the great, and to the ministers; he obtained a royal professorship of mathematics, and a pension of 2000l. from cardinal Mazarine. Morin attacked the systems of Copernicus and Epicurus. It was proved to him that he had been grossly mistaken in his horoscopes and predictions, and that he had not found out the problem of the longitudes, as he flattered himself with having done in his treatise, entitled, *Longitudinum cælestium et terrestrium, nova et optata Scientia*, 1634, 4to. and this made him extremely angry. He also wrote, *Astrologia Gallica*, Hague, 1661, fol.; *Mundi sublunaris anatomia*, 1619, 8vo. composed at his return from Hungary, and in which he maintains that the bowels of the earth are divided, like the air into three regions. A *Refutation of the System of Preadamites*, 1657, 12mo.; *Astronomia à fundamentis integrè et exactè restituta*, 1640, 4to; several treatises on the motion and rest of the earth, &c. He died 1656, at Paris, aged 73. His *Life* has been printed in French, *Paris*, 1660, 12mo

MORIN (John) born 1705, at Meung, near Orleans. He was professor of philosophy at Chartres, and successively canon of St. André, and of the cathedral. He died 1762, aged 59. His works are, *Méchanisme univerſel*, 12mo. which is a sketch of his philosophical lectures, and a treatise *on Electricity*, 1748, 12mo. with a defence of his system against the abbé Nollet's objections.

MORIN (Peter) one of the most learned critics and ingenious writers in the 16th century, born 1531, at Paris. His taste for the belles lettres induced him to visit Italy, where the learned Paul Manutius employed him in his printing office at Venice. He afterwards taught Greek and Cosmography at Vicenza, but was called from thence by the duke of Ferrara, in 1555. Morin at length acquired the esteem of St. Charles Boromeo, and pope Gregory XIII. and Sixtus V. engaged him in the edition of the Greek bible of the LXX. 1587, the Latin translation is 1588, fol. and in the edition of the *Vulgate*, 1590, fol (v. SIXTUS V.) Peter Morin was well acquainted with the belles lettres and languages, and has left an excellent treatise *du bon usage des Sciences*, with his small pieces, 1675, 12mo. and other works which are esteemed. He died 1608.

MORIN (Simon) a fanatic, born 1623, at Richemont, near Aumale. Being driven from his native place by poverty, he went to Paris, where he fell into the reveries of the pretenders to illumination, and was sent to prison, but let out again in hopes that a more comfortable situation would strengthen his brain. He then went to lodge with a fruiterer, whose daughter he seduced, and was obliged to marry. His mother-in-law's house being a kind of ordinary, he preached to those who lodged there, and ignorant persons increased the number of his auditors so fast, that it was thought necessary to put a stop to these conventicles, by sending him to prison; he was however set at liberty two years after. It was then that he spread his errors by a piece, entitled, *Pensées de Morin*, and asserted, that Jesus Christ was incorporated with him for the reformation of the church. When asked by the curate of St. Germain l'Auxerois, if he had reflected on the chastisement, which so impious an opinion deserved; *I fear*, replied Morin, *neither menaces nor punishments; I shall never be so weak as to say, Transeat a me calix iste, Let this cup pass from me.* Being sent to the bastile a second time, his pretended firmness abandoned him, and he caused a recantation to be printed; but was no sooner at liberty, than he began to dogmatise again, and was shut up at the Conciergerie. There he made a second abjuration, and a profession of the Catholic faith, which he disavowed the moment he found himself free. Morin was at length arrested on the information of Desmarets de St. Sorlin, another fanatic, who was jealous of him, while engaged in writing a discourse which he intended presenting to the king, and which began with these words, *The Son of man to the king of France.* He was burnt alive at Paris, for his blasphemies, March 14, 1663. It is said, that after his sentence had been read, the first president de Lamoignon asked him in raillery, if it was any where written that the Messiah should die by fire, to which Morin replied by quoting these words from the Psalms; *Thou hast tried me by fire, and no iniquity has been found*

in me. He retracted his errors before his death. Morin's little book of *Thoughts* above mentioned, 1647, 8vo. consists of 176 pages; it is very scarce, and should be preceded by three *Oraisons*, and *two Epistles*. The parts of his trial commonly joined to this work are, a *Factum*, which contains the analysis of his *Thoughts*, the declaration on the revocation of his *Thoughts*, the declaration of Morin, his wife, and la Malherbe, the verbal process of execution, and the sentence.

MORINGE (Gerard) a learned divine in the 16th century, a native of Brommel in Guelderland, who was doctor and professor of divinity at Louvain, and curate of St. Tron in the diocese of Liege, where he died Oct. 9, 1556. He wrote the lives of *St. Augustine*, *St. Tron*, and *Pope Adrian VI.* 4to.; *Chronicon Trudonense*, from 1410; *Commentaries on Ecclesiastes*, &c.

MORINIERE, v. FORT.

MORISON (Robert) a skilful physician, and eminent botanist, born 1620, at Aberdeen. He fought with great bravery in the battle between the inhabitants of his native city, and the Presbyterian forces, on the bridge of Aberdeen, and was dangerously wounded in the head. When his wound was healed, he went into France, where Gaston, duke of Orleans, having invited him to Blois, gave him the care of the royal garden there, and Morison drew up a new plan for teaching botany, with which the duke was much pleased. This prince dying, 1660, he went over to England, and Charles II. to whom he had been introduced by the duke of Orleans at Blois, sent for him to London, and gave him the title of his physician, and professor royal of botany, with a salary of two hundred pounds. Morison's *Præludium Botanicum*, which he published at London, 1669, 12mo. gained him so great a reputation, that the university of Oxford offered him a botanical professorship, which he accepted with the king's consent, and gave lectures there with universal applause. He died 1683, at London, aged 63. His works are, *Hortus Blesensis*, Paris, 1635, fol. reprinted in his *Præludium Botanicum*, the second and third part of his *History of Plants*, 1680, and 1699, fol. in which he follows a new method, much approved by the naturalists. The first part of this excellent work has never been printed, nor is it known what became of it; that which supplies its place, is entitled, *Plantarum Umbellifarum distributio nova*, 1672, fol. but this treatise being reprinted with the third part, the edition of 1672, is only chosen for the beauty of the proofs. The first part should contain the description of trees and shrubs. This work has the mark of *Oxford*, 1715.

MORISOT (Claudius Bartholomew) a writer of the 17th century, born at Dijon, author of a panegyric on Henry IV. entitled, *Henricus Magnus*, 8vo. a trifling composition. A singular book, entitled, *Peruviana*, Dijon, 1645, 4to. with a conclusion of 35 pages, printed 1646, in which he gives a history, under allegorical names, of cardinal Richelieu's quarrels with queen Mary de Medicis, and with Gaston of France, duke of Orleans. A book in folio, entitled, *Orbis maritimus*, 1643. A great number of *Letters* on different subjects in Latin, and lastly of a *Satire* against the Jesuits, entitled, *Veritatis Lacrymæ*, which has gone through several editions: that of *Geneva*, 1626, 12mo. is dedicated to these fathers, *Patribus, Jesuitis, Sanitatem.* He died 1661.

MORLEY (George) a celebrated English bishop, born February 27, 1597, in London, son of Francis Morley, esquire, and Sarah Denham. He was appointed canon of Christ Church, Oxford, 1641, and gave the income of his canonry to Charles I. then at war with the forces of the long parliament. That prince being confined sometime after at Hampton Court, employed Dr. Morley to engage the university of Oxford not to submit to an illegal visitation, in which undertaking he succeeded. Being among the first who were deprived of their offices at Oxford, he quitted England, and going to the Hague, waited there for the arrival of Charles II. by whom he was very kindly received. This monarch, after his restoration, appointed Dr. Morley dean of Christ Church, then bishop of Worcester, and afterwards of Winchester. He made great improvements in this bishopric, and died at Farnham Castle, October 29, 1684, aged 87,

87, leaving some Sermons, and other works.

MORLIN (Jerome) a Neapolitan, author of some novels, fables, and a comedy, printed at Naples, 1520, 4to. 110 leaves, scarce.

MORNAC (Anthony) a celebrated advocate to the parliament of Paris, and a learned lawyer, born at Tours, who attended the bar near forty years. He died 1619, at Paris. His works on civil law were reprinted there, 1724, 4 vol. fol. Mornac was also a good Latin poet, and we have a collection of his verses in 8vo. under the title of *Feriæ Forenses*, because he wrote them for his amusement during the vacations of the courts. They are eulogies on the men of the robe, who have distinguished themselves in France, from the year 1500.

MORNAY (Philip de) seigneur du Plessis Marly, governor of Saumur, and one of the most celebrated Protestants, and best captains of France, born November 5, 1549, at Buty in Vexin, descended from a noble and ancient family, which has produced many illustrious men. He was originally designed for the church, from a hope that his uncle on the mother's side, who was at that time bishop of Nantes, would procure benefices for him, as well as his other relations who had great interest at court; but Francis du Bec, dame du Plessis Marly, his mother, having adopted the new opinions, educated him in them from nine or ten years old. Philip de Mornay travelled into Italy, Germany, the Netherlands, and England, and was at Paris in 1572, during the massacre of St. Bartholomew. Sedan afforded him a retreat till the death of Charles IX. He married the widow of the marquis de Fenquieres, 1575, and had a son by her, who died before him in 1606. Mornay was much attached to the king of Navarre, afterwards Henry *the Great*, and was sent by him to England, on a commission to queen Elizabeth. Henry paid deference to his opinions, and made him counsellor of state, 1590. He rendered the most important services to this prince, and was one of those noblemen who contributed most to his gaining the throne. Du Plessis Mornay was the chief and soul of the Protestants, had their entire confidence, and acquired a high reputation among them by his learning, courage, and integrity; for which reason he was called the *Pope of the Huguenots*. He did all in his power to hinder the conversion of Henry IV. but this conversion having taken place, 1592, he withdrew from court by degrees, and employed himself in his great work on the *Eucharist*. This book was the subject of that celebrated conference held at Fontainebleau, May 4, 1600, between du Plessis Mornay, and du Perron. Both Plessis and du Perron have given *Accounts* of this conference, in which the former was ill treated. Du Plessis withdrew to Saumur after the first conference, and continued to support the Calvinist party, by his writings; but Louis XIII. having taken the government of Saumur from him in 1621, he retired to his barony of la Forêt-sur-Seure in Poitou, where he died November 11, 1623, aged 74. Besides his celebrated work *on the Eucharist*, 1604, fol. he left *Tr. de la Verité de la Religion chrétienne*, 4to.; a book entitled, *Le Mystere d'Iniquité*, fol.; *De la Mesure de la Foi, du Concile, des Méditations; Discours sur le Droit prétendu par ceux de la Maison de Guise*, 8vo.; Some instructive and curious *Memoirs* from 1572, to 1629, 4 vol 4to.; Some *Letters*, written with great force and judgement, &c. David des Liques has published his *Life*, 4to.

MORON (John de) bishop of Modena, son of count Jerome, chancellor of Milan, and one of the greatest politicians of his time. He was sent as nuncio into Germany, 1542, and engaged the princes of the empire to subscribe to the convocation of a general council. Pope Paul III. rejoiced at Moron's success, rewarded him with a cardinal's hat, and appointed him legate of Bologna, and president of the council summoned at Trent. Julius III. sent him as legate to the diet of Augsburg, where he took care that nothing should pass to the disadvantage of the court of Rome. Cardinal Moron was a man of great penetration, adroit, firm and intrepid, but naturally good tempered, and honest; favourable to merit, wherever he found it, and so great a lover of justice that he even took the Protestants' part, when he thought them in the right. Those who

envied him however represented this very equity and moderation as a crime, and he was arrested by order of pope Paul IV. May 23, 1555, but Pius IV. that pontiff's successor, openly took cardinal Moron's part, and appointed him president of the council of Trent, which was happily terminated December 3, 1563. When Pius IV. died, St. Charles Boromeo thought Moron worthy to fill the papal chair, and gave him his vote. He was sent to Genoa, as legate by Gregory XIII. then into Germany, and died in Rome at his return, December 1, 1580, aged 72.

MOROSINI, a very noble and very ancient Venetian family, famous for the great men which it has given to that republic; as Domenico Morosini (Maurocenus) elected doge, 1148; Marino Morosini, elected to the same dignity, 1249, who brought Padua under subjection to the republic; Michael Morosini, who died 1381, four months after his election, having first conquered the isle of Tenedos; Mark and Nicholas Morosini, both bishops of Venice, the former 1235, the latter 1338; John Francis Morosini, patriarch of Venice, 1664; cardinal Peter Morosini, one of the most able lawyers of his time, who was employed in compiling the sixth book of the decretals, and died August 11, 1424; John Francis Morosini, cardinal and ambassador from the Venetian republic in Savoy, Poland, Spain, France, and at the court of Constantinople, to sultan Amurath III. He died in his bishopric of Brescia, January 14, 1596, aged 59.

MOROSINI (Andrew) who died 1618, aged 66, after having passed through the offices of his republic. He was employed to continue the history of Venice, began by Paruta, which he has brought down to 1615. It was printed, 1623, fol. and reprinted in the collection of Venetian historians, 1718, and the following 10 vol. 4to. and left *Opuscula* and *Epistolæ*, 1625, 8vo.

MOROSINI (Francis) doge of Venice, descended from the illustrious house above mentioned, born 1618, at Venice. He signalized himself in one of the Venetian gallies, at the age of 20, and gained repeated victories over the Turks, which procured him the command of the fleet, 1651. After having taken many places from the Turks, he was declared generalissimo, and in that character defended the isle of Candia against them, sustaining above fifty assaults there; but was obliged to capitulate at the end of twenty eight months, in 1669. Morosini then returned to Venice, where he met with a very kind reception at first, and was then arrested by order of the senate; but having fully justified himself, the office of procurator of St. Mark was confirmed to him. Sometime after this a fresh war began with the Turks, and Morosini being elected generalissimo of the Venetians for the third time, 1684, made himself master of several islands, gained a complete victory near the Dardonelles, 1687, took Corinth, Sparta, and Athens, and almost the whole of Greece. In consequence of this great success, he was elected doge, April 3, 1688, amidst the universal acclamations of the people, and generalissimo for the fourth time, 1693, though at that time 75 years old. He forced the Turkish fleet to sheer off several times, but at last fell sick through fatigue, and died at Napoli di Romanica, January 6, 1694. The senate raised a superb monument to him.

MORPHEUS, one of the ministers to the god of sleep, according to the fable, who excited men to repose, and presented them with various images in dreams. Ovid describes him in the second book of the metamorphoses.

MORTIER, v. MARTIN.

MORTO (Lewis) an Italian painter, in the 15th century, a native of Feltro, supposed to have been the first who applied to painting grotesque, whimsical and ridiculous figures.

MORTON, or MOORTON (Thomas) a learned English bishop, educated at St. John's College, Cambridge, where he read lectures in logic with reputation. He had afterwards different preferments, was appointed to the bishopric of Chester, 1615, translated to Litchfield and Coventry, 1618, and to Durham, 1632, where he made himself much beloved; but at the opening of parliament, November 3, 1640, the populace rose against him, and guards were sent to preserve him from insult and violence. Bishop Morton enjoyed perfect health to the age of 95, at which he died. He left *Apologia Catholica*,

tholica, fol.; *De Autoritate principum*, 4to. and several other works esteemed by the English. This prelate must be distinguished from cardinal John Morton, or Moorton, archbishop of Canterbury, privy counsellor in the reigns of Henry VI. and Edward IV. and chancellor of England under Henry VII. He was an able lawyer, and died in 1500.

MORVILLIERS (John de) born 1507, at Blois. He was at first lieutenant-general of Bourges, then dean of the cathedral in that city, counsellor to the grand council, master of requests, and ambassador of Venice. At his return the king made him bishop of Orleans, 1552, and keeper of the seals in 1568. He distinguished himself at the council of Trent, and had a great share in public affairs. He died October 23, 1577, at Tours, aged 70.

MORVILLIERS (Peter de) chancellor under Louis XI. 1461. He was a hard-hearted, rough man, such as the king wanted, who therefore employed him to signify to the duke of Britany, that he should no longer coin money, levy taxes, nor style himself *duke by the grace of God*. In consequence of these disputes with the above mentioned duke, the king attempted to have his agent taken from the duke of Burgundy; and his emissaries being taken, he sent Morvilliers to demand them. This commission Morvilliers executed with such imperious and rude expressions, as provoked the count de Charolois, the duke's son, to tell him that the king would repent of having sent such a message. It was in effect the cause of the war *for the public good*, in 1464. Louis XI. being afterwards reconciled to the count de Charolois, told him as they were conversing together in public, that he had nothing to do with what that madman Morvilliers had said; and to satisfy the count he turned him out of his office. Morvilliers died 1476. He was not of the same family with the preceding.

MORUS (Alexander) born 1616, at Castres, son of a Scotchman, who was principal of a college which the Calvinists had in that city. He was unanimously appointed professor of Greek at Geneva, filled this chair with applause during three years, and was afterwards professor of divinity, and minister at Geneva. His passion for women, and irregular conduct exposed him to censure, and raised him many enemies, which induced Saumaise to call him into Holland, where he was appointed professor of divinity at Middleberg, afterwards of history at Amsterdam, and discharged his duty in these situations as a man of abilities. Morus travelled a considerable time in Italy, 1655, and during that time wrote an elegant *Poem* on the defeat of the Turkish fleet by the Venetians, which procured him a gold chain from the republic. At his return to Amsterdam, he met with some trouble from the Walloon synods, went afterwards to Paris, and was minister at Charenton. He had great disputes with Daillé, and found much difficulty in getting free from the accusations brought against him in several synods. His inimitable manner of preaching, which consisted in sallies of imagination and ingenious allusions, produced crowded congregations and uncommon applause. He died unmarried in the duchess of Rohan's house, at Paris, September 20, 1670. Morus left a treatise *De Gratia et libero arbitrio*, 4to.; another *De Scriptura Sacrâ*; a *Commentary* on the fifty third chapter of Isaiah, 4to.; some elegant *Speeches*, 4to.; some Latin *Poems*, and an answer to Milton, entitled, *Alexandri Mori Fides publica*, 8vo. His Sermons which have been printed are not equal to the character he acquired as a preacher. v. MILTON.

MOSCHION, there are four learned men of this name quoted by Galen, Soranus, Pliny, and Plutarch, and it is not known which of them was author of the verses published in Plantin's Greek poets, 1568, 8vo. nor of the book *De Mulieribus affectibus*, to which C. Gesner has added *Scholia*, and which his pupil Wolphius published in Greek, *Basil*, 1566, 4to. Israel Spachius also published this work in Greek and Latin, in *Gynæciorum Libri*, Strasburg, 1597, fol.

MOSCHOPULUS (Emmanuel) the name of two Greek writers. The first, who lived in the 14th century, was a native of Candia, and has left a book, entitled, *Grammatical Questions*, 1545, 4to. The second, his nephew, went into Italy about 1455, after Constanti-

nople had been taken, and composed a Greek *Lexicon*, or *Collection of Attic words*, 1545, 4to.

MOSCHUS, a celebrated Greek Bucolic poet, who with Theocritus and Bion, lived in the time of Ptolemy Philadelphus. We have some of his poems remaining, written with great taste and delicacy, printed with those of Theocritus, by Commelin, 1604, 4to. and with Bion, *Oxford*, 1748, 8vo. Perrault, who is known to have been no admirer of the ancients, says nevertheless that this poet's Idyl, entitled, *Cupid a fugitive, is one of the most pleasing poems ever written, and does not savour of its antiquity.* Longepierre has translated this poet into French verse with Bion.

MOSCHUS (John) a pious Solitary, and priest of the monastery of St. Theodosius at Jerusalem, in the 7th century, who visited the monasteries of the East, and Egypt, and went to Rome, with his disciple Sophronius, and died 619. He has left a celebrated work, entitled, the *Spiritual Field*, in the Libraries of the Fathers, dedicated to his disciple above mentioned. It contains the actions, opinions, and miracles of the monks in different countries, and is written in a plain, gross style in Greek. M. Arnauld d'Andilly has given an elegant French translation of this work, in his *Lives of the Fathers of the Desert.*

MOSELLAN (Peter) son of a vine dresser at Protog, near Coblentz. He was one of the most learned men in the 16th century, and one of the brightest ornaments of the university at Leipsic, where he died April 19, 1524, leaving several grammatical works, and notes on ancient Latin authors.

MOSES, a Jewish prophet and lawgiver, son of Amram and Jochebed, born 1571, A.C. The king of Egypt, having ordered that all the male children of the Hebrews should be destroyed, Jochebed hid her son three months, and then exposed him on the Nile in an ark of bulrushes. In this situation he was found by Thermutis, Pharaoh's daughter, and Miriam, who was sister to the infant, enquiring if she would have a Hebrew woman to suckle him, the princess consented; thus was Moses restored to his mother. Thermutis adopted him for her son three years after, and had him carefully instructed in all the learning of Egypt. The historian Josephus, and Eusebius relate, that when Moses grew up, he commanded Pharaoh's armies, in the war against the Ethiopians, that he defeated this people, took Saba, their capital city, and gave every proof of courage and conduct, during the war, which could be expected from a great captain; but no mention being made of this war in the Holy Scriptures, the truth of this account is justly doubted. When Moses was forty years old, he quitted Pharaoh's court to visit his brethren the Hebrews, and finding an Egyptian smiting an Israelite, he fled to the desert of Midian, where he married Zipporah, daughter of a priest named Jethro, who, according to Artapan, quoted by Eusebius, was king in Arabia. Moses had two sons by his wife, Gershom and Eliezer. The Lord appeared to him in a burning bush near mount Horeb, while he was keeping his father-in-law's flocks, declaring that he had chosen him to deliver Israel from the oppression of the Egyptians. Moses excused himself on account of his inability and slowness of speech; but God promised that Aaron should be his interpreter. He obeyed, and presenting himself before Pharaoh, commanded him in the name of the Lord to let Israel go and sacrifice in the wilderness; but that wicked prince mocked at the request, and at the miracles wrought by Moses as proofs of his mission. This obstinacy occasioned the ten miraculous plagues with which the Almighty afflicted Egypt. 1. Of the water changed into blood: 2. Of frogs: 3. Of lice: 4. Of flies: 5. Of the murrain: 6. Of boils and blains: 7. Of hail: 8. Of thick darkness: 9. Of locusts: 10. The death of the first-born, both of man and beast. So many plagues at length compelled Pharaoh to let Israel depart, 1491, A.C.; but scarcely were they gone, when he pursued them to the Red Sea, in which he was drowned with all his host, after the children of Israel had passed over dry-shod. A *Song* of thanksgiving was then sung, which Moses composed on the occasion, and which is a master-piece of poetry and eloquence. He afterwards led the Hebrews

Hebrews in the wilderness, did many miracles there, received the law of God on Mount Sinai, regulated all things concerning the tabernacle, the consecration of priests, and worship of the true God; conquered the kings who opposed his passage, and repressed the seditions of the Israelites. Being at length arrived near Mount Nebo, the Lord commanded him to ascend to the summit of it, whence he showed him the promised land; immediately after which Moses died on that mountain, 1451 A.C. being 120 years old, and was buried in a valley of Moab; but the place of his sepulchre could never be discovered. Moses wrote the Pentateuch, i. e. the first five books of the Old Testament, which we have in the original Hebrew, as he composed them in the wilderness, by inspiration of the Holy Spirit. They contain the Jewish laws and religion. Some authors ascribe the book of Job to him; but that book appears to be of older date (v. JOB). Although Moses lived more than 2400 years from the formation of the first man, we may conceive that he might know with certainty the history of the creation, and the events which he relates in Genesis; for between his father Amram and Adam there are but six persons, viz. Levi, Jacob, Isaac, Abraham, Shem, and Methuselah; each of whom living a great number of years with his predecessor, might easily learn these events, and transmit them by tradition. Moses, for example, was 62 when his father Amram died: this sacred historian might therefore learn from Amram what Amram had learnt from Levi; and thus we may go back to Adam, with whom Methuselah lived several ages.

MOSES (St.) a famous solitary, superior of one of the monasteries at Scetheus in Egypt in the 4th century, who died at the age of 75. He must be distinguished from St. Moses, a Roman priest and martyr about 251, during the persecution under Decius.

MOSES BARCEPHA, a learned bishop of the Syrians in the 10th century, by whom we have a large treatise *on the Terrestrial Paradise*, in the Library of the Fathers, translated from Syriac into Latin by Andrew Masius.

MOSES MAIMONIDES, v. MAIMONIDES.

MOSHEIM, a German, much celebrated as a scholar, divine, and preacher, who died about 1755, leaving some excellent *Notes* on Cudworth; *Institutiones Historiæ Christianæ*, Helmstadii, 1764, 4to.; *Hist. Tartarorum Eccles.* Helmst. 1741, 4to.; *Dissertationes sacræ*, Lipsiæ, 1733, 4to.; *Sermons* in German, which have gained him the title of the *German Bourdaloue*; and other learned works.

MOSTANG BILLAH, 22d caliph of the race of the Abassides, succeeded his father, Moctasi, in the year 1160. His brother found means to gain over his wives, who undertook to stab him; but, Mostang being warned of it, sent his brother and mother, who were both in the plot, to prison, and threw his wives into the Tigris. This caliph was a rigid observer of justice, and refused two thousand crowns in gold for the pardon of a calumniator; offering, at the same time, ten thousand to any one who could show him a man equally obstinate. He died 1172.

MOTHE-HOUDANCOUR (Philip de la) commander of the French troops in Piedmont after the death of cardinal de la Vallette, which happened September 27, 1639. He took Quiero in sight of the Spanish army, and bravely defended the rear of the French forces against the marquis de Leganez. In 1641 he commanded in Catalonia, defeated the Spaniards before Taragona, took Villa Franca, and several forts, from them. The king, as a reward for these important services, gave him the marechal's staff of France, April 12, 1642, with the dutchy of Cardone, and dignity of viceroy in Catalonia. Marechal de la Mothe-Houdancour gained other great advantages over the Spaniards 1643; but, having failed to seize their king, while that prince was hunting, and to send him as a prisoner to France, out of respect to the queen-mother, and being defeated near Lerida 1644, he was arrested, confined in the castle of Pierre Enchise at Lyons, and not set at liberty till September 1648, after his innocency had been fully proved before the parliament of Grenoble. The king appointed him a second time viceroy of Catalonia 1651, where he forced the enemy's lines before Barcelona, April 23, 1652, and continued to do essential service to his country.

country. He died at Paris, March 24, 1653, aged 52, leaving only daughters. One of these ladies was duchess of Aumont, the second duchess of Ventadour, governante to Louis XV. and his children, and died 1744, aged 93; the third, duchess of la Ferté Seneterre; but marechal de la Mothe-Houdancour had a brother, by whom the family has been continued.

MOTHE-LE-VAYER (Francis de la) born 1588, at Paris, son of Felix de la Mothe-le-Vayer, deputy to the attorney-general, and author of several works. He was appointed preceptor to Philip duke of Anjou, afterwards of Orleans, only brother of Louis XIV.; made counsellor of state in ordinary, and admitted into the French academy 1639. He died 1672, aged 85. His numerous works were collected 1662, 2 vol. fol. and 1684, 15 vol. 12mo. and, lastly, at Dresden, 14 vol. 8vo. None of these editions contain, The Dialogues of Orasius Tubero, *Francfort*, 1606 (a false date) 2 tom. in one vol. 4to. and 1716, 2 vol. 12mo. nor *l'Hexameron rustique*, a small vol. 12mo. It appears from la Mothe-le-Vayer's works, that he inclined much to the opinions of the Sceptics and Pyrrhonians. He had a son, distinguished for his wit and genius, who died 1664, aged 35. It is to this young man that Boileau addresses his fourth satire, *D'où vient chez le Vayer*, &c. He published a *Translation of Florus*, with excellent *Notes*. His father married a second time at the age of 78.

MOTHE-LE-VAYER *de Boutigni* (Francis de la) master of the requests, of the same family as the preceding. He published, in 1669, *Traité de l'Autorité du Roi, touchant l'Age necéssaire à la Profession religieuse*, 12mo.; and was author of a Dissertation, *sur l'Autorité légitime des Rois en Matiere de Régale*, reprinted 1700, under the name of M. Talon, with the following title, *Tr. de l'Autorité des Rois touchant l'Administration de la Justice*; printed again 1753, under his own name, in 12mo. M. le Vayer de Boutigni died intendant of Soissons 1685. Besides the works above mentioned, he wrote the romance of *Tarsis et Zelie*, 5 vol. 8vo. or 3 vol. 12mo. or 1774, 3 vol. 8vo.; and *la Trajédie du Grand Selim*, 4to.

MOTHE, v. GROSTESTE.

MOTIN (Peter) a French poet of Bourges, who died about 1640, leaving some *Poems* which may be found in the collections of that time.

MOTTE (Anthony Houdart de la) born January 17, 1672, at Paris, son of a hatter. He began to study the law, but gave up his time to poetry and public diversions. His first piece entitled, *les Originaux, ou Italien*, acted 1693 at the Italian theatre, not having all the success he expected, he retired to the abbey of la Trappe, and lived there in a very austere manner several months; but, his fervour abating, he returned to Paris again, and again devoting himself to the stage, wrote for it during the rest of his life. M. de la Motte was admitted into the French academy 1710, and long held a distinguished place among the beaux esprits and literati, but survived the great reputation he had acquired, and died blind at Paris, December 26, 1731, aged 59. His works are numerous, in verse and prose; an edition of them was published 1754, 11 vol. 12mo. some of which are on large paper. This edition contains four tragedies; *les Macchabées*, *Romulus*, *Œdipe*, and *Inés de Castro*; this last had great success: six comedies, *l'Amante difficile*, *Mimtolo*, *le Calendrier des Vieillards*, *le Talisman*, *la Matrone d'Ephese*, and *le Magnifique*, the only one that has kept its place on the stage: the following operas, which are esteemed; *l'Europe Galante*; *Issé*, his best pastoral; *l'Amadis de Grece*, *le Triomphe des Arts*, *Marthesie Canente*, *Omphale*, *le Carnaval et la Folie*, *la Vénitienne*, *Alcione*, *Semelé*, *Scanderberg*, and *le Ballet des Ages: Odes*, some among which are admired; *Cantatas*, *Hymns*, *Psalms*, and other lyric pieces, infinitely below those of Pindar, Anacreon, Horace, and Rousseau; twenty Eclogues which do him honour: *Fables*; these discover some invention, but are written neither in that natural and easy style, nor with that noble and elegant simplicity which characterize this species of poetry: a translation of Homer's Iliad into French verse; so despicable a composition, that it is difficult to conceive how it could find partizans among the literati: several Essays in prose, extremely well written. M. de la Motte also composed *Requests*, *Factums*, Episcopal *Mandates*, and

and other pieces, which are not inserted in his works. His writings are, in general, full of wit and new thoughts, but they contain too many metaphysical and over-refined ideas, false decisions and paradoxes, too much of the trifling kind, and even nonsense. This author's style, joined to his character, plain, adroit, and insinuating, and his restless desire to disparage the ancients, and gain proselytes to his opinion, was sufficient to have destroyed all true taste and sound criticism in France, had not Racine, Despreaux, Rousseau, mad. Dacier, the abbé des Fontaines, and other persons of taste and judgement, exposed the danger of this style, and its false lustre. Boindin accuses him of having assisted Malafaire and Saurin in composing the horrid verses which they falsely attributed to Rousseau, by an abominable conspiracy, to which that great poet, whom la Motte considered as a dangerous rival, fell an unfortunate victim.

MOTTEVILLE (Frances Bertaut, dame de) born about 1615, in Normandy, daughter of Peter Bertaut, seigneur de Noisy, gentleman in ordinary of the king's bedchamber, and Louisa de Bessin de Mathonville. She was educated at the court of Anne of Austria, who honoured her mother with her friendship and confidence, and made herself agreeable to this queen by wit and amiable manners. But being afterwards involved in the disgrace which was common to all Anne's favourites, she retired with her mother into Normandy, where she married Nicholas Langlois, seigneur de Motteville, first president of the chamber of accounts in that province, who died two years after. When the queen became regent, after cardinal Richelieu's death, she recalled mad. de Motteville to court, and kept her near her person, as a lady of the queen-mother's household, next to the lady of honour and the tire-woman. Mad. de Motteville was always much attached to this princess, and the queen of England, Henrietta Maria of France. She died December 29, 1689, at Paris, aged 74. She left Memoirs for the History of Anne of Austria, Amsterdam 1723, 5 vol. 12mo. They contain many little circumstances, told with a great appearance of sincerity. There have been other editions since; that of 1750, 6 vol 12mo. has a good index.

MOUFET (Thomas) a physician of London, known by his *Theatrum insectorum*, Londini, 1634, fol. v. WOTTON (Edward).

MOUCHY, or MONCHY (Anthony de) a celebrated doctor of the house and society of the Sorbonne, more known by the name of *Demochares*, born at Ressions, in the diocese of Beauvais. He was admitted into the Sorbonne 1536, took a doctor's degree 1540, and was immediately made professor of divinity in the schools of the Sorbonne. Mouchy discovered great zeal against the Calvinists, and was appointed *Inquisitor of the Faith* against them in France. It is not from his name that such as act as spies on the actions of others are called *Mouches* or *Moucharts*; but those whom he employed to discover the sectaries contributed not a little to justify this ancient nickname, which has remained with the spies of the police. Mouchy's zeal made him odious to the heretics, who frequently speak ill of him in their works. He was made canon and penitentiary of Noyon, was one of the judges of the famous Ann du Bourg, distinguished himself at the colloquy of Poissy, at the council of Trent, and at that of Rheims, 1564, and died at Paris, senior of the Sorbonne, May 8, 1574, aged 80. We have the *Harangue* which he delivered at the council of Trent; a treatise *on the Sacrifice of the Mass*, 8vo. in Latin; and many other works, which contain genius and fire, but very little criticism.

MOULIN (Charles du) born 1500, at Paris, descended from a noble and ancient family, originally of Brie, and which, according to Papire Masson, had the honour of being allied, on the female side, to Elizabeth, queen of England. He was admitted advocate to the parliament of Paris 1522, and pleaded some years at the Châtelet, and in parliament; but not succeeding as he wished, because the thickness of his tongue prevented his pronouncing clearly, he devoted himself to the composition of those excellent works which have immortalized his name, and made him justly considered as the greatest lawyer of his nation, and one of the finest geniuses of his age. In

1539, he published his *Commentaire sur les Matieres feodales de la Coutume de Paris*; and, in 1551, *his Observations sur l'Edit. du Roi Henri II. contre les petites Dates*; which last book was very agreeable to the court of France, but displeased that of Rome extremely. His house at Paris was pillaged in 1552, and, finding himself in danger of ill treatment, because he was suspected of adopting Calvin's opinions, he retired into Germany, where the Lutherans kept him confined eleven months in the prisons of Montbeliard and Blamont, because he refused to follow their advice in his Consultations. Du Moulin went afterwards to Basil, staid some time at Tubingen, and visited Strasburg, Dole, and Besançon, going on still with his writings, and teaching law with uncommon reputation in every place where he made any stay. He returned to Paris 1557, but left it again 1562, during the religious wars, and, retiring for that time to Orleans, went back to Paris 1564. Three of his *Consultations*, the last of which related to the council of Trent, involved him in fresh troubles, and he was confined at the Conciergerie, but quitted it in a short time with honour. He married, in 1538, Louisa de Beldon, daughter of the register of the parliamentary enrolments, by whom he had two sons and a daughter; but this lady died 1556, to her husband's great concern, for she was a woman of uncommon merit, and animated him in his studies. Charles du Moulin refused a counsellor's place, which was offered him by the parliament, because he thought it impossible at once to discharge the duties of it, and employ himself in the composition of his works. He was consulted from every province in the kingdom, and it was seldom that any tribunal, whether civil or ecclesiastical, deviated from his answers. At the latter end of life, he entirely abandoned the Protestant party and doctrine, to which he had been once much inclined, and died at Paris, with sentiments of great piety, and submission to the Catholic church, 1566, aged 66, in presence of Claudius d'Espence, a learned divine, Francis le Cour, curate of St. André des Arcs, which was his parish, René Bonel, principal of the college du Plessis, and Jane du Vivier, his second wife. His works were collected 1681, 5 vol. fol. and are justly considered as the most excellent which France has produced on law. This great man is however accused of praising himself too much, and of having held opinions respecting usury, and some other important points, which are not conformable to sound theology. Brodeau has written his *Life*. Charles du Moulin, his son, died at Paris of a dropsy 1570. Anne du Moulin, his daughter, married Simon Bobé, and was murdered, with all her family, in her husband's absence, February 19, 1572, by thieves who could not be discovered.

MOULIN (Peter du) a celebrated Protestant divine, of the same family with the preceding, born October 1568, at the castle of Buy in Vexin. He taught philosophy at Leyden, was afterwards minister at Charenton, and, as such, introduced into the household of Catherine de Bourbon, princess of Navarre, sister of Henry IV. who married the duke of Bar 1599. His wit was delicate and brilliant, but very satirical. Du Moulin went to England 1615, on the king's invitation, and there formed a plan for re-uniting the Protestant churches. He also presided in the Calvinistical synod held at Alais 1620; but, being informed by Drelincourt, some time after, that the king meant to arrest him, withdrew to Sedan, where the duke of Bouillon appointed him professor of divinity, and minister in ordinary. He was employed in the most important affairs of his party, and died 1658, at Sedan, aged 90. His principal works are, *The Anatomy of Arminianism*, in Latin, *Leyden*, 1619, fol.; *Tr. de la Pénitence, et des Clefs de l'Eglise*; *le Capucin, ou l'Histoire de ces Moines*; *le Bouclier de la Foie, ou Défense des Eglises réformées*, 8vo. against Pere Arnoux, a Jesuit; and another against the same father; *Fuites et Evasions du Sieur Arnoux*; *Du Juge des Controverses et des Traditions*, 8vo.; *Anatomie de la Messe*, Sedan, 1636, 12mo.: there is a second part, which was printed at Geneva, 1640. This *Anatomy* is not so scarce as another *Anatomy of the Mass*, written originally in Italian, 1552, 12mo.: it was translated into French, and printed with a dedication to the marquis del Vico, dated *Geneva*, 1555. In

In the preface to this translation, the Italian author is called Antoine d'Adam; in the Latin translation of 1561, 172 pages, 8vo. with 19 pages of errata and index, he is called Antonius ab Aedam. According to Gesner, his name was Augustine Mainard; but John Lefevre de Mouline, a doctor of divinity of Paris, who published a refutation of the work 1563, attributes it to Theodore Beza. The French edition was reprinted 1562, 16to. by John Martin, without any name of place. *Nouveauté du Papisme*; the best edition is 1633, 4to. This book is filled with indecent jests, violent and satirical declamation. *Le Combat Chrétien*, 8vo.; *De Monarchia Pontificis Romani*, London, 1614, 8vo. All the above-mentioned works contain great wit, spirit, and learning; but too much satire, abuse, and sometimes passion.

MOULIN (Peter du) eldest son of the preceding, chaplain to Charles II. king of England, and prebendary of Canterbury, in which city he died 1684, aged 84, leaving a book, entitled, *The Peace of the Soul*, much esteemed by the Protestants. The best edition is that of Geneva, 1729, 12mo. Another, entitled, *Clamor regii sanguinis*, 12mo. which Milton falsely ascribed to Morus. *A Defence of the Protestant Religion*, in English. Lewis and Cyrus du Moulin, his brothers, one a physician, the other a Calvinist minister, also published several works. Lewis was one of the most violent enemies to the ecclesiastical government of England, which he attacked and abused in his *Paræsis ad ædificatores imperii*, 4to. dedicated to Oliver Cromwell; in his *Papa ultrajectinus*, and in his book, entitled, *Patronus bonæ fidei*. He died 1680, aged 77. Cyrus du Moulin wrote some controversial works. Peter du Moulin, senior, had these three sons by Mary Colignon, whom he married June 5, 1599. His second wife was Sarah de Geslay, by whom he had John, Henry, and Daniel du Moulin. The last mentioned settled in Brétany soon after his father's death. His family still subsists with honour; it is allied to the best houses in the kingdom, and traces its origin to the 14th century.

MOULINS (Guyar des) a priest and canon of Aire in Artois, who first translated Peter Comestor's Abridgement of the Bible, under the title of, *Bible Historiaux*, and has inserted the moral and prophetical books, but they are not all to be found in it. I never saw the canonical Epistles, nor the Apocalypse there. He began his translation 1291, at the age of 40; completed it in four years, and was appointed dean of his chapter 1297. A MS. of this work is preserved in the library of the Sorbonne. Guyar des Moulins calls himself its author in his preface, which proves the mistake of those who ascribe it to Nicholas Oresme. This translation has been printed at Paris, for Verard, without date, 2 vol. fol. Gothic, 1490.

MOULINS (Laurence des) a priest, and French poet, born at Chartres, author of a moral poem, entitled, *Le Catholicon des Mal-avises*; called also, *le Cimetiere des Malheureux*, Lyons, 1513, 8vo. and 1534. He lived at the beginning of the 16th century.

MOURET (John Joseph) a celebrated musician, born 1682, at Avignon, who distinguished himself by his talents from the age of 20. His wit, humour, and taste for music, introduced him to the great. He was made superintendent of the band to madam the duchess of Maine, director of the *concert spirituel*, and composer to the Italian theatre; but at the latter end of life, having in less than a year lost all his places, which brought him in near five thousand livres annually, and met with other misfortunes, his mind grew deranged, and he died at Charenton near Paris 1738. Mouret composed the following operas; *Les Fêtes de Thalie*; *les Amours des Dieux*; *le Triomphe des Sens*; *les Graces*; *Ariadne et Pirithoüs*; *Trois Livres d'Airs sérieux et à boire*; *Divertissemens* for the French and Italian theatres; *Sonates à deux Flutes, ou Violons*; *un Livre de Fanfares*; *Cantates et Cantatilles Françoises*; short *Motets*, *Divertissemens à Sceaux*, *Ragonde*.

MOURGUES (Michael) a learned Jesuit, who taught rhetoric and mathematics with reputation at Toulouse. He died 1713, aged 70. His principal works are, *Plan theologique du Pythogorisme*, 2 vol. 8vo.; this is esteemed. *Parallele de la Morale Chrétienne avec celle des anciens Philosophes*, 12mo.; a good work. *Tr. de la Poésie Françoise*, 12mo.

Recueil de Bon Mots, in French verse; a translation of Theodoret's *Therapeutic*; *New Elements of Geometry*, 12mo.

MOUTIER (Du) a skilful designer, who has left some valuable portraits.

MOYA (Matthew de) a celebrated Spanish Jesuit in the 17th century, confessor to Q. Maria Anne of Austria, dowager of Spain. He published a small System of Morality 1664, 12mo. under the name of *Amadeus Guimenius*, which made much noise, and was censured by the Sorbonne 1665. In this censure only the first words of the greatest part of the exceptionable propositions were mentioned, *for fear*, as the Sorbonne expresses it, *of offending against decency, and the modesty of chaste ears, by copying shameful, scandalous, impudent, and detestable propositions, which ought to be entirely banished from the church, and from the memory of mankind.* Pope Alexander VII. having set aside and annulled this censure by a bull, the parliament of Paris forbid the bull to be published, appealed from it to the civil court, supported the faculty of theology in their right of censuring books, exhorting them to continue it with the same zeal, and summoned the Jesuits, forbidding them to teach any of the censured propositions. When Alexander heard of these resolute proceedings, he changed his measures, and condemned several of these propositions which had been censured by the Sorbonne.

MOYLE (Walter) a learned English writer of the 18th century, descended from a noble and ancient family in Cornwall, where he was born 1672. He had an extensive knowledge of the sciences, and of the British constitution, and was in parliament some time. In 1697, he published a pamphlet to prove that a standing army is inconsistent with a free government, and absolutely destructive to the constitution of the English monarchy. This gave offence at court, and hindred Moyle's advancement, which induced him to retire to his own estate, where he devoted himself to study, and died at Bake, his native place, June 9, 1721, aged 49. His works were printed at London, 1726, 2 vol. 8vo.

MOZOLINO (Sylvester) a learned Dominican, more known by the name of Sylvestre de Prierio, from his being a native of Prierio, a village near Savonia, in the territory of Genoa; the first who wrote at all largely against Luther in Rocaberti Bibliotheca. He was master of the sacred palace, general of his order, and died of the plague 1523. His principal works are, The Summary of Cases of Conscience, called *Sylvestrine*, fol.; his *Golden Rose, or Exposition of the Gospels throughout the Year*, Hagenoæ, 1508, 4to.; *De strigimagarum demonumque præstigiis*, Romæ, 1521, 4to.

MUDEUS (Gabriel) an eminent lawyer in the 16th century, a native of Brecht, a village near Antwerp. He died April 12, 1560, at Louvain, leaving several works.

MUET (Peter le) engineer and architect to the king, born October 7, 1591, at Dijon. He died September 28, 1669, at Paris, aged 78. He was employed in the fortifications of several cities, and finished the Val. de Grace. His works are, *The five Orders of Architecture used by the Ancients*, 1771, 8vo; *Vignole's Rules of the five Orders of Architecture*, 1700, 8vo.; *La Maniere de bien Batir*, 1681, fol.

MUGNOS (Giles) a learned doctor of canon law, who was canon of Barcelona. He succeeded the anti-pope, Benedict XIII. 1425, and took the name of Clement VIII. but resigned afterwards, with great pleasure, to pope Martin V. and, by his voluntary abdication, put an end to the great Western schism, which had divided the church during 50 years, from Urban VI. to Clement VII. Martin V. gave him the bishopric of Majorca as a compensation.

MUIS (Simeon de) one of the most learned and judicious commentators on the Holy Scriptures, a native of Orleans, archdeacon of Soissons, and appointed Hebrew professor in the royal college at Paris 1614. He died 1644, at Paris, aged 57, leaving several works; the principal is a *Commentary on the Psalms*, 1650, fol. This Commentary is justly considered as the best we have on that part of Scripture. Also, *Varia Sacra*, in which he explains the most difficult passages in the Old Testament, from Genesis to the book of Judges. De Muis had a very warm dispute with Pere Morin of the Oratory, on the authenticity of the Hebrew

brew text, which prevented his finishing his *Varia Sacra*.

MULLER, or REGIOMONTANUS (John) a celebrated astronomer, born 1436, at Koningshoven in Franconia, who acquired great reputation by publishing the Abridgement of Ptolomy's *Almagestum*, which had been begun by Purbach. Having exposed several errors in the Latin translations by George of Trebisond, he was assassinated by that translator's sons in a second journey to Rome, whither pope Sixtus IV. (who had before made him bishop of Ratisbon) invited him, to assist in reforming the Calendar, 1476. Some writers however assert, that Muller died of the plague at the age of 40. He left several astronomical works.

MULLER (Andrew) a native of Greiffenhagen in Pomerania, well acquainted with the Oriental languages, and Chinese literature. He had engaged to publish a key to the Chinese language, by which a woman might be able to read it in a year's time, but burnt this perhaps chimerical work in a fit of madness. He died Oct 26, 1694. Muller left several works, containing great erudition, and assisted in Walton's *Polyglot*. There have been several other learned men of this name, viz. James Muller, an eminent physician, born 1594, at Torgau in Misnia; died 1637, leaving various medical writings. John Muller, a doctor of divinity, and pastor of Hamburg, who died 1672, leaving children by two marriages. He was author of several works on literary and theological subjects. Henry Muller, a learned professor of divinity at Hamburg, afterwards superintendant of the churches in Lubeck, his native place. He died 1675, leaving several valuable works. John Sebastian Muller, secretary to the duke of Saxe-Weimer, and author of some excellent *Annals of the House of Saxony*. He died 1708.

MULLER (John and Herman) two excellent Dutch engravers, whose prints are much admired.

MULMANN (John) a learned Lutheran divine, born June 28, 1573, at Pegau in Misnia. He became celebrated as professor of divinity at Leipsic, and died November 14, 1613, leaving children by two marriages. His works are, a treatise *on the Eucharist*; another *on the Divinity of Christ*, against the Arians; both in Latin; *Disputatio de verbo Dei Scripto*; *Flagellum melancholicum*; a *Commentary on the Book of Joshua*, in the same language; and other works. He must be distinguished from John Mulmann, a celebrated German Jesuit, author of some controversial writings, who died 1651; and from Jerome Mulmann, brother of the Jesuit above mentioned, who also wrote some works on subjects of controversy, and who died 1666.

MUMMIUS (Lucius Achaicus) a Roman consul, who took and razed Corinth in the year of Rome 607, and was living in 616.

MUNCER (Thomas) a native of Zwiccaw in Misnia, and one of Luther's most celebrated disciples, who, after having spread his errors in Saxony, placed himself at the head of the Anabaptists and enthusiasts, teaching, that God would no longer suffer sovereigns, nor magistrates, on earth. He raised a multitude of peasants by his discourses, and formed them into an army, which committed terrible ravages in Germany; but, these rebels being cut to pieces, Muncer, and his associate Pfeiffer, who had led them on, were taken and beheaded at Mulhausen, 1525.

MUNCKER (Thomas) a learned German of the 17th century, known principally by his edition of *Mythographi Latini cum notis variorum*, 1681, 2 vol. 8vo.; reprinted at Leyden 1742, 2 tom. 4to.; and by his *Notes* on *Hygin cum notis variorum*, Hamburg, 1674, 8vo.

MUNICK (the count de) favourite of the czarina Ann, and concerned in all the transactions of her reign. He was even prime minister under the czar John II.; but soon desired leave to retire; notwithstanding which the czarina Elizabeth had him brought to trial, and sentence of death was passed upon him; but the czarina changed it for banishment to Siberia 1742.

MUNSTER (Sebastian) an eminent and indefatigable writer in the 16th century, born 1489, at Ingelheim. He took the Franciscan habit; but, having adopted the errors of Luther, quitted that Order 1529, married, and went to Heidelberg, afterwards to Basil, where he taught with reputation. Munster was a plain man, extremely candid, and without any ambition; he acquired

so extensive a knowledge of geography, mathematics, and Hebrew, as to be surnamed the *Esdras* and the *Strabo* of Germany. He left a *Hebrew Dictionary and Grammar*, 8vo.; a *Cosmography*, fol.; and several other works. This author died of the plague at Basil, May 23, 1552, aged 63. His Latin translation of the books of Scripture are much valued.

MUNTING (Abraham) a physician and professor of botany at Groningen, who published an elegant *Description of Plants*, in Flemish, *Leyden*, 1696, fol. translated into Latin, *Amsterdam*, 1713, fol. 245 plates; and 1727; *de Herba Britannica*, 1681, 4to.; *Aloas Historia*, 1680, 4to. Munting died 1683, leaving two sons and a daughter.

MURÆNA (Lucius Licinius) a Roman consul, 62 A.C. who signalized himself in Asia, and renewed the war against Mithridates. Cicero pleaded for him before the senate in that beautiful oration, entitled, *Pro Muræna*.

MURALT (N.... de) a Swiss writer, author of *Letters on the French and English* 1726, 2 vol. 12mo. and some other works. These letters are esteemed. De Murat died in the middle of the 18th century.

MURAT (the countess de) v. CASTELNAU.

MURATORI (Lewis Anthony) born 1672, at Vignoles, in the territory of Bologna. His inclination led him to the ecclesiastical profession, and he was appointed librarian of the Ambrosian library at Milan when scarcely 22. The duke of Modena, his sovereign, sent for him afterwards, in 1700, to be his librarian, and made him keeper of the archives in his duchy. Muratori discharged the duties of this double office with great credit through life, nor had he any benefice but the provostship of St. Mary di Pomposa 1716, which ill health obliged him to resign 1733. He was a member of the academy *degl' Arcadi* at Rome, *della Crusca*, and *della Colomberia* at Florence, of the *Etruscan* academy at Cortona, the royal society at London, and the imperial academy at Olmutz; and received the most flattering encomiums from the learned pontiff, Benedict XIV. He died 1750, aged 77. This great man was interred in the church of his provostship, and the following short epitaph is inscribed on his tomb:

Hic jacent mortales exuviæ *Ludovici Antonii Muratorii*, immortalis memoriæ viri.

Muratori left a great number of learned works, which will immortalize his name, and rank him as a scholar with Petau, du Cange, Mabillon, Martenne, and Montfaucon. The principal are, *Anecdota*, or a collection of pieces taken from the Ambrosian library, 1697, and 1698, 2 vol. 4to.; with learned *Notes* and *Remarks*; a treatise in Italian *on Perfect Italian Poetry*, 1706, 2 vol. 4to.; *Anecdota Græca*, 1709, 1710 and 1713, 3 vol. 4to.; with learned *Notes* and *Dissertations*; a treatise in Italian *on the Plague*, 1714, 8vo.; an excellent *Genealogical Hist. of the House of Modena*, 1717, and 1740, 2 vol. fol.; an exceeding good *Collection* of writers of the history of Italy, 1723 to 1738, 25 tom. in 28 vol. fol. with learned *Notes*; another collection, in 6 vol. fol. entitled, *Antiquitates Italicæ*, 1638, to 1743, 8vo.; a collection of ancient inscriptions, entitled, *Novus Thesaurus Inscriptionum*, Milan, 1739, to 1743, 6 vol. fol.; *Annals of Italy*, 1744, and the following, 12 vol. 4to. in Italian; a treatise *de Paradiso*, 1738, 4to. in which he refutes Burnet's book, *de statu mortuorum*; *the Life of Sigonius*, prefixed to the Milan edition of that author; *the Life of Francisci Torti*, at the head of this learned Italian physician's works, and several other lives of particular persons; *a Panegyric on* Louis XIV.; *Letters*, *Dissertations*, *Poems*, in Italian; *Liturgia romana vetus* 1748, 2 vol.; *De ingeniorum moderatione in religionis negotio*, 1714, 4to.; an edition of *Petrarch*, 1711, 4to. His treatise *on the Public Welfare* has been translated into French, *Paris*, 1772, 2 vol. 12mo. &c.

MURCIA, goddess of sloth among the Heathens. Her statues were always covered with dust and moss, to denote her indolence and negligence. She had a temple at Rome, at the foot of the Aventine hill, and is supposed to have been called *Murcia* from the Latin word *Murcus*, or *Murcidus*, which signifies stupid, foolish, dull, lazy, and slothful.

MURE (John Maria de la) doctor of divinity, and canon of Monbrison, known by two very good historical works

works which he published; one in 1671, entitled, *Hist. Ecclesiastique de Lyon*, 4to.; the other in 1674, entitled, *Hist. du Forez*, 4to.

MURET (Mark Anthony) born April 12, 1526, at the town of Muret, near Limoges. He had so happy a natural genius for the belles lettres, that he acquired a complete knowledge of Greek and Latin, by the mere strength of his own abilities, unassisted by any master. After having taught during some time in Provence, he went to Paris, and was (according to some authors) teacher of the third class in cardinal le Moine's college. Many writers have asserted that Muret was sent to the Châtelet in consequence of being accused of a detestable crime, and obtained his liberty only through the earnest solicitations of his friends; but they bring no proof of so ignominious a fact. He went afterwards to Toulouse, and there taught law; but it is said, that, being suspected of the same scandalous practices as at Paris, he fled upon the warning given him by a counsellor of parliament, who sent him the following line from Virgil:

Heu! fuge crudeles terras, fuge littus avarum.

But this also is advanced without proofs. From Toulouse Muret went into Italy 1554, and was employed six years in the instruction of youth at Padua and Venice. Joseph Scaliger says that he committed the same crimes at Venice that he was accused of in France; but Lambin defends him; and Scaliger's assertions ought not to be regarded, because he is known to have been Muret's enemy. This enmity arose from the following circumstance: Muret having written some verses in Latin under the name of Trabeas, and published them as being recently found, Scaliger was deceived, and quoted them in his *Commentary* on Varro as a fragment of Trabeas, the comic poet. Discovering the forgery afterwards, he revenged himself on Muret by this distich:

Qui rigidæ flammas evaserat ante Tolosæ,
Muretus fumos vendidit ille mihi.

Thus, though some authors agree with Scaliger on the subject, it appears unjust to give credit to such horrible accusations on slight grounds, and unsupported by strong proofs, especially as Muret's character was cleared at the time by Lambin, and he lived in so irreproachable a manner at Rome as to acquire the friendship of the pope and cardinals. He was appointed professor of law, philosophy, and history there 1563, and, being ordained priest, discharged the duties of that station in an exemplary manner. Is it probable, that, if there had been any foundation for the accusations brought against him, he would have been thus favoured? He died, June 4, 1585, at Rome, aged 59. His principal works are, excellent *Notes* on *Terence*, *Horace*, *Catullus*, *Tacitus*, *Cicero*, *Sallust*, *Aristotle*, *Xenophon*, &c.; *Orationes*, *Variæ Lectiones*, *Poemata*, *Hymni sacri*, 1621, 4to.; *Odæ*; *Disputationes in Lib. I. Pandectarum*; *de origine Juris*; *de Legibus et Senatusconsulto*; *de Constitutionibus Principum, et de officio ejus cui mandata est Jurisdictio*; *Epistolæ*, *Juvenilia Carmina*, 1552, 8vo.; reprinted 1590; and *Leyden*, 1757, 12mo. with Beza, &c. All Muret's works are written in very good Latin, and discover great learning, wit, taste and delicacy; but neither invention, strength of genius, eloquence, elevation of style, nor the other qualities which distinguish great poets and great orators. They have been almost all collected in the edition of *Verona* 1727, and the following, 5 vol. fol.

MURILLO (Bartholomew) a celebrated Spanish painter, born 1613, at Pilas, near Seville. He was pupil to his uncle, John del Castillo, and made himself so much respected, that a minister for foreign affairs sought an alliance with him, by marrying one of his sisters. He died 1685, at Seville. This artist's pictures are valued; their merit consists in the colouring, carnations, and *chiaro scuro*; for his drawing is incorrect, his figures mean, and not well chosen.

MURMILIUS (John) a native of Ruremond, who taught the belles lettres, and died at Deventer 1517, leaving a son. He was author of some grammatical works, *Notes* on ancient writers, *Epistolæ et Carmina*, 4to.

MURRAY (James, earl of) a Scotchman, natural brother of queen Mary Stuart, against whom he took arms on pretence of revenging the death of her husband, Henry Stuart. He drove away

away the earl of Bothwel, made the queen prisoner, caused her son, Jas. VI. to be crowned when but a year old, and himself elected regent of the kingdom; but was killed by a pistol-shot 1570 as he rode on horse-back through the streets of Limmeric.

MURTOLA (Jaspar) an Italian poet, born at Genoa. When his poem *della Creatione del Mondo*, 12mo. first appeared, Marini criticised it by some satirical sonnets, entitled, *la Murtoleide*; and Murtola, in revenge, wrote *la Marineide*, each in 12mo. Not being satisfied with words, he fired a pistol at Marini, and was arrested as an assassin; but the poet his enemy obtained his pardon. Murtola has left other *Poems* in Italian, 12mo. and in Latin. He died 1624.

MUSA (Antonius) freedman, and afterwards physician to the emperor Augustus, a Greek by birth, and brother of Euphorbius, physician to Juba, king of Mauritania. Musa cured Augustus of a very dangerous disease, but could not cure young Marcellus. His success with the emperor obtained great privileges to the physicians, and Musa had that of wearing a gold ring, which was before allowed only to persons of the highest rank. Suetonius relates that the people raised a statue to him next to the statue of Esculapius. Horace, epist. 1. 15. speaks of Musa, and of the cold baths, which this celebrated physician ordered him to use, during the severest part of winter. We have two small tracts written by Musa, *De Herba betonica, de ruenda valetudine, cum Medicis antiquis*, Venetiis, 1547, fol.

MUSÆUS, a very celebrated Greek poet, supposed to have lived in the time of Orpheus, and before Homer, about 1180 A. C. Julius Scaliger attributes to him the poem of *Leander and Hero*, in *Corpus Poet. Græc.* Geneva, 1606 and 1614, 2 vol fol.; and, separately, Greek and Latin, *Paris*, 1678, 8vo.; *Leyden*, 1737, 8vo. translated into French, 1774, 8vo. But this poem was certainly written by another Musæus, who lived about the 4th century; nor have we any of the ancient poet's works remaining.

MUSCULUS (Wolfangus) an eminent Lutheran minister in the 16th century, born 1497, at Dieuze in Lorrain, son of a cooper. He took the Benedictine habit in the Palatinate at 15; but, having adopted the errors of Luther, quitted it 1527, and married. Musculus after this lived poorly for some time, till, being engaged to transcribe for Bucer, he became minister at Strasburg, then at Augsburg 1531; but, finding himself obliged to quit that place during the *Interim* in 1547, he was appointed professor of divinity at Berne, and died there August 1563, aged 66. He left *Commentaries on the Bible*, fol.; *Loci Communes*, fol.; and several other controversial works.

MUSCULUS (Andrew) another celebrated Lutheran, a native of Schenebergin Misnia, professor of divinity at Frankfort upon Oder, who died 1580. This latter also left many works, from which he appears to have been one of the warmest defenders of *ubiquity*, and to have adopted chimerical reveries.

MUSES, goddesses of the sciences and arts, according to the fable, daughters of Jupiter and Mnemosyne. Homer and Hesiod reckon nine of them, viz. Clio, Euterpe, Erato, Thalia, Melpomene, Terpsichore, Polyhymnia, Urania, and Calliope. History was assigned to Clio, tragedy to Melpomene, comedy to Thalia, the flute to Euterpe, the harp to Terpsichore, the lyre and lute to Erato, epic poetry to Calliope, astronomy to Urania, and rhetoric to Polyhymnia. The Muses were represented as young, very beautiful, and adorned with garlands of flowers. They were supposed to dwell with Apollo on mount Parnassus and mount Helicon. The fountain Hippocrene, the palm-tree, the laurel, and several other trees and fountains, were consecrated to them.

MUSITANE (Charles) an eminent Italian physician, born 1635, at Castrovillari, a small city in Calabria, and died 1714, at Naples, aged 80; author of several works printed at *Geneva*, 1716, 2 vol. fol. which are esteemed. He was a priest, but the frequent cures he performed, particularly of the *Neapolitan disease*, which at that time made great havoc, having drawn upon him much envy and censure, he obtained express permission from pope Clem. IX. to practise physic, though an ecclesiastic. His treatise *on the Venereal Dis-*

ease

tate has been translated into French by de Vaux, 1711, 2 vol. 12mo.

MUSONIUS (Caïus Rufus) a celebrated stoic philosopher in the 2d century, who was banished to the island of Gyarus in Nero's reign, for having censured the conduct of that prince; but the emperor Vespasian recalled him. Apollonius Tyaneus was his friend; and the *Letters* which passed between them have been published.

MUSSATUS (Alberrinus) a celebrated poet and historian in the 14th century, born at Padua, who was prime minister under the emperor Hen. VII. and omitted nothing which could restore a taste for literature and the sciences in Italy. He died May 31, 1329, and left *de Gestis Henrici VII. imperatoris*; *de Gestis Italorum post Henricum*; and other works in verse and prose, *Venice*, 1636, fol.

MUSSCHEMBROCK (Peter) professor of natural philosophy and mathematics at Utrecht, his native place; afterwards at Leyden, and member of the academy of sciences at Paris. He died 1761. His essays on natural philosophy have been translated into French, *Paris*, 1769, 3 vol. 4to. by M. Sigaud de Lafond, and are valued for the experimental part. *Tentamina experimentorum*, Ludg. Batav. 1731, 4to.; *Institutiones Physicæ*, Leyden, 1748, 8vo.; *Compendium Physicæ experimentalis*, 1762, 8vo.

MUSSO (Cornelio) born 1511, at Placenza, entered the Franciscan order at nine years old. Paul III. invited him to Rome, and gave him the bishopric of Bertinoro, then that of Bitonto. He distinguished himself at the council of Trent, and died at Rome, January 9, 1574, aged 63, leaving *Sermons*, and other works, which are more brilliant than solid.

MUSTAPHA I. emperor of the Turks, succeeded his brother Achmet 1617, but was deposed two months after, and confined in prison by the Janizaries, who placed Osman I. his nephew, on the throne. In 1622 they rebelled against Osman; and Mustapha, being recalled by them, put Osman to death. But, after reigning 16 months, he was again dethroned, and sent back to perpetual imprisonment. Amurat IV. brother of Osman, was proclaimed emperor on this second deposition of Mustapha.

MUSTAPHA II. emperor of the Turks, son of Mahomet IV. succeeded his uncle Achmet II. 1695. The beginning of his reign was very fortunate; he defeated the Imperial troops before Temesware 1696, and fought with success against the Poles, Venetians, and Russians; but, his forces being afterwards conquered, he was compelled to make peace with these different powers, and retired to Adrianople, where he abandoned himself to voluptuousness and pleasures. This conduct excited one of the greatest rebellions that have happened since the foundation of the Ottoman empire, during which Mustapha was dethroned in September 1703, and died in a state of melancholy six months after. His brother, Achmet III. was placed upon the throne immediately on his deposition, 1703.

MUSTAPHA III. son of Achmet III. born 1716, ascended the throne November 29, 1757, after having been confined from the time of his father's deposition, 1730. This prince was incapable of governing by himself, and had no farther share in the affairs of the empire than that his reign served as a date to them, while his ministers ruled in his name. The fatal war which began in his time between Russia and the Port, relative to the troubles in Poland, brought him to the brink of ruin, and he died January 21, 1774, without seeing the conclusion of it. The only share Mustapha had in the administration of affairs was the œconomical part; and, notwithstanding a destructive war, he left sixty millions of piastres in his treasury. Abdul-Ahmid, his brother and successor, had the happiness of restoring peace to his dominions at the beginning of his reign, July 14, 1774. An intuitive knowledge of the science of government seemed necessary to render him useful to his people; for he was taken from a close prison, where he had been kept, like his brother, from 1730, and to which he sent his nephew, son of Mustapha III.

MUSTAPHA, eldest son of Soliman, emperor of the Turks, one of the most accomplished princes of his time. He was governor of Magnesia, Amasia, and

and part of Mesopotamia, where he made himself beloved and respected by the people. But Roxelana, one of the emperor's wives, fearing that Mustapha would succeed to the throne, and ambitious of having her own children reign, accused him of planning a rebellion. Upon this he was ordered into Soliman's presence, who, without hearing his defence, inhumanly ordered him to be strangled.

MUSURUS (Mark) a native of Candia, who taught Greek with uncommon reputation at Padua, and afterwards went to Rome, where he courted the favour of pope Leo X. This pontiff made him archbishop of Malvasia in the Morea, but he died of a dropsy soon after in 1517, aged 36. Musurus left some *Epigrams*, and other pieces, in Greek; a Greek *Etymological Dictionary*, Venice, 1499, fol. scarce; reprinted at *Heidelburg*, 1594, fol. He published the first editions of *Aristophanes* and *Athenæus*.

MUTIA, Pompey's third wife, daughter of Quintus Mutius Scævola, and sister of Quintus Metellus Celer. She abandoned herself so openly to licentiousness, during the war between Pompey and Mithridates, that her husband was obliged to divorce her at his return, though she had brought him three children. Mutia then married Marcus Scaurus, by whom she had children. Augustus showed great respect to this lady after the battle of Actium.

MUTIANO (Jerome) a celebrated Italian painter, born 1528, in the territory of Brescia in Lombardy. The cardinals Farnese and d'Este, and pope Gregory XIII. who had a particular esteem for this artist, employed him frequently; and Mutiano made use of the influence which his talents gave him over the pope to found the academy of St. Luke at Rome, of which academy he was head; and Sixtus V. confirmed it by a brief. He excelled particularly in landscapes, portraits, and historical subjects. His colouring and drawing are also admired. He died 1590 at Rome.

MUTIO (Jerome) in Latin *Mutius*, a native of Capo d'Istria, whence he had the name of Justinopolitanus. He applied at first to poetry and polite literature; but, being shocked at the apostacy of his bishop, Vergerio, and the scandalous propositions of Ochinus, published the following controversial works: *Delle Vergeriane*, Libri IV. 8vo.; *Lettere Catholicke*, 4to.; *Difesa della Messa*, Pesaro, 1568, 8vo.; *Le Mentite Ochiniane*, Venice, 1551, 8vo.; *Reine*, 1550, and 1551, 2 tom. 8vo.; *La Faustina*, 1560, 8vo.

MUTIUS (C.) surnamed *Cordus*, afterwards *Scævola*. He was one of the illustrious Roman family of the *Mutii*, and rendered his name celebrated during the war between the Romans and Porsenna, king of the Tuscans. That prince, who wanted to restore the family of Tarquin *the Proud*, having laid siege to Rome 507 A. C. Mutius determined to sacrifice himself for his country, and, entering the enemy's camp, killed Porsenna's secretary, mistaking him for the king. Being immediately seized, he was carried to Porsenna, who asked him what was his motive for such an action? but Mutius would not answer any questions; and, to show that no torments could ever force the truth from him, he thrust his right hand into a fierce fire which was near him. Porsenna, astonished at the youth's intrepidity, ordered his sword to be returned, which he could receive only with the left hand; and from this circumstance he had the name of *Scævola*, which signifies *left-handed*. Mutius, in return for the king's generosity, said to him, *Know, Porsenna, that I am one of* 300 *young Romans who have sworn before the gods, either all to die, or to stab thee in the midst of thy guards. It was my lot to be first appointed to the enterprize; I have failed; another will succeed better; but I warn thee of it, because I believe thee to be more deserving of the friendship of the Romans than of their hatred.* The Tuscan prince made peace with the Romans.

MUTIUS SCÆVOLA (Q.) surnamed the *Augur*, an excellent lawyer, and Tully's master in that science, who frequently mentions him. He was prætor in Asia, afterwards consul, 117 A. C. and did great service to the republic. He must be distinguished from Quintus Mutius Scævola, another eminent lawyer, who was prætor in Asia, tribune of the people, and at last consul, 95 A. C. This latter ruled Asia with such wisdom and equity, that he

was proposed as a model to all governors sent into the provinces. Cicero calls him *the most eloquent orator of all the lawyers, and the most able lawyer of all the orators.* He was murdered in the temple of Vesta during the wars between Marius and Sylla, 82, A.C.

MUTIUS (Ulric) a learned professor at Basil, in the 16th century, whose principal work is *a History of Germany*, Basil, 1539, fol. v. MUTIO.

MUTUNUS, or MUTINUS, an infamous deity among the Romans, much resembling the Grecian Priapus. New married women went to worship before his image, and scandalous ceremonies were practised on the occasion, with which the holy fathers frequently reproach the heathens.

MYAGROS, a god, the same with Beelzebub.

MYCENÆ, founded by Perseus, who was its first king, A.C. - 1348

Sthenelus - - -	1337
* Eurystheus - -	1329
* Atreus and * Thyestes -	1291
* Agamemnon - -	1226
* Egysthus - - -	1210
* Orestes - - -	1202
Tisamenes - - -	1132
Penthilus and Cometes -	1129

They were driven away by the descendants of Hercules. Mycenæ recovered its freedom, but was afterwards subject to the Argives. v. as at ARGOS.

MYDORGE (Claudius) a learned mathematician in the 17th century, born 1585, at Paris. He was the friend and zealous defender of Descartes, and has left four books of *Conic Sections*, and other works. He died 1647.

MYRON, an excellent sculptor, who lived about 442, A.C. His brazen cow was an admirable performance, and has been the subject of many elegant Greek epigrams.

MYRRHA, mother of Adonis, and daughter of Cinyros king of Cyprus, or of Assyria and Cenchreis. Venus, according to the fable, inspired Myrrha with a criminal love for Cinyros, to be revenged of his wife, who had preferred her daughter's beauty to that of the goddess; and Myrrha, by means of her nurse, obtained the gratification of this criminal passion. Cinyros discovering Myrrha's crime, attempted to kill her, upon which she fled into Arabia, and was there delivered of Adonis, and metamorphosed into the tree which yields myrrh. Many learned men suppose this fable to have been taken from the history of Ham, Noah's son, or from that of Lot.

MYRSILES, an ancient Greek historian, of whom we have only some fragments remaining, which are collected with those of Berosus, Manetho, and others.

MYRTILUS, v. HIPPODAMIA.

MYSCILLUS, an inhabitant of Argos, who was ordered by the oracle to build a city on a spot where he should be surprized by rain. He went into Italy, and there meeting a courtezan in tears, applied the sense of the oracle to that circumstance, and built the city of Crotona.

MYRTIS, a Grecian woman, eminent for her poetical talents, who taught Corinna of Thebes the art of writing verses. She lived a little before Pindar, and some fragments of her poems may be found with those of Anyta.

N.

NAAMAN, general of the armies of Benhadad, king of Syria. Being grown leprous, he obtained a letter from his master to Joram, king of Israel, and presented it to that prince. When Joram had read the letter, in which the king of Syria entreated him to cure Naaman, he imagined that this embassy was a snare laid for him, and asked if they took him for a god, that he should heal those who were struck with the leprosy. But Elisha desired the king would send Naaman to him, that he might know there was a prophet in Israel. When the general arrived with a great train at Elisha's gate, the prophet sent a messenger bidding him wash seven times in Jordan. Naaman, considering this answer as an affront, went away in anger; but his servants urging that what the prophet commanded was very easily done, he dipped seven times in Jordan, and was

cured. Naaman went immediately to thank Elisha, and offered him great gifts, which the prophet refused. This happened 884, A.C. Commentators are not agreed concerning the nature of the permission which Naaman asked of Elisha to carry two mules burden of earth from the land of Israel, and to enter the temple of Rimmon.

NABAL, v. ABIGAIL.

NABIS, a famous tyrant of Lacedemonia, to whom Philip, king of Macedon, restored the city of Argos as a pledge. Nabis exercised the greatest cruelties there, and invented a machine in form of a statue, resembling his wife, covered with a rich dress to conceal a number of iron spikes, with which its hands, arms, and bosom were stuck. When any one refused him money, he said to them, *I have not perhaps the talent of persuasion, but I hope my wife Apega will succeed better.* Upon this the statue of Apega appeared, and Nabis led it by the hand to the party, who, on being embraced by it, cried aloud. Nabis having joined Philip against the Romans, Flaminius besieged him in Sparta, compelled him to sue for peace, and granted it; but scarcely had the Roman general left Greece, when Nabis laid siege to Gythium, a city of the Acheans, whose general was the celebrated Philopoemen. This general was a man of great experience in land engagements, was conquered at sea, from being unacquainted with naval affairs; but he surprised Nabis a few days after, and defeated him near Sparta. The tyrant was killed by treachery as he fled, about 194, A.C.

NABONASSER, first king of the Chaldeans, or Babylonians, celebrated on account of the famous æra which bears his name, beginning February 26, 747. He is supposed to be the same with *Belesis*, or *Baladan*, mentioned in Holy Scripture, who sent ambassadors to king Hezekiah, and was father of Merodach.

NABONIDES, a valiant prince, last king of the Assyrians, and Babylonians, whose kingdom was destroyed by Cyrus, 538, A.C.

NABOPOLASSAR, or NABOLASSAR, a Babylonian governor, who usurped the empire of Nineveh, and dethroned Saracus or Chiniladan, 626, A.C. Nechao, king of Egypt, defeated him, and took Carchemish from him. Nabopolassar reigned 21 years, and was succeeded by his son Nabuchodonosor II. or *the Great.*

NABOTH, a famous Jew of Jezreel, who having refused to sell his vineyard to Ahab, king of Israel, was put to death by order of Jezebel, that king's wife, 899, A.C. but God avenged the blood of Naboth in a very striking manner.

NABUCHODONOSOR I. king of Nineveh and Babylon, mentioned in the book of Judith. He defeated and slew Phraortes, second king of the Medes, called also Arphaxad, and sent Holofernes his general against the Israelites, who was slain by Judith. This Nabuchodonosor is supposed to be the same with Nabopolassar.

NABUCHODONOSOR II. or NEBUCHADNEZZAR, king of the Assyrians and Babylonians, surnamed *the Great*, succeeded his father Nabopolassar, conquered all Asia, took Jerusalem from Jehoiakim, king of Judah, who had rebelled against him, and carried that prince as a captive into Babylon, 605, A.C. He afterwards restored to him his liberty and dominions, on condition of paying a tribute, but Jehoiakim rebelling again three years after, was taken, and put to death, 599, A.C. Jehoiachin, called also Jeconiah, succeeded him, and was carried in chains to Babylon, with his wife and children, and 1000 men of Jerusalem; Nebuchadnezzar at the same time taking all the treasure from the temple, with the sacred vessels which Solomon had made. He appointed Mattaniah, Jehoiachin's uncle, king in his stead, and changed his name to Zedekiah; but this prince having rebelled like his predecessors, the king of Babylon sent an army into Judea, which conquered it, and took Jerusalem, 588, A.C. Zedekiah being carried to Nebuchadnezzar, who was then in Syria, that prince ordered his children to be slain in his presence, and his eyes to be put out, and carried him to Babylon, loaded with chains, sending Nebuzaradan to finish the destruction of Jerusalem. At length, after having subdued almost all the East, he set up a golden image which all his subjects were commanded to worship. The three

three young Hebrew lords, Shadrach, Meshach, and Abed-nego, who refused to bow the knee before this image, were cast into a burning fiery furnace, from which they were miraculously delivered. It was this prince who, in the second year of his reign, saw in a dream, a great image with a head of gold, its breasts and arms silver, its belly and thighs brass, and its legs iron. The prophet Daniel expounded this mysterious dream, and told Nebuchadnezzar that the four great metals of which the image was composed, represented the four great kingdoms of the earth; viz. (according to the most common interpretation of the learned) Assyria, Persia, Greece, and Rome. Nebuchadnezzar had another dream, in which he saw a tree, the height whereof reached to heaven, while its branches covered the earth, and afforded a shade to all the animals, but it was cut down in a moment, and levelled to the ground. This dream sent from heaven, Daniel also explained, and according to the prediction Nebuchadnezzar was changed into an ox, that is, he imagined himself to be one, either from a disorder which is called *Lycanthropy*, or from a derangement of mind, inflicted by the divine justice. He was driven from his palace, and remained seven years in the fields, living like a wild beast; but afterwards recovered the use of his reason, and was restored to the throne, being made sensible, by this chastisement, of the power and goodness of the true God. Nebuchadnezzar died a year after his recovety, 562, A.C. after having reigned 43 years. His son Evilmerodach succeeded him.

NABUNAL, or NABINAL (Elijah) an eminent divine of the Franciscan order, called Nabunal from the place of his birth in Perigord. He was archbishop of Nicosia, and patriarch of Jerusalem, and created cardinal 1342, by pope Clement VI. He died Oct. 4, 1367. His works are, *Commentaries* on the four books of sentences, and on the *Apocalypse*, a treatise on the contemplative life, and *Sermons on the Gospels*, all in Latin.

NACCHIANTE, or NACLANTUS (James) a Dominican, born at Florence, who was bishop of Chiozza, and assisted at the council of Trent. He has left several works printed in 2 vol. fol. in which he supports the ultramontane opinions, in a style of mean and servile flattery. He died April 24, 1569.

NACCLANTUS, v. NACCHIANTE.

NADAB, king of Israel, succeeded his father Jeroboam, 954, A C. He abandoned himself to all kinds of sacrilege and impiety, and was treacherously killed, after a reign of two years, by Baasha, one of his generals, who usurped the throne, and put all Nadab's family to death. He must not be confounded with Nadab, son of Aaron, and brother of Abihu. v. ABIHU.

NADAL (Augustine) a native of Poitiers, who attached himself to the family of Aumont, and by that means obtained a place in the academy of inscriptions, 1706. In 1712, Louis XIV. appointed him secretary to the embassy extraordinary, on which the duke of Aumont was sent to Anne queen of England, respecting the peace of Utrecht. The abbé Nadal was every where admired for his talents and for his amiable disposition. He died August 7, 1741, at Poitiers, aged 82. He has also acquired some reputation by his poems and other works, a collection of which he published himself at Paris, 1738, 3 vol. 12mo. This collection contains *Dissertations on the Vestals, the luxury of the Roman ladies*, &c. five tragedies, viz. *Saul, Herode, Antiochus, Marianne*, and *Moyse*, the four first were acted with tolerable success; the latter was never performed, though it is not inferior to the rest, &c.

NADASTI (Francis count de) president of the sovereign council of Hungary. Being unable to obtain the dignity of palatine from the emperor, he conspired against him in 1665, with count Sereni, Frangipani, and Ragotski; but after he had made several unsuccessful attempts to poison that prince, his conspiracy was discovered, and he was beheaded at the Town Hall of Vienna, April 30, 1671. His children, being forbidden to bear the name and arms of their father, took that of Cruzemberg. He left a folio volume in Latin, entitled, *Mausoleum of the Apostolical kingdom of the kings and*

dukes of Hungary. Thomas, count de Nadasti, his ancestor, was one of the greatest captains of the 16th century. He defended Buda bravely in 1531, against Soliman II. emperor of the Turks; but the garrison betrayed and delivered him up to the grand signior, bound hand and foot, as well as the city and castle. Soliman, abhorring this treachery, punished the traitors severely in Nadasti's presence, and sent him back to Ferdinand king of Hungary, with great praises, and a strong guard. Nadasti served afterwards in the armies of Charles V. with a Hungarian corps. He taught the military art to the famous Ferdinand de Toledo, duke of Alba, who was at that time but 23, and foretold that he would be one of the greatest captains of his age.

NÆVIUS (Cneïus) a famous Latin poet, who having quitted the army, wrote, after the example of Andronicus, several *Comedies*, and a *History of the first Punic war*, in verse. His first comedy was acted at Rome, 229, A.C. but being too satirical it offended Metellus, who procuring him to be banished from that city, he retired to Utica, and died there, 203, A.C. We have only some fragments of this author remaining in the *Corpus Poetarum*.

NAHASH, king of the Ammonites, a formidable enemy to that part of Israel, which dwelt beyond Jordan. All who fell into his hands had their right eyes put out, because their bucklers covering their left, they were then incapable of bearing arms. He at length besieged Jabesh-Gilead, 1095, A.C. and offered to make a covenant with its inhabitants, on condition of putting out their right eyes as he had done to others. The people promised submission, if they received no assistance in seven days. Nahash despised the Israelites too much to refuse this request; but Saul, who had been their king only a month, gathered an army, which entirely defeated the Ammonites, and Nahash was killed in the battle.

NAHOR, son of Serug, and father of Terah, who died 2008, A.C. aged 148. He must be distinguished from Nahor, son of Terah, and brother of Abraham.

NAHUM, i. e. *Comforter*, seventh of the twelve minor prophets. He lived after the ruin of the ten tribes by Shalmaneser, and before Sennacherib's expedition against Judah. His prophecies, which consist of three chapters, are written in Hebrew; their style is animated, figurative, and full of similies. They relate almost wholly to the ruin of Nineveh.

NAIADES, daughters of Jupiter, nymphs of fountains and rivers, adored as deities by the Pagans. v. NYMPHS.

NAILLAC (Philibert de) thirty third grand master of the order of St. John of Jerusalem, who then resided at Rhodes, succeeded Ferdinand of Heredia, 1396. He assisted Sigismond, king of Hungary against Bajazet, acquired reputation by his courage and prudence, and assisted at the council of Pisa, 1409. He died 1421, at Rhodes.

NAILOR (James) a famous impostor, born in the city of York, who after having been sometime quarter master in colonel Lambert's regiment, joined the *Quakers*, or *Tremblers*. He entered Bristol, 1656, a man and woman holding the bridle of his horse, and crying out with a croud of his sectaries who followed, *Holy, Holy, Holy, Lord God of Sabaoth*. The magistrates seized him, and sent him to the parliament, where he was condemned, January 25, 1657, as a seducer, to have his tongue bored through with a hot iron, and be branded on the forehead with the letter B. signifying *Blasphemer*. Being afterwards carried back to Bristol, he entered on a horse, with his face to the tail, and was put in a prison, where he had been sentenced to remain for life, but afterwards obtained his liberty, and preached among the Quakers till his death which happened 1660.

NAIN (Lewis Sebastian le) de Tillemont, one of the most learned, judicious, and accurate critics and historians which France has produced, born November 30, 1637, son of John le Nain, master of requests, and Mary le Ragois. He devoted all his time to prayer, and the study of ecclesiastical history. M. le Maitre de Sacy, with whom he had formed a strict friendship, persuaded him to take priest's orders, 1676. M. Tillemont was intimate with M. Hermant, doctor of the Sorbonne,

Sorbonne, Baillet, Nicole, and many other learned men, who frequently consulted him. To a compleat knowledge of ecclesiastical history, he joined an exemplary humility, and regularity of conduct. His watchings and austerities brought him into a state of languor, which terminated in a disease of which he died, January 10, 1698, aged 61. M. Tillemont's principal works are, some excellent *Memoirs for the Ecclesiastical History of the six first ages*, 16 vol. 4to.; *History of the Emperors*, 6 vol. 4to. These two works, which are universally esteemed, are written with great order and precision, and in a style of sound and judicious criticism; the accuracy with which the passages from different authors are quoted, has been admired by all the learned. M. Tronchai, canon of Laval, has written his life, 1711, 12mo. At the end of this *Life* are *pious reflections, and instructive Letters*, by M. de Tillemont. The *Life of St. Louis*, by M. de la Chaise, was compiled from his *Memoirs*, as many other excellent works have been. He also left in MS. a *Memoir* concerning William de Saint-Amous, and the disputes between the Dominicans and the university; *La vie de la bienheureuse Isabelle, Sour de St. Louis*; *Remarks* on the breviaries of Mans and Paris; a *Legend* for the breviary of Evreux, and the history of the Sicilian kings of the house of Anjou.

NAIN (Dom. Peter le) brother of the preceding, a celebrated monk of la Trappe, born March 25, 1640, at Paris. Having chosen the ecclesiastical profession, he entered at St. Victor at Paris, but retired to la Trappe in 1668, for the purpose of living more austerely, and was a long time subprior of that monastery, where he edified all about him by his virtues, and died 1713, aged 73. His works are, *Essai de l'Histoire de l'ordre de Citeaux*, 9 vol. 12mo.; *Homelies sur Jeremie*, 2 vol. 8vo.; a French translation of St. Dorotheus, a father of the Greek church, 8vo.; *The Life of M. de Ranec, abbot and reformer of la Trappe*, 3 vol. 12mo. This *Life* has been revised by the celebrated M. Bossuet, but not published as Dom. le Nain wrote it; some satirical strokes are inserted, of which the author was incapable. *Relation de la Vie et de la mort de pleusieurs Religieux de la Trappe*, 6 vol. 12mo.; *Elevations à Dieu pour se preparer à la mort*, an excellent book; two small tracts, one entitled, *De l'état du Monde aprés le Jugement dernier*; the other, *Sur le Scandale qui put arriver même dans le Monast. le mieux reglés*, &c. These works contain a spirit of true piety, but little criticism, and their style is too diffuse. The author's life has been written by M. Darnaudin, nephew of the doctor, 12mo.

NANCEL (Nicholas de) so called from the village of Nancel, his native place, between Noyon and Soissons. He studied at the college de Presles at Paris, and was employed to teach Greek and Latin there when scarcely 18. M. de Nancel was afterwards professor in the university of Douay, where he made two speeches *on the excellence and importance of the Greek Language*. Being invited to Paris by his friends, he was again professor in the college de Presles, and took a doctor's degree in physic. He went afterwards to practice at Soissons, then at Tours, and found the latter an eligible situation, M. Nancel was lastly appointed physician to the abbey of Fontevrauld, 1587, and died there, 1610, aged 71, leaving a son, who wrote some *sacred tragedies*. His principal works are, *Stichologie Græca Latinaque informanda et reformanda*, 8vo. In this work he endeavours to subject the French poetry to the rules of the Greek and Latin, for the purpose, as he says, of rendering it more difficult and less common, a singular and whimsical project, which did not succeed. A treatise *on the Plague*, 8vo.; *Tr. de Deo, de immortalitate animæ contra Galenum, et de sede animæ in corpore*, 8vo. He published these three tracts in French also, 8vo. *Declamationum Liber, eas complectens orationes quas vel ipse Juvenis habuit ad populum, vel per discipulos recitavit*, &c. 8vo.; *Petri Rami vita*, 8vo. This *Life* is curious and interesting, and the best of Nancel's works.

NANGIS, v. WILLIAM *de Nangis*.

NANI (John Baptist) a noble Venetian, procurator of St. Mark, born August 20, 1616. His father, John Nani, who was also procurator of St. Mark, and ambassador from Venice to Rome, took great pains in his education, and instructed him early in public

lic affairs. Nani resided three years in France, as ambassador, and acquired great credit there; cardinal Mazarini conversed with him frequently, and received good advice from him concerning the conclusion of the treaty of Munster, in 1648. He obtained considerable reinforcements from France, for the war of Candia, against the Turks, was appointed on his return to Venice superintendent of military affairs and finances, went to the emperor's court as ambassador, 1654, and rendered the most important services to the Venetian republic. Nani being employed by the senate to compose a *History* of Venice, wrote the first part, which was applauded throughout Europe, 1662, 4to. and the second part was in the press when the author died, November 5, 1678, aged 62. It was published 1679, 4to.; these two parts form the eighth and ninth volumes of the Venetian historians, 1718, 10 vol. 4to. The first part has been translated by the abbé Tallemant, 1682, 4 vol. 12mo. the second by Masclary, *Amsterdam*, 1702, 2 vol. 12mo. He left some other works.

NANNI, or NANNIUS (Peter) a celebrated writer in the 16th century, born 1500, at Alcmaër. He taught ethics with reputation at Louvain during ten years, and afterwards obtained a canonry of Arras, which he held till his death. His works, which are very numerous, show him to have been a good critic, well skilled in grammar and oratory, and that he also understood divinity, law, and mathematics; the principal are, *Harangues*; *Notes* on most of the classical authors, and on some treatises of the fathers. *Miscellaneorum decas cum auctuario et retractionibus*, 8vo.; *Dialogue of the Heroines*, 1541, 4to. This work is considered as his master piece, and has been translated into French, 1550, 8vo.; Latin translations of part of *Demosthenes*, *Æschines*, *Synesius*, *Apollonius*, *Plutarch*, *St. Basil*, *St. Chrysostom*, *Athenagoras*, and almost all the works of *St. Athanasius*; this last mentioned is not esteemed. A translation of 15 Psalms in Latin verse. He died July 21, 1557, at Louvain, aged 57.

NANNI (Remi) or Remi of Florence, a Dominican, who was born in Florence, and died in that city, 1581, leaving the following works; several *Poems*, Venice, 1547, 8vo.; an Italian translation of *Ovid's Epistles* in verse, an elegant edition of which was published at Paris, 1762, 8vo. and other translations; an edition of Villani's universal history, 2 parts, 4to. Verona, 1582.

NANNI, v. ANNIUS *of Viterbo*.

NANQUIER, NANQUERIUS, or NANCHERIUS (Brother Simon) surnamed *le Cog*, one of the best Latin poets in the 15th century, author of a poem in Elegiac verse, entitled, *De lubrico temporis curriculo, deque hominis miseriâ*, and another in heroic verse, in form of an eclogue on the death of Charles VIII. king of France, *Paris*, 1606, 8vo. He has also left some *Epigrams*. The whole was printed in 4to. without date, at the beginning of the 16th century.

NANTERRE (Matthew de) first president of the parliament of Paris, which office he went to hold at Toulouse, 1465, and returned soon after to be second president at Paris. He died 1487. Men's pride did not at that time lead them to withhold their services for a punctilio.

NANTEUIL (Robert) an eminent engraver and designer to the king's closet, born 1630, at Rheims, son of a poor tradesman in that city. He was well educated, and had from his childhood so great a taste for drawing, that after he had studied philosophy two years, he drew and engraved himself the theses he was to maintain. Nanteuil at last settled in Paris, and became much celebrated there for his portraits in crazon which he engraved afterwards for theses; he drew Louis XIV. the queen-mother, cardinal Mazarine, the duke of Orleans, marechal de Turenne, and almost all the persons of the highest rank in France. The king as a reward, created for him the place of designer and engraver to his closet, with a salary of 1000 livres, and granted him very honourable letters patent. He died December 18, 1678, at Paris, aged 48.

NANTIGNI (Lewis Chasor de) born 1690, at Saulx in Burgundy. Going early in life to Paris, he there undertook the education of some young noblemen successively, which did not prevent his devoting part of his time to the study of genealogies, and it is by this

this study that he has made himself known. He published four volumes in 4to. of genealogies of sovereign houses, which have not been continued, and *Tablettes, Genealogiques*, 9 vol. 24to. Nantigni lost his sight in 1752, and died 1755.

NANTILDE, queen of France, married to king Dagobert I. 632. She governed with great skill and prudence during the minority of her son, Clovis II. and died 641.

NAOGEORGE, or KIRCHMAER (Thomas) a celebrated Protestant divine, born 1511, at Straubingue, in Bavaria, who made himself famous by his satirical Latin verses against several customs of the Catholic church, and died 1578. His most celebrated poem is entitled, *Regnum papisticum*, 1553, and 1559, 8vo.; *Pamachius Tragedia*, 1538, 8vo.; *Incendia sive Pyrgopolinice's Tragedia*, 1538, 8vo.; *Agricultura sacra*, 1551, 8vo.; *Hieremias Tragedia*, 1551, 8vo.; *Mercator Tragedia*, 1560, 8vo. There are two editions of the French translation of the *Converted Merchant*, 1558, 8vo. and 1561, 12mo. and a third 1591, 12mo. in which is Beza's *Comédie du Pape malade*. All the above are scarce. Naogeorge also left *Commentaries* on St. John's Epistles, and several other works.

NAOMI, wife of Elimelech, of the tribe of Benjamin. Being obliged to follow her husband into the land of Moab, she was there left a widow, and married her two sons to Moabitish women. These young men died childless, and Naomi returned into Judea, with Ruth, one of her daughters-in-law, and arriving at Bethlehem in barley harvest, Ruth went to glean in a field belonging to Boaz, who invited her to eat with his reapers. When she related this circumstance to Naomi, the latter informed her that Boaz was Elimelech's near relation, and instructed her by what method she might determine him to marry her; Ruth obeyed, and became the wife of Boaz, by whom she had Obed one of the ancestors of Jesus Christ.

NAPHTALI, a patriarch, sixth son of Jacob; his mother was Bilhah, Rachel's handmaid. The benediction which Jacob gave him on his death bed is variously interpreted; but the most natural explanation seems to be that which renders the original as follows: *Naphtali is as the trunk of a tree, which putteth forth fresh branches, and whose suckers are beautiful.* This interpretation is conformable to the Greek, Chaldee, and Arabic versions, and is also justified by the history; for none of the tribes multiplied like that of Naphtali, who had only four sons when he went into Egypt, which four produced in less than 220 years, nearly 53000 men of war.

NAPLES (the kingdom of) invaded by the Goths in the 5th century. After which it was possessed by the Lombards, till Charlemagne, having put an end to their kingdom, united it to his empire. His successors shared it with the emperors of Constantinople, who afterwards appropriated it entirely to themselves; but the Saracens deprived them of it in the ninth and tenth centuries. It was from them that Tancred's sons took it by conquest.

	died in
Simon	1101
Roger	1154
William I.	1166
William II.	1189
Tancred	1195
William III.	1197
Constance, and * Henry VI.	1197
* Frederic II.	1250
* Conrad IV.	1254
* Manfred	1266
* Conradin	1269
* Charles *of Anjou*	1284
Charles II.	1309
* Robert	1343
* Jane I.	1382
Charles III.	1386
* Ladislaus	1414
* Jane II.	1434
Alphonso *of Arragon*	1469
Ferdinand	1494
Alphonso II.	1495
Ferdinand II.	1496
Frederick	1506

Ferdinand III. who was the fifth king of Arragon, and the other Spanish monarchs, to Philip V. from whom the emperor took it, 1707, and kept it till 1723, when the king of Spain conquered it for his son Charles, till 1759.

Ferdinand IV.

v. Giannone's

v. Giannone's *History of Naples*, and M. Egly's *History of the kings of the two Sicilies.*

NARCISSUS, son of the river Cephisus and Liriope, daughter of Oceanus, a most beautiful youth, of whom the soothsayer Tiresias predicted that he should live till he saw himself. Narcissus despised all the neighbouring nymphs, and Echo pined away because he would not answer her passion. But returning one day from hunting, fatigued and weary, he stopt to quench his thirst at a fountain, and beholding his image in the water, was so charmed with it, and fell so passionately in love with himself that he languished to death. The gods pitying his fate changed him into a flower, which bears his name according to the fable.

NARCISSUS (St.) a celebrated bishop of Jerusalem, who attended the council of Palestine, 195, to settle the day on which Easter should be celebrated, and died about 212, aged 116.

NARSES, king of Persia, succeeded his father Varannes III. in 205, and was at first successful against the Romans; but Maximian Galerius at length defeated and took him prisoner. He obtained his liberty sometime after, and died 301.

NARSES, a celebrated Persian eunuch, one of the greatest generals of his age, who commanded the Roman forces against the Goths. and defeated them, 552, in two battles, in the last of which Totila their king was killed. Narses continued to gain victories; but it is said the empress Sophia being offended with him, bad him *lay down his arms, and come and spin with the women*; thus reproaching him with being an eunuch: it is added that this great man replied, *he would spin her a web which she should find it difficult to unweave*, and that to revenge himself he called the Lombards into Italy; but cardinal Baronius thinks, not without reason, that these latter circumstances are idle stories.

NATALIS (Jerome) a Flemish Jesuit, known by a work which owes its chief merit to the plates with which it is embellished. This book is entitled, *Meditationes in Evangelia totius Anni*, Antwerpiæ, 1595, fol. He died 1581.

NATALIS, v. HERVE' *the Breton.*

NATHAN, a prophet of the Lord, who reproved David for his adultery, 1035, A.C. and contributed much to induce that prince to appoint Solomon for his successor.

NATHAN, a rabbi of the 15th century, famous for his *Hebrew Concordance*, Venice, 1524, fol. on which he was employed during ten years. It has been translated into Latin, and completed since by Buxtorf, *Basil*, 1632, fol. This rabbi is sometimes called Isaac, and sometimes Mordecai, from a custom among the Jews of changing their names when dangerously ill; and if they recover, they retain the latter name, as a token of penitence and change of manners.

NATHANIEL, a doctor of the Jewish law, born in Cana in Galilee, who on hearing St. Philip say that Jesus of Nazareth was the Messiah foretold by the prophets, said, *Can there any good thing come out of Nazareth?* Philip answered, *Come and see*, and conducted him to Christ. Jesus perceiving Nathaniel coming to him, said, *Behold an Israelite indeed, in whom is no guile.* And when Nathaniel asked him, *whence knowest thou me?* Jesus replied, *Before that Philip called thee, When thou wast under the fig tree, I saw thee.* At these words Nathaniel acknowledged him as the Messiah, and became his disciple. Some authors suppose Nathaniel to have been one of the twelve apostles, and the same with St. Bartholomew; but there are no solid grounds for this opinion.

NATIVELLE (Peter) a skilful architect of Paris, who published an excellent treatise *on Architecture*, Paris, 1729, 2 large vols. fol. with plates.

NATTA (Mark Anthony) an eminent lawyer, in the 16th century, born at Asti in Italy. He was a magistrate at Genoa, and left several works, among which are the following; *De Deo Libri XV.* Venice, 1559, fol.; *Consiliorum Tomi tres*, Venice, 1587, fol.; *De immortalitate animæ Libri quinque*; *De Passione Domini*, 1570, fol.; *De Doctrina principum Lib. IX.* 1564, fol.; *De Pulchro*, Venice, 1553, fol. &c.

NATTIER (John Mark) born March 17, 1685, son of a painter, which employment he also followed, and made himself known in his youth by the drawings of the Luxemburg gallery, the engravings from which appeared 1710, one vol. fol. He was obliged to

sacrifice his taste for historical subjects, to the great eagerness which the royal family, and all the nobility of the court expressed to have their portraits painted by him. Nattier had the art of pleasing by a light touch, a sweetness of colouring, and a skill in embellishing objects. He died 1766, leaving three daughters married.

NAVÆUS (Joseph) an eminent divine, a native of the diocese of Liege, and doctor of Louvain. He was intimate with Optraet, M. Arnauld, and Pere Quesnel, and had had a considerable share in the rules of the hospital of incurables at Leige, and in establishing the *Maison des Repenties*. He died 1705, at Liege, aged 54. Navæus left several works, the principal among them is, *Le Fondement de la Vie chretienne, selon les principes que le Foi nous en donne dans l'Ecriture Sainte et la Doctrine de l'Eglise*. He must be distinguished from Matthias Navæus, a native of Liege also, and a learned doctor of Douay in the 17th century, who left *Sermons* for the festivals of some saints, entitled, *Prælibatio Theologica in Festa Sanctorum*, 4to.; *Annotationes in summæ Theologiæ et sacræ Scripturæ præcipuas difficultates*, 4to.

NAVAGERO (Andrew) *Naugerius*, a noble Venetian, and one of the most illustrious men in the 16th century, born 1483, at Venice. He made himself much esteemed by his learning and eloquence, still more by his services to his native country, and was sent as ambassador by the Venetians to the emperor Charles V. Navagero wrote *Epigrams*, *Odes*, *Eclogues*, and *Elegies* in Latin, Venice, 1530, fol. scarce; they are written with great taste and delicacy. *Poems* in Italian, which are esteemed; various *Dissertations* on Ovid; *Harangues*, &c. and he had also written a history of Venice, but burnt it a little before his death, thinking it too imperfect. The most compleat edition of his works is *Padua*, 1718, 4to. He died at Blois, while going on an embassy to Francis I. May 8, 1529, aged 46.

NAVAGERO (Bernard) of the same family with the preceding, a man of merit also. He was bishop of Verona, and cardinal, attended the council of Trent, and has left some *Harangues*, and a *Life of Pope Paul IV.* Andrew Gritti, doge of Venice, was so charmed with Bernard Navagero's eloquence, that he one day said he should die with pleasure could he be sure that his funeral oration would be spoken by him, and Navagero promised it.

NAVAILLES, v. MONTAULT.

NAVARRE (Martin) v. AZPILCUETA (Martin).

NAVARRE, was conquered by Charlemagne, but rebelled against Louis *le Debonnaire*, and shook off the yoke, 845, under Charles *the Bold*. The people then chose for their first king:

	Aznar, who died in	836
	Sancho	853
	Garcias Ximenes	857
	Garcias I.	880
	Fortunio	906
	Sancho I.	926
	Garcias II.	966
	Sancho II.	994
	Garcias III.	999
	Sancho III. *the Great*	1035
	Garcias IV.	1054
	Sancho IV.	1076
	Sancho V.	1094
	Peter, king of Arragon	1104
	Alphonso of Arragon	1134
	Garcias Ramirez	1150
	Sancho VI.	1194
	Sancho VII.	1234
*	Thibaut I. earl of Champagne	1253
	Thibaut II.	1272
	Henry	1285
*	Philip, king of France	1305
*	Louis *Hutin*	1316
*	Philip *the Tall*	1321
*	Charles *the Fair*	1328
	Philip and Jane	1343
	Jane	1349
*	Charles d'Evreux, *the Bad*	1387
	Charles III.	1427
	John, son of Ferdinand, king of Arragon	1467
	Gaston de Foix	1480
	Francois Phæbus de Foix	1481
	Interregnum	1486
	John d'Albret, and Catherine his wife, lost Upper Navarre, 1512	1516
	Henry	1516
*	Jane d'Albret, and * Anthony of Bourbon	1572

Henry IV. king of France, their son, united the part of Navarre, which

which he possessed, to France. v. as at Spain.

NAVARETTE (Balthasar) an eminent Spanish divine, of the Dominican order, at the end of the 16th century, who has left a work entitled, *Controversiæ in D. Thomæ ejusque Scholæ Defensionem*, 1634, 3 vol. fol.

NAVARETTE (Ferdinand) another Spanish Dominican. After having been a missionary in China, he complained to the pope against the Jesuits, whose conversions exhibited more of the finesse attributed to the sons of Loyala, than of the power of grace. He was appointed archbishop of St. Domingo, 1678, and died 1689, leaving an *Account of the affairs of China*, which is esteemed, but only the two first volumes have been published. The first printed at Madrid, 1676, fol. is scarce, and curious; the second was suppressed by the inquisition, and it is not known what became of the third.

NAUCLERUS (John) provost of the church of Tubingen, and professor in the university of that city, descended from a noble family of Suabia, and originally named *Vergeau*. He changed that name, which in German signifies *Mariner*, for *Nauclerc*, which has the same signification in Greek. He wrote a *Chronicle* in Latin, fol. more accurate than any preceding author has left; it comes down to 1500, and is of great use for the history of the 15th century. This work has been continued to 1514, by Nicholas Baselius, and to 1564, by Surius. Nauclerius was living, 1501.

NAUCRATES, a Greek poet, one of those employed by Artemisia to write the eulogy of Mausoleus, about 352, A C.

NAUDE (Gabriel) a skilful critic and physician in the 17th century, a native of Paris, librarian to the cardinals Bagni, and Antonio Barberini at Rome, then to cardinal Mazarine, who gave him a canonry of Verdun, and the priory of Lartige in Limosin. He was afterwards sent for into Sweden by Q. Christina, who gave him public marks of her esteem; and at his return died at Abbeville, July 29, 1653, aged 53. His principal works are, *Syntagma de studio liberali*, 1632, 4to. in which he lays down good rules for studying. *Syntagma de studio militari*, 1637, 4to. a trifling work; *Apologie pour les grands Hommes accusés de Magie*, Paris, 1625, 12mo. reprinted in Holland, 1712, the most generally known of all his writings. *Instruction touchant la Chimérique Campagnie des Freres de la Rose Croix*, 1623, 8vo.; *Avis pour dresser une Bibliotheque*, 1644, 8vo; *Addition à la Vie de Louis XI.* 8vo.; *Science des Princes, ou Considerations Politiques sur les coups d'Etat*, 1639, 4to. reprinted with *Notes* by L. du May in Germany, 1 vol. 8vo. and at Paris, 2 vol. 12mo. little valued. *Bibliographa politica*, 1642, 4to. a curious work, which has been translated into French; *De Antiquitate Scholæ Medicæ Parisiensis*, 1628, 8vo.; *Questiones Iatrophilologicæ*; *Epistolæ*; *Carmina*; *Jugement sur tout ce qui a été imprimé contre le Card. Mazarin*, called also le Mascurat de Naudé, 1650, 4to. 717 pages, &c. All this author's works contain many curious and interesting passages. v. QUATREMAIRES.

NAUDE' (Philip) born 1654, of poor parents at Metz. He retired to Berlin after the revocation of the edict of Nantes, and there forming a friendship with Langerfield, mathematician to the court, who taught the pages, succeeded him, 1696, was admited into the society of sciences at Berlin, 1701, and into the academy of the princes, as professor of mathematics, 1704. He died 1729, at Berlin. His particular study was divinity, on which he has written much more than on mathematics; his only work on that science being a system of geometry, 4to. in German, and some other small pieces in the *Miscellanea*, of the society at Berlin. His theological works are, *Meditations saintes*, 12mo.; *Morale Evangelique*, 2 vol. 8vo; *La souveraine perfection de Dieu dans ses divins attributs, et la parfaite intégrité de l'Ecriture prise au sens des anciens réformés*, 2 vol. 8vo. against Bayle; *Examen de deux Traités de M. de la Placette*, 2 vol. 12mo. All the above works discover much more zeal than genius or politeness. His eldest son distinguished himself as his successor, and died 1745. He was a skilful mathematician, member of the societies of Berlin and London, and several memoirs of his may be found in the *Miscellanea Berolinensia*.

NAVIERES (Charles de) a French poet in the 16th century, a native of Sedan. He was a Calvinist, waiting

gentleman

gentleman to the duke of Bouillon, and is said to have been killed at Paris, 1572, during the massacre of St. Bartholomew; but Colletet is of opinion that he survived it 40 years. Navieres left a poem, *De la Renommée*, Paris, 1571, 8vo. a tragedy, entitled, *Philandre*, and various other works.

NAUPLIUS, son of Neptune and Amymone, one of the Danaides, king of Seriphus and Eubeus. Having heard that his son Palamedes had been unjustly condemned to death by Ulysses, he travelled over Greece, taking some young men with him to debauch the wives of those who were gone to the siege of Troy; and afterwards seeing from an elevated spot that the Grecian fleet was tossed in a storm, put false lights on the top of a rock called *Caphareus*, that it might be drawn thither, and dashed in pieces. What he proposed came to pass, for the Greeks had their ships destroyed, and perished there, excepting Ulysses and Diomede, who escaped the danger. This so vexed Naupilus, (for his principal aim was at those two) that he threw himself into the sea in despair, about 1180, A.C.

NAUSEA (Frederic) a celebrated and laborious divine and lawyer of the 16th century, who after having distinguished himself by his preaching, and his zeal against heretics, was appointed bishop of Vienna, 1541, by the emperor Charles V. He discharged the duties of this office in an exemplary manner, and died at Trent, where he was attending the council, Feb. 6, 1552. Nausea left a great number of works in Latin, the principal are, *Four Discourses on the Mass against Heretics*; *Five books on the Council*; *A Catholic Catechism*; *The Catholic Doctrine concerning the Apostles' Creed*; seven curious books *on marvellous things*, Cologn, 1532, 4to. fig.; *Questions and decisions on Ecclesiastical legacies*; *An abridgement of the Life of Pope Pius II. and of the emperor Frederic III.*; *Consilia de puero litteris instituendo*; *Homilies*, *Harangues*, *and Poetical pieces*, *Letters*; *De J. C. et novissimâ mortuorum resurrectione*, Vienna, 1551, 4to. &c.

NAUSICAA, or NAUSICÆ, daughter of Alcinous, king of the Phæacians, in the isle of Corcyra. She entertained Ulysses, who had been shipwrecked on that coast, gave him cloaths, and influenced the king her father in his favour. This princess makes a distinguished figure in Homer's Odyssy.

NAXERA (Emanuel de) a learned Spanish Jesuit, born at Toledo, 1605, and died about 1680. He has left commentaries on the books of *Joshua*, *Judges*, *and Kings*; *Sermons for Lent*, 4to. and other works.

NEANDER (Michael) a Protestant divine, well acquainted with the belles lettres, who wrote and published several works, among which are the following, *Erotema Linguæ Græcæ*, 8vo.; *A Hebrew Grammar*, 8vo.; *Pindarica Aristologia*, *et Aristologia Euripidis*, 8vo.; *Gnomologia e Stobeo confecta*, 8vo.; *Sententiæ Theologicæ insigniores*, 8vo.; editions of several Greek authors, and many other works. He was teacher at Ilfeldt in Germany. He died April 26, 1595, aged 70.

NEANDER (Michael) a skilful physician and naturalist, born 1529, in Misnia. He was professor of physic and mathematics at Jena, and died there, 1581, leaving several valuable works, among others, *Synopsis mensurarum et ponderum*, 1555, 4to.

NEANDER (John) a physician of Bremen, author of a treatise on tobacco, which is esteemed, *Tabacologia*, Leyden, 1622, 4to. fig.; *Sassafrologia*, 1627; *Syntagma in quo Medicinæ laudes*, *natalitiæ Sectæ*, *&c. depinguntur*, 1623.

NEARCHUS, a captain under Alexander *the Great*, by whom he was sent to navigate the Indian ocean, with Onesicritus. Arrian has done little more than copy from him. His *Navigation from the mouth of the Indus to Babylon*, is valued for its antiquity.

NEBRISSENSIS, v. ANTHONY NEBRISSENSIS.

NECHAO, or PHARAOH NECHOH, king of Egypt, began to reign 691, A.C. and was killed eight years after, by Sabacon, king of Ethiopia. Psammeticus, his son, succeeded him, and was father of Nechao II. who reigned after him, 616, A.C. This Nechao II. is celebrated in history; he attempted, but without success, to cut a canal from the Nile to the Arabian Gulph. He sent a fleet of Phenicians to sail round Africa, defeated Josiah and the Babylonians, and gained several victories; but was conquered at last by

Nebuchadnezzar, who confined him within his former bounds. He died 600, A.C.

NECKAM, *Necquam*, or *Nekam* (Alexander) a learned English divine in the 13th century, who studied at Paris, and wished to enter the abbey of St. Alban; but, being displeased with the abbot, turned regular canon, and was abbot of Exeter. He died 1227, and left some *Commentaries on the Psalms, Proverbs, Ecclesiastes, Solomon's Song, and the Gospels*; a treatise *de nominibus utensilium*; another *on Virtues*; and a third, *de Naturis rerum*; and several others. The two following lines were made upon him:

Vir bene discretus, et in omni more facetus,
Dictus erat Nequam, vitam duxit tamen æquam.

NECTARIUS, a famous patriarch of Constantinople, born of an illustrious family at Tarsus. He was chosen by the fathers of the council of Constantinople to succeed St. Gregory of Nazianzen 381, on the recommendation of the emperor Theodosius, while yet but a catechumen, and before he had sufficient knowledge to govern so large a see. Nectarius suppressed the dignity of penitentiary in his church, which has been a subject of great controversy between the Catholics and Protestants. He died 397. St. John Chrysostom succeeded him.

NEELS, or *Neelsius* (Nicholas) a learned Dominican of Brabant, doctor of divinity of the faculty of Douay, where he taught that science with great credit. He understood Greek and Hebrew, and was provincial of his Order. He died January 29, 1604, leaving learned Commentaries on *Genesis, Solomon's Song, St. Paul's Epistles, and the Revelations*; and other works.

NEERCASSEL (John de) a celebrated bishop of the Catholics in Holland, known by the title of *bishop of Castorie*, born at Garcum. He entered the congregation of the Oratory at Paris, and, having finished his plan of education there, went to be professor of philosophy at Saumur, then of divinity at Malines, and was afterwards archdeacon of Utrecht, and pro-vicar apostolical. James de la Torre, archbishop of Utrecht, being dead, M. de Neercassel was elected in his place by the chapter of that city; but, Alexander VII. wanting to have M. Catz, dean of the chapter of Harlem, elected, they agreed between them, as a means to preserve peace, that M. Catz should govern the diocese of Harlem under the title of *archbishop of Philippi*, and M. de Neercassel that of Utrecht, under that of, *bishop of Castorie*. This agreement being approved by the nuncio of Brussels, they were both consecrated in the same day at Cologn, September 9, 1662; but, M. Catz dying a year after, M. de Neercassel remained sole bishop of all the Catholics in Holland, of which there were above four hundred thousand. He governed them with great prudence, and, after having discharged all the duties of a true pastor and an apostolical bishop, in the most exemplary manner, died June 8, 1686, aged 60, in consequence of the fatigues attending the visitation of his churches. This prelate left three tracts in Latin, the first, *on reading of the Holy Scriptures*; to which he has added a dissertation *on the interpretation of Scripture*; the second, *on the worship of the Saints and the Holy Virgin*; the third, entitled, *Amor Pœnitens*. This last is a treatise on the necessity of the love of God in the sacrament of penitence. The two first have been translated into French by M. le Roy, abbot of Haute-Fontaine, 2 vol. 8vo. and the third by Peter Gilbert, a Parisian, 1741, 3 vol. 12mo. The best Latin edition of *Amor Pœnitens* is 1684, 2 vol. 8vo.; the second part of the *Appendix*, which is in this edition, was written by M. Arnauld, and only approved by M. de Neercassel. The above three tracts are excellent, and very strict, excepting a few expressions, which have been thought, by several divines, to favour the errors of Baïus and Jansenius. These divines endeavoured to get the *Amor Pœnitens* condemned at Rome, but could not succeed; and it is affirmed that pope Innocent XI. finding its condemnation insisted on, exclaimed, How! *The book contains sound doctrine, and the author is a holy man.*

NEESEN (Laurence) a native of Brabant, canon of the cathedral at Malines, and president of the seminary in that city; the revenues of which seminary he augmented considerably, on condition that none but secular clerks should be chosen for professors there. He died 1679, and left a *System* of

of Scholastic Theology, and a *System of Moral Theology*, in Latin, which were formerly used in the seminaries of the Netherlands.

NEGRO (Francis) called *il Bassano* among the poets, as James du Pont was among the painters. He kept a school at Chiavenna in the 16th century, and wrote the famous tragedy, entitled, *Il Libero arbitrio*, 1550, 8vo. more valued than the edition of 1546. There is a French translation, entitled, *la Tragedie du Roi franc-arbitre*, 1558, 8vo. and 1559. *De Fanni Faventini ac Domini Bassanensis morte*, 1550, 8vo.

NEHEMIAH, a pious and learned Jew, who, having acquired the favour of Artaxerxes *Longimanus*, king of Persia, whose cup-bearer he was, obtained permission from that prince to rebuild the wall of Jerusalem; which great work he executed 454 A. C. in spite of the enemies of his nation, and afterwards made a solemn dedication of it. At this time (according to the author of the second Book of Maccabees, chap. 1.) Nehemiah sent priests to fetch the sacred fire, which had been concealed in a dry and deep well during the captivity; but the priests finding only thick water, he ordered it to be sprinkled on the altar, and the wood, thus watered, caught fire immediately as the sun appeared. Nehemiah remained 12 years at Jerusalem, ruling the Jews with equal wisdom and piety, and returned to the court of Artaxerxes, 441 A. C.; but hearing, some time after, that, during his absence, his nation was fallen from the state of holiness to which he had restored it, he obtained permission to visit Jerusalem a second time, when, on his arrival, he reformed the abuses which had been introduced. Nehemiah died in his native country, at the close of the reign of Darius *Nothus*, or the beginning of Artaxerxes *Mnemon's* reign. He wrote the second book which bears the name of Esdras, and which begins, *The words of Nehemiah.* This book is canonical, and one of those which were written by Divine inspiration.

NEKAN, v. NECKAM.

NELDELIUS (John) a great peripatetic philosopher, born at Glogan in Silesia. He was professor of logic and morality at Leipsic, and wrote a work on Aristotle, entitled, *Institutio de usu organi Aristotelici in disciplinis omnibus*, 8vo. He died 1612, at Leipsic.

NELEUS, son of Neptune and Tyro. Being driven from Thessaly, by Pelia, he took refuge at Lacedæmon, where he married Chloris, and had twelve children by her. Hercules killed them all, with their father, except Nestor, because they refused him a passage when he was going into Spain.

NELSON (Robert) a pious and learned English gentleman, born at London in the 17th century, who was a great traveller, and much esteemed for his integrity and merit. He left several religious books, which are much valued by his countrymen.

NEMÆA, daughter of Jupiter and Luna, who gave name to a country in Elis, where was a vast forest, famous for the terrible lion which Hercules strangled. v. ARCHEMORUS.

NEMESIANUS (St.) and his colleagues, bishops, confessors, and martyrs, in Africa, during the persecution under Valerian, 257 A.C. St. Cyprian mentions them with great encomiums.

NEMESIANUS (Aurelius Olympius) a Latin poet of Carthage, who lived under the emperor Carus, and his sons, Carinus and Numerianus. So strong was the prejudice in favour of this poet's works in the 8th and 9th centuries, that young persons read them in the public schools. He was esteemed by Numerianus, and, when at the height of credit and fortune, did not forget the poet Calpurnius, who was then reduced to extreme poverty. He wrote *Halientica*, *Cynegetica*, and *Nautica*, three poems, now lost. Four *Eclogues* are also attributed to him, which may be almost always found with those of Calpurnius. M. Mairault has translated the *Eclogues* of Nemesianus into French, which appeared 1744, 12mo. and is esteemed. There was another Latin poet named Nemesianus, who lived at the same time. We have two fragments remaining of his poem, entitled, *Ixenticus*, or Hunting with Bird-lime, in *Poetæ rei Venaticæ*, Leyden, 1728, 4to. and in *Poetæ Latini minores*, Leyden, 1731, 2 vol. 4to. This last poet had no genius.

NEMESIS, a goddess, daughter of Jupiter and Necessity, or, according to some, of Oceanus and Night, whose office

office was, to take vengeance on such crimes, as human justice left unpunished. She was also called *Adrastea*, and *Rhamnusia*, and had a temple in the capitol at Rome. This goddess is represented with wings, armed with torches and snakes, and a crown on her head, ornamented with a stag's horn.

NEMESIUS, a philosopher, who, turning Christian, had the office of bishop of Emessa, his native place, in Phœnicia. He lived at the close of the 4th, or beginning of the 5th century, and has left a book on the *Nature of Man*, which may be found in Greek and Latin in the Library of the Fathers. Nemesius strongly combats the stoical notion of fatality in this work, and the Manichean errors; but supports the opinion of the pre-existence of souls. In the Oxford edition 1671, 8vo. some important discoveries respecting the nature and use of the bile are attributed to him, and he is even said to have known the circulation of the blood.

NEMOURS (Mary d'Orléans Longueville, duchess of) sovereign countess of Neufchatel and Valengin, born 1625, and died 1707. She has left some *Memoirs*, which are extremely well written, and contain many curious particulars relating to the unhappy time of *la Fronde*. They may be found in several editions of Joly's *Memoirs*, and separately, 12mo. v. JAMES *of Savoy*.

NEMOURS (Charles Amadeus of Savoy, duke of) after serving in the armies of France, as colonel-general of the French light horse, joined the princes during the war of *la Fronde*, and was killed by a pistol shot, July 30, 1652, by his brother-in-law, the duke of Beaufort. Their quarrel arose from jealousy respecting the command. This prince had married Elizabeth de Vendôme 1643, by whom he left only two daughters: one of these married to Charles Emanuel, duke of Savoy; the other to Alphonso and Peter, kings of Portugal successively; the former prince having been declared impotent, and confined as a madman. The duke of Nemours had a brother named Henry, who died 1659, leaving no children by his wife, Mary d'Orleans Longueville, sovereign countess of Neufchatel and Valengin. He died 1707, aged 82. v. *the preceding Article*.

NEOPTOLEMUS, v. PYRRHUS.

NEPER (John) a Scotch gentleman, baron of Merchiston at the beginning of the 17th century, a skilful mathematician, who invented logarithms, and wrote *Arithmetica Logarithmica* 1628, fol. a scarce and valuable work; *Logarithmorum descriptio*, 4to.; and other learned and ingenious compositions.

NEPOMUCENUS, or NEPOMUCK, (St. John de) canon of Prague, confessor and martyr, born about 1320, at Nepomuck in Bohemia. He distinguished himself by his virtue, learning, and preaching, and persisted in refusing several bishoprics. Q. Jane, wife of Wenceslaus, having placed herself under his direction, and being accused of an illicit connection with a nobleman of the court, the king insisted that Nepomucenus should discover what that princess had said to him in confession; but the saint would not consent to this; upon which he was thrown into the river at Moldaw, and drowned, 1383. His memory is honoured with public worship by the church, and Benedict XIII. canonized him 1729.

NEPOS (Cornelius) a celebrated Latin historian, born at Hostilia near Verona, who flourished in the reign of Augustus, was intimate with Cicero and Atticus, and wrote many excellent works, none of which remain to us, but *The Lives of the most illustrious Grecian and Roman Captains*. These *Lives* were long attributed to Æmilius Probus, who is said to have published them in his own name, to insinuate himself into the favour of Theodosius. The edition *ad Usum Delphini*, is 1674, 4to.; that *cum Not. Var.* Leyden, 1734, 1vo. There is an elegant edit. *Paris*, 1745, 12mo. Pere le Gras, of the Oratory, has published a French translation, 12mo. the *Notes* to which are esteemed; but there is a newer and better translation, printed for Barbou.

NEPTUNE, god of the ocean, son of Saturn and Ops, and brother of Jupiter and Pluto. Being driven from heaven with Apollo, according to the fable, for conspiring against Jupiter, he built the wall of Troy, and punished Laomedon, king of Phrygia, for refusing him his wages. He raised a horse by striking

striking the earth with his trident, to give name to the city of Athens, and is said to have first discovered the art of taming those animals; for which reason the games of the circus were instituted to his honour, where horses appeared with great pomp and magnificence, and the races were highly celebrated, and much frequented. Neptune married Amphitrite, and had a number of children by his mistresses. He is called Ποσειδῶν by the Greeks, i. e. *Breaker of Ships*; and Ἐνοσίχθων, i. e. *Shaker of the Earth*; and is commonly represented in a car, formed like a shell, drawn by sea horses, holding a trident.

NEPVEU (Francis) born 1639, at St. Malo. He entered the Jesuits' society 1654, and died rector of the college at Rennes. His works are, *De la Connoissance et de l'Amour de J. C.*; *Méthode de Oraison*; *Exercise pour honorer les Mysteres de J. C.*; *Retraite selon l'Esprit de St. Ignace*; *Préparation à la Mort*; *l'Esprit du Christianisme*; *Conduite Chretienne*; *Retraite pour les Ecclésiastiques*; *Retraite pour les Personnes Religieuses*. Each work in one vol. 12mo. *Pensées Chretiennes*, 4 vol. 12mo.

NEREUS, a sea god, son of Ocean and Thetis, married to his sister Doris, by whom he had 50 daughters, called by the poets, *Nereides*.

NERI (St. Philip de) founder of the congregation of priests of the Oratory in Italy, born July 23, 1515, of a noble family at Florence. His piety and zeal for the glory of God acquired him uncommon reputation. He died at Rome 1595, aged 80, and was canonized by pope Gregory XV. 1622. The congregation founded by St. Philip de Neri was confirmed, 1574, by pope Gregory XIII. and took the name of *the Oratory*, because the original assemblies, which gave rise to its establishment, were held in an oratory of St. Jerome's church at Rome. This congregation differs from the *Congregation of the Oratory*, founded by cardinal de Berulle, in France. Its members take no vows; their general governs but three years; their office is to deliver such instructions, every day in their church, as are suited to all capacities. Each institution has produced great numbers of men who have been celebrated for their piety, learning, and services to the church. It was at St. Philip de Neri's solicitation that cardinal Baronius, who had entered his congregation, wrote the *Ecclesiastical Annals*.

NERICAULT DESTOUCHES. v. TOUCHES.

NERO (Domitius) a Roman emperor, son of Casus Domitius Ænobarbus and Agrippina, daughter of Germanicus. He was adopted by the emperor Claudius in the year 50, and succeeded him in 54, to the prejudice of Britannicus, son of Claudius and Messalina, to whom the empire belonged by his birth-right. Nero, at the commencement of his reign, professed a resolution to imitate Augustus, and make himself beloved by liberality and clemency. Being one day required to sign the condemnation of a criminal, he said, *Would I had never learnt to write*; and when the senate thanked him for his equitable government, *Stay*, replied he, *till I have deserved your thanks*. In a word, the whole empire resounded with his praises, while he followed the wise counsels of Burrhus and Seneca, one of whom had been his governor, the other his preceptor: but, after having reigned five years, he abandoned himself to the most shameful licentiousness, and the most extravagant crimes which could enter the imagination of man. He would appear on the stage in womens' clothes, and commit the most abominable debaucheries, particularly with Sporus, whom he kept in his palace, dressed like a girl; which occasioned some person to say, jestingly, *It would have been happy for the world if his father Domitian had had such a wife*. Nero poisoned Britannicus; put his mother, and his wife, Octavia, to death; and killed Poppæa, whom he had married, and who was pregnant, with a blow of his foot. Even Seneca could not be safe from the tyrant's cruelty, but was compelled to open his veins. This inhuman prince frequently said, *He wished that all mankind had but one head, that he might have the pleasure of cutting it off*. He set fire to Rome in 64, in order to enjoy the glory of rebuilding it, and giving it his own name; and, ascending a tower during the conflagration, drest like a player, sung a poem on the destruction of Troy. Nero laid the blame of this fire on the Christians,

published cruel edicts against them, and began the first persecution, which gave innumerable martyrs to the church. In 66, he undertook a journey to Achaia; and, the following year, attempted to cut through the isthmus of Corinth; which project his superfluous expences rendered vain. He usually played at dice 10,000 crowns a cast, and made use of a gilt net, with the cords dyed scarlet, for fishing. This detestable conduct rendered him the execration of the universe: the Roman forces deserted from him in Gaul, and Galba rebelled against him in Spain; which when the senate heard, they declared Nero a public enemy, and condemned him to be thrown from the Tarpeian rock, after having been publicly scourged. Nero now fell into despair, on finding himself abandoned by all, and cried out in a rage, *Have I neither friend nor enemy?* He afterwards escaped in disguise; but, fearing to be overtaken by his pursuers, killed himself, June 9, 68, at the age of 32, after having reigned 13 years, 8 months, and 2 days.

NERON, v. LAURIERE.

NERVA (Cocceius) a Roman emperor, who succeeded Domitian, September 18, 96, being the first emperor who was not of Roman or Italian origin; for, though born at Narni, a town in Ombria, his parents came from Crete. M. Cocceius Gerva, his grandfather, was consul in the reign of Tiberius, and had great credit under that wicked prince, who took him into the isle of Capræa, where he starved himself to death, that he might no longer be witness to his crimes. The father of Nerva was that learned lawyer, whom Vespasian loaded with honours and favours; and Nerva proved himself worthy of his parent, by his wisdom, affability, and generosity. He immediately recalled those who had been banished for their religion, and omitted nothing that could restore the empire to its ancient splendour. One of this emperor's most excellent laws was, that which prohibited the making children eunuchs; but, finding his great age an obstacle to his designs, he adopted Trajan, who was esteemed for virtue and courage. Nerva died January 27, in the year 98.

NESMOND (Henry de) a member of the French academy, bishop of Montauban, afterwards archbishop of Albi, then of Toulouse, who died 1727. His *Discourses* were published 1734, 12mo.

NESSUS, v. DEIANIRA.

NESTOR, king of Pylos, son of Neleus and Chloris, celebrated by all the poets. He subdued the Ælians, and vanquished the Centaurs, who attempted to force Hippodamia away. Nestor went afterwards to the siege of Troy about 1190 A. C. with Agamemnon, who particularly esteemed him for his wisdom and eloquence. He was at that time so old, that, according to Homer, he had seen three generations of mankind.

NESTORIUS, a famous heresiarch, born in Germanicia, a town of Syria, who was educated in the monastery of St. Euprepic, in the suburbs of Antioch, and distinguished himself so much by his piety and eloquence as to succeed Sisinnius in the see of Constantinople 428. He at first appeared very zealous against heretics, and was admired, both by the clergy and the people, for his virtue and talents; but Anastasius, a priest of Antioch, whom he had taken with him, having dared to teach, that the holy virgin ought not to be called *Mother of God*, Nestorius, so far from appeasing the scandal which this doctrine gave, commended the preacher publicly, maintaining that there were two persons in Christ, as well as two natures, and that the holy virgin should not be called Θεοτόκος, i. e. the mother of God, but only Χριστοτόκος, i. e. Mother of Jesus Christ. St. Cyrillus, of Alexandria, combated and refuted these errors, and St. Celestine condemned them in a council held at Rome 430. The general council of Ephesus was assembled 431, against Nestorius, who, refusing to appear there, was condemned, deposed, and then sent back to his monastery. The emperor Theodosius *the Younger* afterwards banished him to Oasis in Egypt; but, that city being destroyed by the Blemyes, Nestorius, after wandering about for some time, died of want. We have fragments of his *Sermons*, and other writings, remaining in P. Garnier's *Marius Mercator*. There are Nestorians still remaining in Syria. P. Doucin has written a *History of Nestorianism*, 1698, 4to.

NETHENUS (Matthias) a learned Protestant divine, born 1618, in the duchy of Juliers. He was for some time minister of Cleves, afterwards professor of divinity at Utrecht 1646; but, having maintained with too much heat that the revenues of the chapter of Utrecht could not, without injustice, be given to laymen, and also spoken, very unguardedly, of the states of Groningen, concerning the disposal of ecclesiastical property, was deprived of his offices in 1662. Seven years after, however, Nethenus became pastor and professor of divinity at Herborn, where he died 1686. He left a treatise *de Transubstantiatione*; another, *de Interpretatione Scripturæ*, Herborn, 1675, 4to.; and several other theological and controversial works.

NETSCHER (Jaspar) a celebrated painter of Prague, who settled in Holland, and became very famous there for his portraits. His mother being obliged to quit Prague with three children, retired to a castle, which was soon besieged, and where she saw two of her children perish with hunger; but she escaped with Jaspar to Arnheim, where a physician took care of them. Netscher, having no inclination to study physic, applied to painting, and was going into Italy; but, passing through Bourdeaux, he fell in love with the niece of a merchant at whose house he lodged, married her, and returned to Holland, where he died 1684, aged 48.

NETTER (Thomas) a celebrated English divine, provincial of the Carmelite order, more known by the name of Thomas *Waldensis*, or Thomas *of Walden*, the place of his birth. He was employed in affairs of importance by the English monarchs, and distinguished himself greatly at the council of Constance. He died 1430. Netter left a good treatise, entitled, *Doctrina Antiquitatum Fidei Ecclesiæ Catholicæ*, Venice, 1571, 3 vol. fol. The first volume is against the Hussites and Wickliffites; the second contains the doctrine of the sacraments; the third is written against those who are called *Sacramentarians*. There should be a fourth on *Indulgences*, &c. which has never been finished.

NEU (John Christian) a learned professor of history, rhetoric, and poetry, at Tubingen, in which city he died 1720, leaving some very valuable historical works.

NEUBAUER (Ernest Frederic) a celebrated Protestant divine, born 1705, at Magdeburg, who was professor of antiquities, languages, and afterwards of divinity at Giessen, where he died 1748. He left several *Academical Dissertations*, which are much esteemed; some excellent *Explanations* of different texts in Scripture; collections of small *Tracts*, written by the learned men of Hesse; *Lives of the Divinity Professors at Giessen*; and many other works.

NEUBRIGENSIS, v. LITTLE.

NEVERS (Philip Julian Mazarin Mancine, duke de) knight of the king's orders, and author of several poetical pieces in a very singular style. He preferred Pradon to Racine; and, knowing that the latter was writing his *Phedre*, engaged Pradon to compose a tragedy on the same subject to eclipse Racine's when it appeared. Pradon had the boldness to enter the lists, and his *Phedre* was acted two days after the other. His cabal, of which the duke de Nevers was head, procured him six successful representations, and it is affirmed that the duke spent 15,000 livres to secure Pradon's play. Madam Deshoulieres, being also in the plot, wrote against Racine's tragedy the famous sonnet beginning,

Dans un fautenil dore Phedre tremblante et bleme,
Dit des vers ou d'abord personne n'entend rien.

Which sonnet was attributed to the duke de Nevers; and Racine's friends parodied it with the same rhimes. The duke, highly offended with this parody, in which himself and the duchess de Mazarin, his sister, were grossly abused, and which was attributed to Racine and his friend Boileau, threatened public vengeance in a sonnet adapted to the original rhimes; but M. the prince rendered his menaces ineffectual, by openly declaring himself the protector of Racine and Boileau; and the quarrel was appeased when it was known that the chevalier de Nantouillet, the count de Fiesco, and some other noblemen, had written the parody of the sonnet, attributed to the duke, at a convivial meeting. This duke died 1707. v. PRADON, GONZAGA.

NEUFVILLE (Nicholas) seigneur de Villeroy, &c. counsellor and secretary of state, grand-treasurer of the king's orders, one of the wisest and most able ministers of his time. He married the daughter of M. de l'Aubespine, secretary of state, and was immediately employed by Q. Catherine de Medicis in affairs of the greatest moment. M. de Neufville was secretary of state from 1567, when but 24 years old, under Charles IX. and even then discovered uncommon prudence and talents for public affairs. He was continued in the same office under Henry III. Henry IV. and Louis XIII. all of whom received the most important services from him. He died Nov. 12, 1627, at Rouen, aged 74. Some very curious *Memoirs* have been published under his name, in 4 vol. 8vo.; they extend from 1567 to 1604; and a *Letter* on the conversion of Henry IV. They have been reprinted at Trevoux, 7 vol. 12mo. Charles de Neufville, seigneur de Villeroy, his only son, governor of Lyonnois, and ambassador at Rome, died January 18, 1642, aged 76, leaving a son, Nicholas de Neufville, who was appointed governor to king Louis XIV. 1646, and by that prince created duke de Villeroy, peer and marechal of France, head of the council royal of finances, &c. This duke died, November 28, 1685, aged 88. His son, Francis de Neufville, peer and marechal of France, &c. commanded in Lombardy, where he was taken prisoner at Cremona, February 1, 1702, and had also the misfortune to lose the battle of Ramillies in Flanders, May 23, 1706. But though unfortunate in the field, he was more successful in the cabinet, being appointed minister of state, head of the royal council of finances, and governor to king Louis XV. He died July 18, 1730, at Paris, aged 87. v. AUBESPINE.

NEUGERMAN (Lewis de) a French poet in the reign of Louis XIII. who took a fancy to write verses in which the rhimes were formed by syllables which composed the names of those he chose to celebrate; a method ridiculed with good reason by Voiture. Neugerman took the title of *Hétéroclite Poet to Monsieur, the King's only Brother*; in which he certainly did himself justice. His *Poems* were printed 1630, and 1637, 2 vol. 4to.

NEUHOFF (Theodore de) a German gentleman, who, being at Leghorn, held a correspondence with the malcontents in Corsica, negociated for them at Tunis, and carried arms and ammunition from thence. He was crowned king of Corsica by the rebels, but did not long maintain his dignity; for the French having conquered that island for the Genoese, he found himself obliged to quit it, and ended his days in a state of poverty at London.

NEVISANO (John) an eminent Italian lawyer, born at Asti, who studied law at Padua, and afterwards taught at Turin. His principal work is entitled, *Sylvia nuptialis*, 1521, 8vo.; a curious book, which made the ladies his enemies. It treats on marriage, in answer to this question, *Is it good to marry, or not?* The author died 1540, leaving a natural son, who was an advocate, but lost his senses, and died in poverty.

NEUMAN (Jaspar) a learned German divine, celebrated for his eloquence, and the beauty of his style, in German. He was pastor and inspector of the churches and schools at Breslaw, and died there January 27, 1715, leaving the following works: *Disput. de dispensatione circa legem naturæ*; *Epistola de Scientia Litterarum hieroglyphica*; *Biga difficultatum Phisico-Sacrarum*; *Clavis domus Heber.* This is a Hebrew grammar. *De punctis Hebræorum Litterariis*; *Genesis linguæ sanctæ.* The last work contains many fanciful things, and bold assertions. *Trutina Religionum*, &c.

NEUMAN (John George) an eminent Lutheran divine, born May 1, 1661. He was professor of divinity and poetry, and librarian to the university of Wittemberg, where he died September 5, 1709. Of his very numerous works the following are the principal: *Dissertationes antychyliasticæ*; *Theologia aphoristica*; *Synopsis errorum fanaticorum, quos tremuli moderni fovent*; *Programmata*; *De retractationibus patrum*; *Dissertationes de descensu Christi ad inferos*; *De fide aliena, de passione Christi vicaria, de* αποθεώσει *fanaticorum, de Fausto præstigiatore, de peccato sub spe veniæ commisso, de parallelismo Scripturæ sacræ, de fidelium* μεταςχηματίσμω, *de conditoribus Symboli Apostolici, de palma ab Angelis*

gelis non intervertenda, de Missionariis Pontificorum, de Trinitate Platonis, de Brabeo ante victoriam, &c.

NEURE' (Matthew de) not de *Nuré*, a skilful mathematician in the 17th century, born at Loudun, who was preceptor to M. de Champigni's children, intendant de justice at Aix, and one of Gassendi's friends. He went afterwards to Paris, and was chosen to educate M. M. the princes of Longueville. A long *Letter*, in Latin, written by Neuré to Gassendi, is printed in the first edition of that philosopher's works. He also left two other Letters, in French, in favour of Gassendi, against Morin, printed at Paris for Courbé, 1650, 4to.; a pamphlet, in Latin, *on some ridiculous and superstitious Customs among the Provincials*, 4to. 61 pages.

NEWCASTLE, v. CAVENDISH.

NEWTON (Sir Isaac) born on Christmas day, 1642, at Woolstrope in Licolnshire, descended from the elder branch of the family of Sir John Newton, baronet. His progress in mathematical studies was so rapid, that, at 24, he had laid the foundation of his two works which have since rendered him so celebrated, viz. his *Principia*, and his *Optics*. Having revised and enlarged these works, he published the former, 1687, under the title of, *Mathematical Principles of Natural Philosophy*, in Latin; *London*, 1726, 4to. Mad. du Châtelet has published a French translation of it, *Paris*, 1759, 2 vol. 4to. In this work Newton explains his system of *Attraction*. He was appointed warden of the mint 1696; and, three years after, master of the mint; an office of very considerable profit, which he held till his death. In 1703, Newton was chosen president of the royal society at London, and, the following year, published his *Optics* in English, containing a great number of experiments on colours, and discoveries which will immortalize his name. The treatise on *Optics* has been translated into Latin by Samuel Clarke, *London*, 1719, 4to. and into French by M. Coste. He received the honour of knighthood from Q. Anne, 1708; and K. George I. gave him public marks of esteem. Sir Isaac Newton frequently conversed on learned subjects with the princess of Wales, afterwards queen of England; and it was for her use that he published his *Abridgement of Chronology*, which has been translated into French by Granet, 1728, 4to. His sentiments and system, in this work, differ much from those of other chronologists, and was attacked by M. Freret, to whom the author wrote a spirited answer in 1726. P. Souciet, a Jesuit, also opposed Newton's Chronology in several *Dissertations*; and M. de la Nauze wrote an excellent answer to him, which has been inserted in Pere Desmoulet's *Memoires de Litterature et d'Histoire*. Newton devoted himself with ardour, through life, to the study of nature, to astronomy, natural philosophy, and mathematics. He died of the stone in London, March 20, 1727, aged 85, and was buried in Westminster abbey, where his monument may be seen near that of general Stanhope, with an epitaph, which has been censured by some critics for its too emphatical style: *Gratulentur sibi Mortales tale ac tantum extitisse humani generis decus.* Sir Isaac had been admitted academician associate of the academy of sciences at Paris, 1699. His works, besides his *Principia*, *Optics*, and *Reformed Chronology*, are the following; a system of *Universal Arithmetic*, in Latin, with *Commentaries* by Castillon, *Amsterdam*, 1761, 2 vol. 4to.; *Analysis per quantitatum series, fluxiones et differentias*, 1711, 4to. translated into French by M. de Buffon, *Paris*, 1740, 4to.; several *Letters* in the *Commercium epistolicum*, *Lectiones opticæ*, 1729, 4to. which may also be found in his *Opuscula*, Lausanne, 1744, 3 vol 4to. He had even written a Commentary on the Revelations, in which he finds, clearly, that the pope is antichrist; with other chimeras of the Protestants against the church of Rome. *He was willing*, said a witty man, *to console the human race by his reveries, for the superiority which he had over them*, &c. All Newton's works discover an exalted genius, and a profound knowledge of whatever is most sublime, and most difficult in natural philosophy, astronomy, and mathematics. His disposition was sweet, tranquil, unaffected, affable, modest, and perfectly candid. Fully persuaded of the truth of revelation, he was firmly attached to the Christian religion; and the book he read oftenest

was the Bible. At the end of Sir Isaac Newton's Chronology, are some remarks on the concordance and succession of events in the Gospel; which show that this great scholar, and deep mathematician, had made the New Testament his particular study. He enjoyed, during life, the fame and honours due to his merit, in which respect his lot was very different from that of Descartes, who was never truly honoured till after his death.

NEUVILLE (Charles Frey de) born October 20, 1693, of a distinguished family, settled at Vitré in Britany. He entered as a noviciate among the Jesuits 1710, and ran, with honour, the career of pulpit eloquence. When he began to preach at Paris, 1736, the eagerness with which every one crowded to hear him was almost enthusiastic; and the continuance of this concourse proved, that his fame arose less from the novelty than from the merit of his compositions. The edict which suppressed the Jesuits in France filled his old age with anxiety and troubles. After having led a wandering and fugitive life for seven years, he obtained permission to retire to St. Germain-en-Laye, and there died July 13, 1774. His Sermons were published at Paris 1776, 8 vol. 12mo.

NEUVILLE (Peter Claude Frey de) elder brother of the preceding, born 1692, at Grandville. He entered as a noviciate with his brother 1710; was employed in teaching till the age of 45, and afterwards engaged in the administration of affairs in his Order till its suppression. P. Neuville was twice provincial, and twice superior of the professed house, of which he was head at the time of the society's dissolution. He retired to Rennes, and died there August 1773. Notwithstanding his many occupations, he found leisure for preaching, and two volumes, 12mo. of his Sermons were printed at Rouen, 1778.

NICAISE (St) bishop of Rheims in the 5th century, in which city he suffered martyrdom for the Christian faith from the Vandals.

NICAISE (Claude) a native of Dijon, where his brother was procureur-general to the chambre des comptes. He chose the ecclesiastical profession, and devoted himself wholly to the study of antiquity, and searching after antique monuments. This plan induced him to visit Rome, where he staid some years, and with that view resigned a canonry which he had in the holy chapel at Dijon. He died at the village of Velley, October 1701, aged 78. His works are, *A Dissertation on the Sirens*, Paris, 1691, 4to. in which he maintains, with M. Huet, that the Sirens were birds, and not fish, nor sea monsters. The *Explanation* of an ancient tomb and monument found in the diocese of Auch, 4to. *A Dissertation on a Medal of the Emperor Adrian*, 4to. in Latin. A French translation of Bellori's Italian description of the Vatican pictures, M. S. It is to be wished that his Letters, and those written to him by the learned, were published.

NICANDER, a celebrated Greek grammarian and poet, born at Claros, who resided long in Ætolia, and acquired great reputation by his works, of which we have only two remaining: they are in verse, entitled, *Theriaca*, and *Alexipharmaca*, Greek and Latin, in *Corpus Poetarum Græc.* Geneva, 1606, and 1614, 2 vol. fol.; separately, by Gorris, *Paris*, 1557, 4to.; Florence, 1764, 8vo. translated into French by Grevin, *Antwerp*, 1567, 4to. Nicander lived about 140 A. C. His works are frequently quoted by the ancient writers with great encomiums.

NICANOR, general of the Syrian armies. He was sent into Judea against the Israelites, but defeated by Judas Maccabeus, in two battles, 165 and 162 A. C. and killed in the latter.

NICANOR, a native of Cyprus, one of the seven deacons chosen by the Apostles. He is said to have preached in his own country, and to have suffered martyrdom there.

NICEARCHUS, one of the best painters of antiquity, among whose works a Venus in the midst of three Graces, a Cupid, and a Hercules, with an air both of sorrow and anger, for having suffered himself to be vanquished by Love, are particularly admired.

NICEPHORUS (St.) a celebrated martyr of Antioch about 260, who was a layman, but had formed a friendship with a priest named *Sapricius*. A quarrel happening between them, and the latter

latter being condemned to death for the Christian faith, Nicephorus met him purposely as he was leading to execution, begged his pardon, and used every means to be reconciled to him; but Sapricius refused it, and renounced Christianity. Nicephorus then declared himself a Christian, and was beheaded instead of Sapricius.

NICEPHORUS (St.) a celebrated patriarch of Constantinople, who succeeded Tharasius 806. He zealously defended the worship of the holy images against the emperor Leo *the Armenian*, who banished him, 815, to a monastery, where he died holily 828, aged 70. His works are, *An Abridgement of History*, from the death of the emperor Mauritius to Constantine *Copronymus*, printed at the Louvre, 1648, fol. It forms part of the Byzantine history, and has been translated into French by president Cousin. This work is solid and accurate, but written in too dry and concise a style. *An Abridgement of Chronography*, which is at the end of *Syncellus*; and several other works in Greek, which may be found in P. Labbe's *Councils*, or the Library of the Fathers. Cardinal Baronius has inserted this patriarch's *Confession of Faith* in tom. 11th of his *Annals*.

NICEPHORUS (Callixtus) a Greek historian in the 14th century, author of *an Ecclesiastical History* to 610, *Paris*, 1630, 2 vol. fol.

NICEPHORUS I. emperor of the East, surnamed *Logotheta*. He was originally treasurer and chancellor of the empire, but usurped the throne, 802, from the empress Irene, whom he banished to the isle of Mytilene. This emperor favoured the *Iconoclasts*, and discovered much hatred to the Roman church. He sent ambassadors to Charlemagne, and entered into a treaty with him for fixing the bounds of their dominions. Nicephorus afterwards declared his son Stauratius, Augustus, to prevent rebellions; but his cruelty encreased them. Bardanes, who had been elected emperor by the Asiatic troops, had his eyes put out, and his accomplices were punished. The emperor, being defeated by the Saracens, agreed to pay them a tribute of thirty-three pieces of gold; which circumstance gave this wicked prince a pretence for oppressing his subjects with taxes. He was more successful against the Bulgarians, and forced Chrumnus, or Cramus, their king, to sue for peace: this Nicephorus would not grant, and the Bulgarians, growing desperate, attacked him in the night, put his army to the rout, and killed him in his tent, July 25, 811. Chrumnus caused a cup to be made of this emperor's skull, for his use on solemn festivals. Stauratius, son of Nicephorus, escaped with great difficulty, and died of his wounds the year following.

NICEPHORUS II. emperor of the East, surnamed *Phocas*, one of the greatest captains of his age, who, after gaining some celebrated victories over the Saracens and Russians, was proclaimed and crowned emperor Aug. 6, 963, on the death of Romanus *the Younger*, and continued to make a considerable progress against the Mahometans, by himself, and by his generals. But while Nicephorus was the terror of his enemies, he was also the scourge of his subjects: he encreased the taxes, confiscated private property, debased the coin, and drained all the wealth of the state to support the camps. At last the empress Theophania, his wife, weary of living with the ugliest and most cruel man in the empire, procured him to be murdered, December 11, 969, by ten conspirators, at the head of whom was his successor, John Zimisces.

NICEPHORUS III. surnamed *Botoniates*, proclaimed emperor of the East, October 1, 1077. He attacked Nicephorus Bryennius, took him prisoner, put out his eyes, and punished all those who had rebelled against him: but, not being properly grateful to Alexius Comnenus, the firmest support of his throne, he was deposed by this latter, April 1, 1081, and shut up in a monastery, where he died not long after.

NICEPHORUS CARTOPHILAX, i. e. *Keeper of the Archives*, a Greek author at the beginning of the 9th century, some of whose works remain in the Library of the Fathers, and in the collection of Greek and Roman laws.

NICEPHORUS *Bleonidas*, a learned monk and Greek priest of mount Athos, in the 13th century, who refused the patriarchate of Constantinople, and was favourable to the Latins. He has left

left two tracts *On the Procession of the Holy Ghost*, in which he refutes those who deny that the Holy Ghost can be said to proceed from the Father by the Son; printed with other Greek divines, *Rome*, 1652, and 1659, 2 vol. 4to.

NICEPHORAS *Gregorias*, a Greek historian in the 14th century, librarian to the church at Constantinople, who was much engaged in the affairs of his time, and left a *History* containing what passed from 1204, to 1341. The best edition of this work is *Louvre*, Greek and Latin, 1702, 2 vol. fol. v. BRYENNIUS.

NICERON (John Francis) a skilful mathematician of Paris, who entered the Minime order, 1632, made a great progress in the study of optics, and was the friend of Descartes. He died September 22, 1646, at Aix, aged 33. His principal work is entitled, *Thaumaturgus Opticus*, 1646, fol. He had given a specimen of it in his *Perspective curieuse*, 1638, fol. reprinted with P. Mersenne's *Optics*, 1652, fol. This last edition is most valued. Niceron also translated Cospi's *Treatise on Cyphers*, from the Italian, 1641, 8vo.

NICERON (John Peter) a learned Barnabite, related to the preceding, born March 11, 1685, at Paris. He taught ethics and theology in his order, but afterwards devoted his time entirely to the composition of several works, which do him honour. The most known is entitled, *Memoires pour servir à l'Histoire des Hommes illustres*, 43 vol. 12mo. the last three are posthumous, and contain many articles written by another hand. Tom. 10 is in two parts, which makes 44 volumes. This is a curious and interesting work. Pere Niceron's other writings are, *Le grand Febrifuge, ou, Discours où l'on fait voir que l'eau commune est le meilleur remede pour les fievres, et vraisemblablement pour la peste*, translated from the English of John Hancock, 12mo. reprinted under the title of *Tr. de l'Eau commune*, 1730, 2 vol. 12mo.; *La conversion de l'Angleterre au Christianisme, comparée avec sa prétendue réformation*, translated from the English, 8vo. He also translated some pieces which may be found at the end of *La Geographie physique, ou Hist. naturelle de la Terre*, 4to.; *Voyage de J. Owington*, 1725, 2 vol. 12mo. He died July 8, 1738, at Paris, aged 53.

NICETAS (St.) a native of Cesarea, in Bithynia, who suffered much under the emperor Leo *the Armenian*, on account of his zeal for the faith, and for the worship of the holy images. He was abbot of the *Acemetes*, in the monastery of Medicens on mount Olympus, and died 824.

NICETAS *Serron*, a learned deacon of the church at Constantinople, in the 11th century, afterwards bishop of Heraclea, supposed to have been author of a *Chain of the Greek Fathers, on Job*, Greek and Latin, *London*, 1637, fol. another on the *Psalms*, and a third on *Solomon's Song*. He also left *Commentaries* on parts of St. Gregory of Nazianzen's works.

NICETAS *Acominatus*, a celebrated Greek historian, surnamed *Choniates*, because he was a native of Chonia, a city in Phrygia. He held some important posts at the court of Constantinople, and when that city was taken by the French, 1204, retired to Nice, and there died 1206. Nicetas left a history from 1118, to 1205, 1647, fol. which forms part of the Byzantine, and is esteemed, though written in a very bad style; it has been translated into French by the president Cousin. This author also wrote a *Treasure*, or treatise *on the Orthodox faith*, and other works in the Library of the Fathers.

NICETIUS (Flavius) one of the most eloquent and judicious orators and lawyers of Gaul, in the 5th century, mentioned in very high terms by Sidonius Apollinaris, who was his friend.

NICHOLAS (St.) a celebrated bishop of Myra in Lycia, supposed to have lived in the 4th century. He has been honoured with public worship from the 6th century, but none of the circumstances of his life or death are known with certainty.

NICHOLAS *de Tolentino* (St.) born 1239, at Tolentino, of which city he was canon, after having finished his studies there. He then entered the Augustine order, and made himself very famous by his virtues and austerities. He died September 10, 1310, at Tolentino.

NICHOLAS I. a Roman, and deacon of the Roman church, succeeded pope Benedict III. March 25, 858, and was consecrated the same day at St. Peter's church, in presence of the emperor Louis

Louis II. He sent legates to Constantinople, 860, to examine into the affair of St. Ignatius, and anathematized Photius; from whence arose that lamentable schism, which still subsists between the Greek and Latin churches. Photius on his side excommunicated Nicholas I. asserting that the primacy of the church passed to Constantinople with the emperors. Nicholas excommunicated Lothaire, with his concubine Waldrade; but the French bishops paid no regard to his censures, refusing to acknowledge him as pope on that occasion. He afterwards applied himself with great zeal to the conversion of the Bulgarians, who consulted him in 866, on 106 questions concerning religion, to which the pope replied by as many articles. Nicholas I. held several synods, and merited the name of *Great* by his zeal, firmness, and other noble qualities. He died Nov. 13, 867, after a glorious pontificate of nine years, six months and twenty days. There are a great number of his *Epistles* in the collection of *Councils*, and a folio volume of them was published at Rome, 1542.

NICHOLAS II. before called *Gerard of Burgundy*, from being born in that province. He was bishop of Florence, and elected pope at Sienna, December 28, 1058. This pontiff declared null the factious election of the antipope Benedict X. confirmed the principality of Capoua to Richard, and Apulia and Calabria to Robert Guiscard; which according to M. Fleury, was the origin of the kingdom of Naples. Nicholas II. died at Florence, July 22, 1061. Nine of his *Letters* remain.

NICHOLAS III. originally called *John Gaëtan*, a Roman, of the Orsino family, cardinal, deacon, and elected pope at Viterbo, November 25, 1277. He was learned, a friend to literary men, and possessed some excellent qualities; but the glory of all his good actions was tarnished by too violent an attachment to his relations, and his unjust aversion to Charles of Anjou, king of Sicily. It is even said that this pope engaged in the conspiracy of the *Sicilian Vespers*, with Peter king of Arragon, but he did not see it put in execution, for he died of an apoplexy, August 22, 1280. A *Treatise de Electione dignitatum*, is attributed to him.

NICHOLAS IV. born at Ascoli, in the marquisate of Ancona, one of the order of friars minors, originally named *Jerome*, cardinal, bishop of Palestrina, succeeded pope Honorius IV. February 22, 1288. He was a good philosopher and divine, and had been employed in the most important affairs, by the preceding pontiffs. This pope governed the church wisely, appeased the dissentions which had arisen in Rome, and in the ecclesiastical state, made peace between several Christian princes, particularly the kings of Sicily and Arragon, and discovered great zeal for the conversion of infidels, and for the recovery of the Holy Land; but he had not the satisfaction to see the success of his designs, dying April 4, 1292. Some *Commentaries* on scripture, and on the master of the sentences, and several other works are attributed to him. He founded the university of Montpellier.

NICHOLAS V. before called *Thomas de Sarzana*, cardinal, bishop of Bologna, born at a town near Luni, succeeded pope Eugenius IV. March 16, 1447. He laboured immediately to restore peace in the church, and in Italy, and had the happiness of succeeding, by persuading Felix V. to renounce his pretended claims to the papacy, and by receiving the celebrated cardinal d'Arles to communion, who had been deposed by Eugenius IV. Nicholas was of a mild, peaceable temper, noble, generous, zealous for the public good, and the glory of religion. He embellished Rome, and acquired universal esteem by his benefactions, and his patronage of the learned. The belles lettres, which had as it were lain buried for several ages, began to revive in his pontificate; he sought carefully for the choicest Greek and Latin MSS. to enrich his library, and nobly rewarded those who took pains in translating Greek authors, and cultivating the sciences. At last this great pope, having discovered that a conspiracy was formed against him, and hearing also that Constantinople had been taken by the Turks, was so deeply grieved, that the disorder which before afflicted him increased, and put an end to his life at the age of 57, March 24, 1455. Dominico Georgi, chaplain to pope Benedict XIV. has published a very curious *Life* of Nicho-

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las V. in Latin, *Rome*, 1742, 4to. One of his *Letters* is in Arcadius' book *de processione spiritus Sancti*. v. JOHN XXII.

NICHOLAS *the Grammarian*, a learned patriarch of Constantinople, who succeeded Eustachius, 1084, and was surnamed *Musalon*. He died 1111. Some of his *Decrees*, and a *Synodal Epistle* are in Fabrot's *Basilicæ*.

NICHOLAS *de Clairvaux*, a learned monk in the 12th century, disciple, and secretary to St. Bernard, who afterwards retired to the monastery of Montiramey, where he died about 1180. There is a volume of his *Letters* (which are esteemed,) in the Library of the Fathers.

NICHOLAS *de Cusa*, *Cusanus*, born 1401, at Cusa, a village on the Moselle, in the diocese of Treves, son of a waterman named John Crebs. The count de Mandercheidt being at the charge of his education; he took a doctor's degree in canon law at Padua, when but 22, and made himself well acquainted not only with Latin, Greek, and Hebrew, but also with philosophy, mathematics, jurisprudence, history, and theology. He entered some time after among the regular canons of St. Augustine, in the monastery of Tartemburg, but was never a Dominican. Nicholas de Cusa became curate of St. Florentin at Coblentz, then archdeacon of Liege, and in this character attended the council of Basil, of which he was among the warmest defenders, and where he acquired so much reputation, that Eugenius IV. attached him to his interest, and sent him as legate to Constantinople, afterwards into Germany and France. On this pontiff's decease, Cusa retired to his archdeaconry of Liege; but pope Nicholas V. a zealous patron of learned men, made him cardinal, 1448, and gave him the bishopric of Brizen in Tyrol; which see he kept notwithstanding the opposition of the canons, and even Sigismond, archduke of Austria, who had procured his chancellor Leonard Corsmer to be elected in an irregular manner. Cardinal de Cusa attended the opening of the jubilee, 1450, and was sent as legate *à Latere*, to the German princes, for the purpose of uniting them against Mahomet II. who threatened Christendom. He made himself so much esteemed in Germany during his legation, that he was sent thither again in the same character by popes Calixtus II. and Pius II. The latter took every method to reconcile Cusa and the archduke Sigismond, who had quarrelled with him afresh, on account of a monastery into which the cardinal wanted to introduce the reform. Sigismond made the fairest promises, but Cusa had scarce set foot in his diocese, before he was arrested and sent to prison by the archduke's order. From that moment the celebration of divine service ceased through almost his whole diocese. The pope excommunicated Sigismond, who at length released cardinal de Cusa, on very unjust and hard conditions; and this great man being thus restored to his diocese died not long after at Todi, August 11, 1454, aged 53. All his works were printed at Basil, 1565, 3 tom. fol.; the first contains *Theological Treatises* on the mysteries, the filiation of God, &c. tom. 2 contains the great treatise, entitled, the *Catholic Concordance*, to prove the superiority of the council over the pope; the *Alcoran sifted*, and some other controversial tracts; *Conjectures on the last times*, in which he places the defeat of Antichrist, and the glory of the church in the 18th century, before 1734. There is a French translation 1700, 8vo. It is astonishing that so excellent a genius could give way to such chimerical imaginations; tom. 3. contains treatises on *Mathematics*, *Geometry* and *Astronomy*. All this cardinal's writings discover great knowledge and deep erudition, but they are too full of subtilties and metaphysical abstractions. His great work, entitled, the *Catholic Concordance*, is the most particularly esteemed. Father Gaspard Hartziem, a Jesuit, has written the *Life* of cardinal de Cusa, *Treves*, 1730, in Latin.

NICHOLAS DE LYRE, or DE LYRA, *Lyranus*, a celebrated Franciscan, in the 14th century, and one of the most learned men of his time, born of Jewish parents at Lyre, a town in Normandy, in the diocese of Evreux. After having been instructed in rabbinical learning, he embraced Christianity, entered among the Franciscans at Verneuil, 1291, and taught afterwards at Paris with great credit. He

rose by his merit to the highest offices in his order, and also gained the esteem of the great; queen Jane, countess of Burgundy, and wife of Philip *the Long*, appointed him one of her executors, 1325. Nicholas de Lyra died in a very advanced age, October 23, 1340. leaving some *Postils*, or short *Commentaries* on the whole bible, which were formerly very famous; the most scarce edition of them is *Rome*, 1472, 7 tom. fol. and the best *Antwerp*, 1634, 6 vol. fol. These commentaries are incorporated in the *Biblia Maxima*, Paris, 1660, 19 vol. fol. There is a French translation of them, *Paris*, 1511, and 1512, 5 vol. fol. A *Disputation* against the Jews, 8vo. a treatise against a particular rabbi, who made use of the New Testament to combat Christianity, and other works not printed, which show the author to have had a much more perfect knowledge of the Holy Scriptures than was common at that time.

NICHOLAS *de Methona*, bishop of that city in the 11th century. He regulated his diocese according to the canons, edified it by his exemplary virtues, and enlightened it by his learning. In the Library of the Fathers is a treatise by this bishop *on the Real presence of Jesus Christ in the Eucharist*; and in Allatius a treatise *on the Procession of the Holy Ghost*.

NICHOLAS *of Pisa*, a celebrated architect and sculptor, in the 13th century, who erected a marble tomb for the corpse of St. Dominic, and built the Dominican church and convent at Bologna. Several other works of his may be seen at Pisa, and in the most celebrated cities of Italy.

NICHOLAS *Egmeric*, a celebrated Dominican of Gironna, inquisitor general under pope Innocent VI. afterwards chaplain to Gregory XI. and judge of the heretical causes. He died January 4, 1399, at Gironna. His principal work is entitled, *The Inquisitor's Directory*. The best editions of it are those with corrections and *Scholia* by Penna. This book contains the most pernicious and horrible maxims, according to which, not only private persons, but princes and kings may be condemned secretly by the inquisition without being permitted to speak in their own defence, and afterwards put to death by poison or other means. It is astonishing that a work which inculcates such detestable principles should have been printed at Barcelona, afterwards at Rome, 1587, fol. and at Venice, 1607. The *Commentary* upon it is no less dangerous. An abridgement of it has been published in French, 1762, 12mo.

NICIAS, an Athenian captain, celebrated for his valour and wealth, son of Niceratus. His merit raised him to the highest military dignities; he gained several victories, and persuaded the Athenians to consent to a truce of 50 years with the Lacedemonians. When the war of Sicily commenced, Nicias was appointed general in that expedition; but being too obstinate with his fleet at the siege of Siracuse, he was defeated, taken prisoner, and afterwards put to death with Demosthenes the general, 413, A.C.

NICOCLES, son of Evagoras, king of Cyprus and Salamis, succeeded his father who had been murdered by the eunuch Thrasydeus, 374, A C. He was a magnificent and voluptuous prince. Isocrates addressed his two orations entitled, *ad Nicolem*, to him.

NICODEMUS, a member of the Jewish sanhedrim, and a Pharisee, who came to Jesus by night, conversed with him, and afterwards became his disciple. It was he who took care of our Saviour's burial. A Gospel in Latin is attributed to him, but it is an apochryphal book, full of fables, and unworthy of credit. The Manicheans were the authors of it.

NICOLAI (Philip) a Lutheran of Hesse, in the 16th century, known by two bitter satires against the pope; one, *De duobus Anti-Christis, Mahumete et Pontifice Romano*, Marpurgi, 1590, 8vo.; the other, *De Anti-Christo Romano, perditionis filio*, Rostochii, 1609, 8vo.

NICOLAI (Nicholas) a gentleman of Dauphiny, who published a very curious account of his voyages, 1568, fol. under the title of *Navigationes orientales*. He died June 25, 1583, at Paris.

NICOLAI (John) a learned doctor of the Sorbonne, and Dominican, born 1594. at Monza, a village in the diocese of Verdun, near Stenay, who took a doctor's degree July 15, 1632, taught theology with the Jacobins at Paris, during 20 years, and died May 7, 1673, aged

aged 78. His works are, a good edition of the *Summary* of St. Thomas, with *Notes*, and of all that doctor's works, *Lyons*, 1660, and the following, 19 vol. fol.; five *Dissertations* on several points of ecclesiastical discipline, against M. de Launoi, 12mo.; *Judicium, seu censorium suffragium de propositione Antonii Arnaldi*, 4to. &c. which last he has published in French by the title of *Avis déliberatif*, &c. on the following proposition of M. Arnauld; *Grace failed in St. Peter*, 4to. &c. This work of Pere Nicolai's was refuted by M. Arnauld, Nicole, and de la Lane, in the Latin edition, entitled, *Vindictæ St. Thomæ circa gratiam sufficientem*; *Des Theses sur la Grace*, refuted by M. Nicole in the *Causa Arnaldina*, which contains another tract by M. Nicole against Nicolai's *Judicium censorium*; lastly, some other works in which are some singular opinions. He must be distinguished from Philip Nicolai, a learned divine, author of several works, who died 1608, and from Melchior Nicolai, a celebrated professor of divinity at Tubingen, who died 1659, leaving several works.

NICOLAS, the first of the seven deacons chosen by the apostles, said by some authors to have given rise to the *Nicolaitans*, and to have been afterwards bishop of Samaria; but these two circumstances are uncertain. The sect which took his name, had extravagant ideas concerning the deity, and the creation; they allowed a community of women, and practised the Pagan impieties without scruple.

NICOLAS (Augustine) a native of Besançon, an advocate, well acquainted with the belles lettres, the Spanish and Italian languages. He was appointed counsellor of state to duke Charles of Lorrain, whose release he had solicited from the king of Spain, and was made maître des requêtes to the parliament of Dole, through the interest of Don Lewis de Haro. He died 1695, at his native place. Nicolas wrote with ease in verse and prose, and published the following works; *Poems*, reprinted at Besançon, 1693. He was much ridiculed for having absurdly boasted in some lines under his portrait of equalling Horace, Virgil, and Ovid. An *Account of the last Revolution in Naples*; an *Account of the campaign in Hungary*, 1664, with several *Historical Pieces*; a *Dissertation* on the question, *Whether torture is a sure method of discovering secret crimes*, Amsterdam, 1682, 12mo.

NICOLAS (Gabriel) seigneur de la Reynie, counsellor of state, and first lieutenant-general of police in Paris, born of an ancient family at Limoges. Being sent to study at Bourdeaux, he settled there, and was president of the presidial in that city, till the troubles which arose in Guyenne, 1950. The duke d'Epernon, governor of the province, presented him afterwards to Louis XIV. who appointed him maître des requêtes, 1661, and created for him the post of lieutenant-general of police at Paris, in 1667. It is to the indefatigable care of this worthy magistrate that the Parisians are indebted for most of the excellent regulations observed in their police. He was generally esteemed for his vigilance, integrity, love of order, and care for the public safety; the king as a reward made him counsellor of state, 1680. M. de la Reynie died June 14, 1709, aged 85, universally lamented.

NICOLAUS DAMASCENUS, a philosopher, poet, and historian in the reign of Augustus, who was regarded as one of the most learned men of his age. Only some fragments of his works remain, which were published by Henry de Valois, *Paris*, 1634, 4to.

NICOLE (Peter) born October 13, 1625, at Chartres, son of John Nicole, an advocate in that city. Going to Paris, 1642, in order to study philosophy and divinity, he applied at the same time to Hebrew, acquired a compleat knowledge of Greek, learnt Italian, and Spanish, and devoted part of his time to the instruction of the youth entrusted to Mess. of Port Royal. M. Nicole was admitted bachelor in the Sorbonne, June 19, 1649, and was preparing to be a licentiate; but the disputes which arose respecting the five famous propositions of Jansenius, and his connections with M. Arnauld changed his plan. He then retired to Port Royal, attached himself to that society, and assisted M. Arnauld in several of the works which that celebrated doctor published in his own defence. They both went to M. Va-

ret's

ret's house at Chatillon near Paris, in 1664, and there continued to write together. From this time M. Nicole resided in various places, sometimes at Port Royal, sometimes at Paris, in the abbey of Haute Fontaine, at Grenoble, &c. He was solicited to take holy orders, but after an examination of three weeks, and consulting with M. Pavillon bishop of Aleth, he remained only a tonsured priest. It has been asserted by some, that having failed to answer properly when examined for the subdeaconship, he considered his being refused admission to it, as a warning from heaven. Being obliged to quit the kingdom, 1679, in consequence of his writings in favour of Jansenius, he retired to Brussels, then to Liege, afterwards to Orval, and several other places; but was permitted to return to Paris, 1683, where he continued to devote himself to study, and the composition of those works which have gained him such great reputation. M. Nicole lived in a plain manner, loved retirement and quiet, and was little acquainted with the manners of the world; his conversation was nevertheless agreeable, and he made it interesting by observations which were both solid and new; but he was so credulous that he believed every thing he heard, however incredible, being unable to imagine that any one would deceive him. He did not answer readily in company, and was slow in producing reasons for what he advanced. This occasioned him to say of M. de Treville, a man of genius, and who spoke well, *He is too hard for me in the chamber, but by the time I get to the stairs-foot, I have puzzled him.* Nicole carried his timidity even to weakness, hardly daring to stir from his house, for fear of unforeseen accidents, by which thousands, he said, had been killed or wounded. He died at Paris, of a second attack of an apoplexy, November 16, 1695, aged 70. His works are very numerous both in Latin and French, but he wrote best in the last mentioned language. The principal are, *Moral Essays*, 14 vol. 12mo. among which are three volumes of *Letters* and *Reflections on the Epistles and Gospels*, 5 vol. which joined to the *Theological Instructions on the Sacrament*, 2 vol.; *on the Creed*, 2 vol.; *on the Lord's Prayer*, 1 vol.; *on the Decalogue*, 2 vol.; and the *Treatise on Prayer*, 2 vol. form the 23 volumes of *Moral Essays*. *Lettres imaginaires et visionaires*, 1667, 2 vol. 12mo. The small *Perpetuity*, with a defence of it. The large *Perpetuity*, written with M. Arnauld, 3 vol. 4to. This excellent work is almost entirely M. Nicole's, M. Arnauld having but a very small share in it. *Les Préjuges légitimes contre les Calvinistes*, 12mo.; *Tr. de l'Unité de l'Eglise*, against the minister Jurieu; *Les Pretendes Réformés convaincus de schisme*; *Réfutation des principales erreurs des Quiétistes*; several works in defence of Jansenius and M. Arnauld. Many tracts against the morality of the relaxed Calvinists. Tracts on *universal Grace*, which have been collected in 4 vol. 12mo. with the writings of M. Arnauld, P. Quesnel, and other divines who have opposed this system. *Tr. de la Foi humaine*, 1664, 4to. written with M. Arnauld, and considered as a master piece by the friends of Mess. of Port Royal. A selection of Latin *Epigrams*, entitled, *Epigrammatum Delectus*, 1659, 12mo.; a Latin translation of the *Provincial Letters*, with *Notes*, &c. under the name of Wendrock. All that M. Nicole published under that name, has been translated into French by mademoiselle de Joncoux. He left numerous other *Tracts*, many of them written with M. Arnauld. It must be allowed that M. Nicole ranks among the most polished and best writers; all his works discover great genius, a train of solid reasoning, deep metaphisical knowledge, and uncommon learning. He is however blamed, like his friend M. Arnauld, for having defended the writings of Jansenius, notwithstanding they had been censured by the Sorbonne, the French clergy, and the whole church. A history of the Life and writings of M. Nicole, was published, 1733, 12mo. He is buried at the gate of the choir of St. Medard.

NICOLE (Claudius) of the same family as the preceding, counsellor, then president in the jurisdiction of assessors at Chartres, his native place, where he died, November 22, 1685, aged 74. He was a man of learning, and had some genius for French poetry. There is a collection of his *Poems*, the most compleat edition is *Paris*, 1693, 2 vol. 12mo. They are chiefly

translations and paraphrases of the Latin poets.

NICOLE (Francis) born December 23, 1683. He demonstrated the paralogism of M. Mathulon's solution of the quadrature of the circle, and gained the 3000 livres which his adversary had deposited, for him who should prove his solution false; but gave the money to the hôtel Dieu at Lyons. M. Nicole was indebted for his progress in the mathematics to M. de Montmort, who undertook his education. He has left several *Memoirs* among those of the academy of sciences, of which he was a member.

NICOLLE *de la Croix* (Lewis Anthony) an ecclesiastic, who translated Ballerini's *Method of studying St. Augustine*, 1660, 12mo; a valuable *System of Geography*, 1773, 2 vol. 12mo.; an abridgement of the same in one volume. He died at Paris, his native place, 1760, aged 56.

NICOLO, a celebrated painter, surnamed *del Abbate*, born 1512, at Modena, who went into France, 1552, and acquired great reputation there by his pictures, great numbers of which are to be seen at Paris and elsewhere. He died in that city at a very advanced age. This artist excelled particularly in colouring.

NICOMEDES, king of Bithynia, succeeded his father Zipoetes, 281, A.C. and treated his brothers with the cruelty of a tyrant. He is said to have built the city which was called Nicomedia from his name. Zeilas and Prusias, his sons, reigned successively after him.

NICOMEDES II. surnamed *Philopater*, in derision, dethroned Prusias, king of Bithynia his father, and caused him to be murdered in the temple of Jupiter at Nicomedia, 198, A.C. He afterwards reigned peaceably till the latter end of his life; when fearing the power of Mithridates, (whose sister, widow of Ariarathes, he had married,) because this prince made one of his sons king of Cappadocia; he suborned a young man, declaring him to be the third son of Ariarathes. The Romans to mortify these rival kings, took Cappadocia from Mithridates, and Paphlagonia from Nicomedes, who died the following year, 92, A.C.

NICOMEDES III. son and successor of the preceding, dethroned by his elder brother, and afterwards by Mithridates. The Romans restored him, and leaving no children at his death, 75, A.C. he appointed that people heirs of his kingdom, which was afterwards reduced to a province.

NICOMEDES, a geometrician, celebrated for having invented the conchoid curve. He lived a short time after Eratosthenes.

NICON (St.) a celebrated monk of the 10th century, surnamed *Metanoites*, who laboured with great zeal and success to convert the Armenians, and left a small treatise on their religion, which is in the Library of the Fathers. He died November 26, 998, at Corinth.

NICOT (John) seigneur de Villemain, and maître des requêtes in the king's palace, a native of Nismes, who being sent as an ambassador into Portugal, 1559, brought from thence the plant which was called from his name *Nicotiane*, but is more known by that of *Tobacco*. He presented it to queen Mary de Medicis, from whence it had also the appellation of *Herbe à la Reine*. Nicot died at Paris, May 18, 1600, leaving a *Dictionary*, French and Latin, 1606, fol.; *Tr. de la Marine*, and other works in MS.

NIDHARD, or NITHARD (John Everard) a Jesuit, born December 8, 1607, at the castle of Falkeinstein, in Austria. After teaching philosophy and canon law at Grantz, he was appointed confessor to the archduchess Mary, whom he attended into Spain, when she married king Philip IV. and when that prince died, P. Nidhard became inquisitor-general, and had a great share in the government. His whole merit consisted in a most disgusting haughtiness of deportment; he had the insolence to say to the duke of Lerma, *You are bound to respect me, who have daily your God in my hands, and your Queen at my feet.* But he left the treasury without money, the fortresses in ruins, the ports without ships, and the troops undisciplined, destitute of leaders, and ill paid. Don John of Austria, natural son of Philip IV. having formed a party which compelled him to leave the court, 1669, he retired to Rome, where he was Spanish ambassador, afterwards cardinal, 1672, and died in that city, February 1, 1681, aged

aged 73. We have some works of his on the *Conception of the Holy Virgin*. His controversies were printed at Paris, 1677, 2 vol. 12mo.

NIEREMBERG (John Eusebius) a learned Jesuit of Madrid, who died April 7, 1658, aged 68, author of a treatise *on the origin of the Holy Scriptures*, Lyons, 1641, fol.; *Historia naturæ*, Antwerp, 1635, fol.; *Occulta Filosofia*, Madrid, 1643, scarce; *An Eulogy on the Jesuits*, Madrid, 1643, 6 vol. fol. in Spanish, &c.

NIEUWENTIT (Bernard) an ingenious philosopher and learned mathematician, born 1654, at Westgraafdyk. He was well skilled both in physic and philosophy, and became counsellor and burgomaster of the city of Purmerande, where his integrity and learning gained him great esteem. He died May 30, 1718, aged 63. His principal works are, an excellent treatise in Dutch, translated into French by Nogues, under the title of *L'Existence de Dieu demontrée par les merveilles de la Nature*, Paris, 1740, 4to. in Holland, 1727; a *Refutation of Spinosa*, 4to. in Dutch; *Analysis infinitorum*, Amsterdam, 1695, 4to.; *Considerationes circa calculi differentialis principia*, Amsterdam, 1696, 8vo.

NIGHT, or NOX, goddess of darkness, daughter of Cœlus and Terra, married to Erebus, by whom she had several children. This goddess is represented in black robes set with stars, and seated in a chariot drawn by two horses.

NIGIDIUS FIGULUS (Publius) one of the most learned men of ancient Rome, contemporary with Cicero, and author of several books on various subjects, but written in so subtile and abstruse a style, that they were little read. He became pretor and senator, and displayed great prudence in assisting Cicero to crush Catiline's conspiracy; but having afterwards joined Pompey against Cæsar, was banished, and died in exile, 45, A.C. Cicero, by whom he is mentioned with great encomiums, wrote a beautiful letter of consolation to him. St. Augustine says that he was surnamed *Figulus*, i. e. *Potter*, because he made use of a metaphor taken from the potter's wheel to answer the following question proposed to him against astrology: *Why have not two children who are twins the same fortune?* Only some fragments of his writings collected by Rutgersius remain.

NIGRISOLI (Francis Mary) a skilful Italian physician of Ferrara, author of many valuable works, among which is a treatise *on the Bark*, in Latin; *Ferrara*, 1700, 4to.; *Pharmacopæa Farrariensis*, &c. He died December 10, 1727, at Ferrara, aged 79. His father, Jerome Nigrisoli, who died 1689, aged 69, printed at Guastalla, 1665, *Progymnasmata Medica*.

NIHUSIUS (Barthold) a native of Wolpe in the state of Brunswic, who turned Catholic at Cologn, about 1622, was appointed abbot of Ilfeld, 1629, and afterwards suffragan to the archbishop of Mysia. He died March 1657, aged 66. He left several works on learned subjects, divinity, controversy, and history; a treatise of his *on the Communion of the Orientals in one kind*, may be found in Allatius *de perpetua consentione*, &c.

NILUS (St.) St. Chrysostom's disciple, one of the greatest masters of the spiritual life, and the monastic profession, celebrated for his piety and learning. He was prefect of Constantinople under the emperor Theodosius *the Younger*, and afterwards retired to a solitary life on Mount Sinai, with his son Theodulus; his wife at the same time entering a convent of virgins. He died 451. All his works were printed in the Library of the Fathers, and at *Rome*, 1668, and 1678, 2 vol. fol. in Greek and Latin. His *Epistles* and *Exhortations to the spiritual Life*, are most esteemed.

NILUS, archbishop of Thessalonica, in the 14th century. He wrote against the pope's supremacy; and Barlaam, after having written in its favour, adopted the errors of Nilus, and composed a work to defend them. Saumaise has united them both in one volume, 4to. Elzevir, 1645.

NILUS DOXAPATRIUS *Archimandrite*, i. e. abbot of the Greek monastery, who in the 12th century wrote a *Treatise on the five Patriarchates*, by order of Roger, king of Sicily. An edition of this treatise was publised by Stephen le Moine, in Greek and Latin, *Leyden*, 1685, 4to.

NIMROD, son of Cush, and grandson of Ham, said in Scripture to have been

been a *mighty Hunter*, a necessary and very valuable art in those early ages, as a defence against wild beasts. He is supposed to have been the first who usurped sovereign authority over other men, and to have directed the building of Babel, 2233, A.C. Nimrod reigned at Babylon, in the land of Shinar, which was also called the *Land of Nimrod* from his name. He was very probably the same with Bacchus or Belus; but though he built Nineveh, he must not be confounded with Ashur, for the Scripture very clearly distinguishes between them. v. ASHUR.

NINON, v. LENCLOS.

NINUS, first king of the Assyrians, said to have been the son of Belus, or Nimrod, king of Babylon. It is farther said that he subdued and enlarged Nineveh, defeated Zoroaster, king of Bactriana, married Semiramis of Ascalon, conquered almost all Asia, and died about 2150, A.C. after a glorious reign of 52 years; but all these accounts are either fabulous, or uncertain.

NIOBE, daughter of Tantalus, and wife of Amphion king of Thebes. This princess, who was uncommonly beautiful, and had seven sons and seven daughters, was so daring as to prefer herself and children to Latona, who had only Apollo and Diana. Latona, irritated by Niobe's insolence, caused Diana and Apollo to shoot her 14 children to death with arrows; upon which she was plunged into the deepest affliction, and changed into a rock according to the fable. She must be distinguished from Niobe, daughter of Phoroneus, and mother of Argus and Pelargius.

NIPHUS (Augustine) born at Jopoli in Calabria, about 1473. He married at Sessa a very prudent and virtuous young woman named Angeletta, by whom he had several children, and was soon after appointed professor of philosophy at Naples, but had scarce set foot in that city, before he composed a treatise *de intellectu et Dæmonibus*, in which he maintained that there is but one sole *Intellect*. This raised every body immediately against Niphus, particularly the monks, so that he was forced to publish his treatise with amendments in 1492, fol. reprinted 1503, and 1527. He afterwards published a series of other works, by which he gained so much reputation, that the most celebrated universities of Italy offered him professorships with large stipends; and he had certainly a salary of a thousand crowns in gold, when professor at Pisa, about 1520. Pope Leo X. had such a value for Niphus, that he made him count palatine, permitted him to quarter his arms with those of the Medici family, and granted him power to create masters of arts, bachelors, licentiates, doctors of divinity, civil and canon law, to legitimate bastards, and to enoble three persons. The letters patent which conveyed these singular privileges, are dated June 15, 1521. Niphus was a philosopher of a very homely appearance, but spoke well, loved high living, and pleasures; he possessed the art of diverting and pleasing so much by stories and bon mots, that he had access to the nobility and ladies of rank, who delighted in his conversation. The year in which he died is not exactly known, but it is certain that he was living in 1545, and dead in 1550, and that he was above seventy at the time of his death. Niphus left *Commentaries* in Latin on Aristotle and Averroes, 14 vol. fol.; some smaller works on subjects of morality and politics, *Paris*, 1645, 4to.; a treatise *on the Immortality of the Soul*, against Pomponatius, *Venice*, 1518, fol.; *De amore, de pulchro, Veneris et Cupidinis venales*, Leydæ, 1641, 16to. &c. The author is too diffuse, and writes ill in Latin.

NISUS, king of Megara in Achaia, had a purple lock growing among the white hair at the top of his head, upon which, according to the oracle, the preservation of his kingdom depended. His daughter Scylla falling in love with Minos, who had laid siege to Megara, contrived to cut off this fatal lock, and by that means delivered up her country to the enemy. Nisus died of grief, and was changed into a hawk, according to the fable. The perfidious Scylla, finding herself slighted by Minos, died also in despair, and was metamorphosed into a lark. It is very probable that this fable took its rise from the history of Samson, whose strength depended on his hair, which Dalilah cut off.

NITART,

NITART, or NIDARD, v. NIDHARD.

NITHARD, abbot of St. Riquier, descended from an ancient family, author of a history of the wars between Louis *le Debonnaire's* three sons, which is in the collection of French historians. He was attached to Charles *the Bald*, and died about 853.

NITOCRIS, a queen of Babylon, who turned the course of the Euphrates, and built a bridge over that river. She ordered an inscription to be placed on her tomb, promising great treasures to those who should open it, which it is said Darius did, but found only the following words: *Had not thy thirst for gold been insatiable, thou wouldest not have violated the sepulchre of the dead.*

NIVELLE (Gabriel Nicholas) a priest of Paris, who entered the seminary de St. Magloire, but was obliged to quit it, 1723, the epoch of the changes which took place there. His opposition to the bull *Unigenitus*, occasioned him to be confined four months in the bastile, 1730. He was commendatory prior of St. Geréon in the diocese of Nantes. He died January 7, 1761, aged 74. He published an account of the assemblies in the Sorbonne respecting the *Constitution*, 7 vol. 12mo.; *Le cri de la Foi*, 3 vol. 12mo.; *La Constitution déferée a l'Eglise Universelle, ou Recueil général des Actes d'Appel*, 1757, 4 vol. fol.

NIVELLE *de la Chaussée* (Peter Claudius) a native of Paris, who became celebrated by reviving a species of comedy which has been named *Le Comique Carmoyant*, (Weeping Comedy.) Instead of imitating Plautus, Aristophanes, Terence, Moliere, and the other celebrated comic poets, his predecessors, and exciting laughter by painting the various absurdities of character, caprices of temper, and other foibles and exterior faults in manners and society, he applied himself to represent the weaknesses of the heart, to touch and to soften. He wrote five comedies in this style; *La fausse Axtipathie*; *Le Préjugé à la mode*, this last had great success; *Melauide*; *Amont pour Amour*; and *L'Ecole des Meres*. M. Nivelle was admitted into the French academy, 1736, and died at Paris, 1754, aged 63. He also left a tragedy, entitled, *Maximien*, and *Epître à Clio*, an ingenious didastic poem, in which he attacks M. de la Mothe's false system in favour of prose, with both wit and solidity; but the praises he lavishes at the same time on some contemptible writers, do no credit to his taste. The best edition of his works is 1763, 5 vol. 12mo.

NIZOLIUS (Marius) a celebrated Italian grammarian, born at Bersello, in the 15th century, who contributed much to the revival of literature, in the 16th century. His works are, *De veris principiis et verâ ratione philosophandi contra Pseudo-Philosophos, Libri* IV. in which he warmly attacks the Scholastics, not only on the barbarity of their phrases, but also on their absurd opinions respecting several points. A new edition of this work was published by the celebrated Leibnitz, 1670, 4to. *Thesaurus Ciceronianus*, or *Apparatus Linguæ Latinæ è scriptis Tullii Ciceronis collectus*, fol. This is a good Latin dictionary composed of Tully's words and phrases in alphabetical order. Nizolius was one of the first who published this kind of dictionary from that orator's works.

NOAH, a famous patriarch, son of Lamech, born 2978, A.C. who only with his family was preserved from the general deluge, when God, by a just judgement, exterminated the whole human race for their crimes. Having built an ark by command of the Lord, he entered into it with his wife, his three sons, his sons' wives, and animals of every kind, to replenish the earth after the flood. God then destroyed all that lived upon the earth, both men and animals, preserving only those which were with Noah. This patriarch quitted the ark a year after, and immediately testified his gratitude, by building an altar to the Lord, and offering a sacrifice. God accepted his sacrifice, blest him and his children, entered into an everlasting covenant with them, and promised that the waters should no more cover the earth, appointing the rainbow as a token of this covenant. Noah then began to cultivate the ground, and planted a vine; but having drunk of the juice of the grapes, probably not knowing its strength, he became intoxicated, and was indecently uncovered in his tent, which exposed him to the derision of Ham.

Ham. When he awoke he cursed Canaan the son of Ham, and died 2029, A.C. aged 950, 350 years after the flood, leaving three sons, Shem, Ham, and Japhet, from whom all the nations of the earth are descended.

NOAILLES (Anthony de) knight of the king's orders, gentleman in ordinary of the bed chamber, governor of Bourdeaux, &c. born September 4, 1504, of an illustrious house in Limosin, which has possessed the castle de Noailles near Brives, time immemorial. He was ambassador in England, chamberlain to the children of France, admiral under Henry II. 1547, and drove the Huguenots from Bourdeaux, which city they had taken. He died March 11, 1562, aged 58. Francis de Noailles his brother, bishop of Dax, and one of the most skilful negociators of his time, was ambassador in England, at Rome, Venice, and Constantinople. He died September 16, 1585, at Bayonne, aged 66. Their embassies in England were published at Paris, 1763, 5 vol. 12mo.

NOAILLES (Anne Julius de) duke, peer, and marechal of France, &c. son of Anne de Noailles, for whom the earldom of Ayen was raised to a duché pairie, December 1663, born February 5, 1650. He was made first captain of the life guards, which place reverted to him on his father's death, had the command of the king's troops in Flanders, 1680, commanded in chief in Rouissillon and Catalonia, 1689, was appointed marechal of France, March 1693, and won the battle of Ther, May 27, in the following year, took Palamos, Gironne, &c. He died October 20, 1708, at Versailles, aged 59.

NOAILLES (Adrian Maurice duc de) son of the preceding, born 1678. He married Frances d'Aubigné, mad. de Maintenon's only niece, and enjoyed all the advantages which such an alliance could procure. During the war about the Spanish succession, he served in Catalonia, and was made a grandee of Spain of the highest order by Philip V. 1718. The duke de Noailles was one of the council of the regency, received a marechal's staff, 1733, and died 1766, aged 88.

NOAILLES (Lewis Anthony de) brother of Anne Julius, a celebrated cardinal, archbishop of Paris, provisor of the Sorbonne, &c. born May 27, 1651. After being admitted doctor of the Sorbonne, March 14, 1676, he was made bishop of Cahors, 1679, then of Châlons-sur-Marne, 1680, archbishop of Paris, 1695, and cardinal June 21, 1700. His conduct through life discovered exemplary piety, and attention to the promotion of learning, good conduct, and regularity of the clergy; for which purpose he laid down excellent rules, and zealously maintained ecclesiastical discipline. He was mild, affable, as easy to the poor as to the rich, and very charitable. The authentic approbation which he gave to P. Quesnel's book, as bishop of Châlon's in 1665, caused him much vexation. He employed several doctors to suppress whatever they found reprehensible in it; and it was after this revisal, that the edition of 1699, appeared. M. de Noailles, had three years before, by an ordinance dated August 20, 1696, censured the book written by M. de Barcos, entitled, *An Exposition of the Catholic faith concerning grace*; but after having condemned the errors of Jansenius in the first part of this ordinance, he enlarges much in the second part to prove that grace is efficacious in itself, and predestination gratuitous; and he forbids the *vague appellation* of Jansenist to any, but those who should be convicted of having taught some of the *Five Propositions* in their natural sense, according to the new briefs of Innocent XII. This ordinance displeased the Jesuits so much, that P. de la Chaise, the king's confessor, said, *he would make that prelate drink to the dregs the cup of the wrath of the society.* P. Doucin, a Jesuit, invented and published on this occasion in 1698, the famous *Problem*, viz. Who is to be believed, M. de Noailles, archbishop of Paris, condemning the *Exposition of the Faith*, or the same M. de Noailles, bishop of Châlons, approving of Pere Quesnel? This *Problem* proved the signal of attack with respect to P. Quesnel's book. M. de Noailles procured it to be torn and burnt by sentence of parliament, and condemned at Rome by a decree of the holy office. He gave fresh offence to the Jesuits in the assembly of 1700, over which he presided, and where he admitted the denunciation of cardinal Sfondrati's book, and

and had a great share in the condemnation of 127 propositions, among which was the *Agreement* taught by Molina, and some other opinions, as renewing Pelagianism, *mutatis tantum vocibus*. The famous case of conscience proposed in 1701; *Whether the Sacraments should be administered to a man who should have signed the Formulary, believing in his heart, that the Pope, and even the Church, may be mistaken as to facts?* occasioned new troubles. Forty doctors signed that such a man might be received to absolution. Cardinal de Noailles ordered that the *Doctrine* should be believed with a divine faith, and the fact with a human faith, and pope Clement XI. published in 1705, his bull *Vineam Domini*, by which he ordered the *Fact* to be believed, without explaining whether with a divine or human faith, and which was received by the assembled clergy, August 3, the same year. Cardinal de Noailles, who presided in this assembly, caused it to be inserted in the verbal process of acceptation, that the bishops accepted this bull *by way of judgement*, which clause displeased Clement XI. very much; and though neither the pope, nor the French clergy, had ordered this bull to be signed; M. de Noailles thought it his duty to make the nuns of Port Royal sign it. They did so, adding however that it was without derogating from what had been done respecting them by the peace of Clement IX.; and this restriction was ill interpreted. Cardinal de Noailles had frequently said, *That he considered Port Royal in the Fields as the abode of innocence and piety*, and assured the nuns, that he would never contribute to their destruction; but he broke his word, their monastery being destroyed, and they dispersed by his authority in 1709. Clement XI. who had published, July 13, 1708, a decree against P. Quesnel's book (v. QUESNEL) published, September 8, 1713, the bull *Unigenitus*, the registering of which met with great opposition in parliament, and could only be done at last with modifications. Cardinal de Noailles made P. Tellier, the king's confessor, so violently his enemy, that he declared (as it is said) *That either he or the cardinal must retire*, and tried to get him deposed in a national council, which plan would perhaps have succeeded but for the influence of M. de Maintenon, to whom cardinal de Noailles was allied. However that might be, the cardinal at length accepted the *Constitution*, purely and simply by a mandate of October 1, 1728, and died at Paris, May 4, 1729, aged 78. This cardinal had said frequently to Pere Bourdaloue, *That he would always be the Jesuits' friend, never their servant*; but he was neither. The establishment of the house of priests of St. Francis de Sales, was principally owing to him. (v. WITASSE.) He left several *Pastoral Instructions*. The second part of 1719, did not appear till after his death. Gaston John Baptist Lewis de Noailles, his brother, who succeeded him in the bishopric of Châlons-sur-Marne, was a prelate of exemplary piety. He died September 17, 1720, at Châlons, aged 52.

NOBILIUS, v. FLAMINIUS.

NOBLE (Eustache le) one of the most indefatigable writers of his time, born 1643, at Troyes, son of Eustache le Noble, president and lieutenant-general of that city, descended from a noble and ancient family. He made himself celebrated in the literary world by ingenious *Pasquinades*, and several small works which contain much wit, spirit, and pleasantry. Le Noble became attorney-general to the parliament of Metz, but his ill conduct having involved him in difficulties, he was accused of drawing up false acts for his own advantage, confined at the Châtelet, and there sentenced to make *amende honorable*, and to be banished nine years. From this sentence he appealed, and being removed to the Conciergerie, became there the lover and advocate of Gabrielle Perreau, commonly called *la belle Epiciere*, (the handsome grocer's wife) whom her husband had shut up in that prison for her irregular conduct, and wrote several memoirs and other pieces in her favour, which were much read. Le Noble finding means to get out of the Conciergerie, 1695, lived a long time concealed with this woman, who had escaped from a convent to which she had been transferred, and had three children by her; but being retaken, was condemned, notwithstanding his eloquent speech to his judges, while

at the bar, March 24, 1698. The sentence passed upon him was for forgery, and condemned him to make an *amende seche*, privately, in the hall of the Châtelet, and to be banished for nine years. He left his prison four days after, and obtained a repeal of the sentence of banishment the next year, on condition that he should exercise no judicial office. His mistress was tried in May following, and le Noble was charged, by her sentence, with the three children, who were declared bastards. He died at Paris, January 31, 1711, aged 68, so poor, that the almshouse, in the parish of St. Severin, was obliged to bury him. His works have been printed at Paris, 19 vol. 12mo. The principal are, *Dialogues sur les affaires du tems*, esteemed. *Le Bouclier de la France, ou les Sentimens de Gerson et des Canonistes touchant les differends des Rois de France avec les Popes*; a prose *translation of the Psalms*; *Relation de l'Etat de Gênes*; *Hist. de l'Establissement de la République d'Hollande*. This is little more than an extract from Grotius. *Tales* and *Fables*, with morals; but a trifling work. *Romances*, or *Historiettes*, founded on facts, which are disguised by romantic adventure. *L'Ecole du Monde*, 4 vol. 12mo. consisting of 24 Dialogues. Le Noble translated the *Travels of Gemelli Carreri*, Paris, 1727, 6 vol. 12mo

NOETUS, a famous heresiarch in the 3d century, master of Sabellius. He confounded the nature and persons of the Trinity, and denied the divinity of Christ.

NOGARET (William de) employed by Philip *the Fair* to announce to pope Boniface VIII. the intended appeal to a future council from the bulls which the king disapproved. The Colonnas furnished him with some troops, and the inhabitants of Anagni, where Boniface then was, suffered themselves to be corrupted by gold, and opened their gates. Instead of simply declaring the projected appeal, Sciarra Colonna, who had accompanied Nogaret, gave the pope a box on the ear, and treated him with the utmost indignity, till the citizens of Anagni, shocked at the behaviour of Nogaret and his satellites, took the pope under their protection, and escorted him to Rome. Nogaret, on his return to France, had the seals in 1307, and was chancellor the year following. He solicited absolution for the injuries which he had suffered to be done to the pope, which was granted only on condition of his going to the Holy Land, and never returning: but he died before he set out. v. La VALETTE.

NOGAROLA (Lewis) a learned writer in the 16th century, a native of Verona, descended from an illustrious family. He became celebrated by his translation of several Greek books into Latin; appeared with great credit at the council of Trent, and had some honourable posts in his native place. He died 1559, at Verona. His Latin works are, *Platonic Questions, taken from Plutarch*; *Dialogues on the Encrease of the Nile*, 4to.; *Letters concerning the illustrious Men of Italy*, with the *Ocellus Lucanus* of the same author; which may be found with *Opera Methologica*, Cambridge, 1671, 8vo.; and various other works.

NOGAROLE (Isotta) a lady who was extremely well acquainted with the belles lettres, and the works of the Fathers. She died unmarried at Verona, her native place, 1446, aged 38. A dialogue was published, an hundred years after, written by her, on the question, *Whether Adam or Eve was most guilty?* She takes the part of Eve against Lewis Foscaro, who defended Adam.

NOIR (John le) canon and *theologal* of Seez, son of John le Noir, counsellor to the presidial of Alençon. He preached with credit at Paris, and in the provinces; but, having had a quarrel afterwards with M. de Mendavi, his bishop, in consequence of the boldness with which he censured not only the doctrine, but the conduct of his superiors, he was banished in 1663, confined in the bastille 1683, and condemned, April 24, 1684, to make *amende honorable* before the metropolitan church at Paris, and to the gallies for life. This punishment, however, being changed to perpetual imprisonment, M. le Noir was afterwards carried to St. Malo, then to the prisons of Brest, and, lastly, to those of Nantes, where he died April 22, 1692, leaving several works, which are curious, but full of heat and abuse. The principal are, A collection of his *Requests* and *Factums*

tums, fol.; a translation of *l'Echelle du Cloître*; *les Avantages incontestable de l'Eglise sur les Calvinistes*, 8vo.; *l'Hérésie de la Domination Episcipale qu'on établit en France*, 12mo.; *les nouvelles Lumieres politiques pour le Gouvernement de l'Eglise, ou l'Evangile nouveau du Cardinal Palavicini dans son Histoire du Concile de Trente*, Holl. 1676, 12mo. This work occasioned the French translation of cardinal Palavicini's history to be suppressed. *L'Eveque de Cour. Protestation contre les Assemblées du Clergé de* 1681, 4to.; a curious tract against the *Catechism of* Séez, &c.

NOLDIUS (Christian) born June 22, 1626, at Hoybia in Scania, and appointed rector of the college at Landscroon 1650, which office he held four years. He afterwards visited different parts of Europe, became minister and professor of divinity at Copenhagen 1664, and died in that city August 22, 1683, leaving many learned works, of which the principal are, *Concordantia particularum Hebræa-Chaldaicarum*; an excellent work; the best edition is, *Jena*, 1734, 4to.; *Historia Idumæa, seu de vita et gestis Herodum diatribe*; *Sacrarum Historiarum et Antiquitatum Synopsis*; *Logica*; a new edition of the historian Josephus, &c. Noldius is among the first who have maintained, *that the devils cannot work any miracles to introduce or authorise error or sin.*

NOLIN (Denys) an advocate to the parliament of Paris, who quitted the bar to study the Holy Scriptures. He died 1710. His works are, *Lettres de N. Indés, Théologien de Salamanque; ou l'on propose la Maniere de Corriger la Version Grecque des Septantes, avec des Eclaircissemens sur quelques Difficultés*, Paris, 1708, 12mo. Two *Dissertations*; one on the French Bibles, to the year 1541; the other, concerning the Chaldean and Egyptian antiquities, 12mo.

NOLLET (John Anthony) born November 19, 1700, at Pimpré, in the diocese of Noyon. He taught natural philosophy to the duke of Savoy, and the children of France; was professor of experimental philosophy at the college de Navarre, and member of the academy of sciences. He died April 24, 1771. His works are, *Leçons de Physique Experimentale*, 6 vol. 12mo.; *l'Art des Experiences*, 3 vol. 12mo.; *Lettres sur l'Electricité*, 3 vol. 12mo.; *Recherches*, and *Essai sur l'Electricité*; each one volume.

NONIUS. v. NUNEZ.

NONIUS (Marcellus) a grammarian and peripatetic philosopher of Tivoli, by whom we have a treatise on the propriety of Latin discourses, entitled, *de Proprietate Sermonum*. This author is valuable only because he introduces several fragments of ancient writers not to be found elsewhere. The abovementioned treatise, which contains nine chapters, was printed at Paris, 1614, 8vo. with *Notes*. The first editions of 1471, and 1476, are scarce.

NONNIUS, or NONIUS (Peter) in Spanish *Nunez*, a learned Portuguese physician and mathematician, a native of Alcaçar-do-sal, who was preceptor to don Henry, son of king Emanuel, and taught mathematics with uncommon reputation in the university of Coimbra. He died 1576, or 1577, aged 80. His works are, two books *de Arte Navigandi*, Coimbra, 1573, fol.; *de Crepusculis*, 4to.; *Opera Mathematica*, Basil, 1592, fol.; which he valued much, &c.

NONNIUS, or NONIUS (Lewis) a learned physician of Antwerp in the 17th century, author of several valuable works: the principal are, *Ichthyophagia, sive de piscium esu*, Antw. 1616, 8vo. in which he shows, that, according to the ancient physicians, fish is a very wholesome diet for those who live a sedentary life, for old people, sick people, and people of a delicate constitution, because it breeds blood suitable to their habit of body. *Hispania*, 1607, 8vo.; very useful for the ancient geography of Spain. A *Commentary on the Medals of Greece*, and on those of Julius Cæsar, Augustus, and Tiberius, 1620, fol. This contains the two works by Goltzius on the same subject. A *Commentary* on the last named author's *Greece*, *Islands*, &c. a very curious work. An excellent treatise *de re cibariâ*, Antwerp, 1646, 4to. in which he proves the same fact as in his *Ichthyophagia*. Poems, &c.

NONNUS, a Greek poet of the 5th century, born at Panapolis in Egypt, author of a poem in heroic verse, in 48 books, entitled, *Dionysiacks*; in *Corpus Poet. Grec.* Gen. 1606, and 1614, 2 vol. and, separately, Leyd. 1610, 8vo.; and of a *Paraphrase*, in verse, of St. John's

Gospel, 1610, in the Library of the Fathers; and, 1627, 8vo. This Paraphrase may be considered as a Commentary. His style is dark and perplexed.

NOODT (Gerard) an eminent professor of law at Nimeguen, his native place, then at Franeker, at Utrecht, and afterwards at Leyden, where he died August 15, 1725, aged 75, leaving some excellent treatises on law, a collection of which he published himself at Leyden, 1724, fol. Barbeyrac has translated his treatise *on the Power of Sovereigns, and Liberty of Conscience*, Amsterdam, 1714, 12mo.

NORADIN, son of Sanguin, sultan of Aleppo, whom he exceeded in every respect, though Sanguin was the greatest prince the Turks had seen till his time. Noradin divided the succession with his brother Sanguin 1143, by which division he became sultan of Aleppo. Equally brave and prudent, a great captain, an honest and religious man, he was one of the most powerful princes in Asia. He first defeated Jocelin de Courtenai, earl of Edessa, seized the greatest part of his dominions 1148, and left him to die in chains at Aleppo, after having conquered the prince of Antioch in a battle, where he was slain. Noradin also took the city and state of Damascus, but was more than once defeated by Baldouin, king of Jerusalem. This prince being poisoned by his physician at the age of 32, Noradin refused to take any advantage of this death, saying, *that it became him rather to sympathise with the grief which it occasioned, since that great prince had not left his equal.* The sultan, soon after, conquered all Syria, Mesopotamia, and Cilicia; defeated the sultan of Iconia, and carried on a successful war in Egypt by his general Syracon. He died 1173, and his widow married Saladin, by whom Noradin's son was deprived of his dominions.

NORBERT (St.) founder of the Order of Prémontré, born 1082, at Santeen, in the duchy of Cleves, of an illustrious family, allied to the emperors, and the princes of Lorrain. He was almoner to the emperor Henry V. who would have made him bishop of Cambray, but St. Norbert refused the offer, and even resigned his other benefices, that he might go and preach from city to city. Bartholomew, bishop of Laon, invited this celebrated preacher into his diocese, and St. Bernard gave him a solitary valley, called Prémontré. To this valley St. Norbert retired 1120, and there founded the order of regular canons, which bears the name of Prémontré, confirmed by Honorius II. 1126, and was, the same year, made archbishop of Magdeburg, to which place he removed several of his canons. He silenced the heretic Tanquelinus, opposed the anti-pope Anacletus, and died in his archiepiscopal city, June 6, 1134. Gregory XIII. canonized him 1584. St. Norbert left a *Moral Discourse*, in form of an exhortation, addressed to the canons of his Order; and some other works, in the Library of the Fathers, are attributed to him.

NORBERT (Father) v. PARISOT.

NORDEN (Frederic Lewis) a celebrated captain, who visited Egypt to take drawings of the ancient Thebes; went afterwards to England, and then to Paris, in which city he died 1742. This ingenious traveller's *Memoirs* were printed in French at Copenhagen 1755, 2 vol. fol. They are very curious and valuable, and contain drawings of the monuments of antiquity remaining in Thebais.

NERES (Jason de) v. DENORES.

NORRIS (Henry) born August 29, 1631, at Verona, son of Alexander Noris, originally of Ireland, who wrote a *History of Germany*. Henry Norris entered the order of Augustin hermits, and devoted himself so ardently to the study of the Holy Fathers, and Ecclesiastical Antiquity, that he usually read fourteen hours every day. He afterwards taught with reputation at Pesaro, at Perugia, where he took a doctor's degree, and at Padua. The grand duke of Tuscany, being made acquainted with his merit, invited him to Florence 1672, appointed him his theologian, and made him professor of ecclesiastical history in the university of Pisa. The first work which Norris published was his *History of Pelagianism*, which he printed at Florence 1673, fol. Several writers having attacked this book, it passed through two rigorous examinations before the tribunal of the Inquisition, but escaped without the least stigma, and its author was even honoured

honoured by pope Clement X. with the title of *Qualificator of the Holy Office.* This learned man then remained in quiet till 1692, when pope Innocent XII. sent for him to Rome, and made him sub-librarian of the Vatican. His enemies then renewed their accusations, and the pope ordered his books to be examined by able divines, whose report was so favourable to Norris, that his holiness appointed him counsellor of the inquisition; and this eminent man having cleared himself in a book which he published 1695, Innocent X. at length did him justice, by creating him cardinal, December 12, the same year. From that time cardinal Norris, was a member of all the congregations, and employed by the holy see in the most important affairs.. He succeeded cardinal Casanate as librarian of the Vatican 1700, and was appointed by the pope to assist in reforming the calendar 1702. He died February 23, 1704, aged 73. Cardinal Norris left a great number of works, written in good Latin, and full of deep learning; the following are the principal; *The Hist. of Pelagianism,* a fourth edition of which he published 1702, fol.; *Defensiones Augustinianæ,* against fathers Adam, Martinon, and Annat, jesuits. Five *Dissertations* on different points of ecclesiastical history. A learned treatise on the *Epochs of the Syro-Macedonians,* 4to. and fol.; *A Dissertation on the fifth Œcumenical Council*; *Dissertat. de duobus summis Diocletiani et Licinii cum auctuario Chronologico de votis decennalibus imperatorum*; an excellent work. *Cenotaphia Pisana Caii et Lucii Cæsarum. Hist. Pelagianæ ab anonymi scrupulis vindiciæ,* &c. All the above were collected at Verona, 1729 and 1732, 4 vol. fol. Father Colonia having placed this cardinal's works among the heretical books in his Jansenist library, his example was followed in Spain; and the *History of Pelagianism, and Dissertation on the fifth Œcumenical Council,* were put into the *Index* of prohibited books 1747. The Augustines of Madrid complained of these proceedings to the grand Inquisitor of Spain, but, that prelate disregarding their remonstrances, they applied to pope Benedict XIV. which learned pontiff undertook the defence of cardinal Norris, and expressed himself in strong terms on the subject in a letter to the grand inquisitor, dated July 21, 1748. The inquisitor, however, would not retract; but his successors annulled, by a solemn decree passed July 8, 1758, all that had been done against the cardinal; and forbade any person, on pain of excommunication, to avail themselves of the kind of obloquy which had been cast on the memory of cardinal Norris, commanding that it should be considered as if it had never happened. The enemies of this great man's reputation had published a libel some years before, entitled, *Theses Norisianæ, in quibus dogmata Jansenii et Novatorum damnata, magno adscribuntur Augustino.*

NORMANDY, a province so called from the Normans, to whom it was abandoned by Charles *the Simple,* 912. The first duke was

*	Rollo, who died in - -	917
	William I. - - -	942
	Richard I. - - -	996
	Richard II. - - -	1026
	Richard III. - - -	1028
	Robert II. - - -	1035
*	William II. - - -	1077
	Robert III. - - -	1105
	Henry, king of England, -	1135
	Opposed by William Crito,	1138

Normandy remained united to England till Philip Augustus had confiscated it from king John for the crime of felony 1202. v. PERE ANSELM.

NORMANT (Alexis) a celebrated advocate to the parliament of Paris, whose father was attorney to the same parliament Born with an elevated genius, a sound judgment, and a sincere love of truth, he joined to these precious gifts of nature a talent for speaking, a manly eloquence, the charms of voice, and the graces of action. He never undertook a cause without having first examined it as an impartial judge with the utmost strictness, and, if he found it in any shape unjust, no power on earth could engage him in its defence. M. Normant became the counsellor of the most illustrious families, and the arbiter of the most important disputes; he excelled particularly in the art of reconciling, and carried his disinterestedness to the highest point. Having advised a lady, who was his client, to place 20,000 livres

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in a certain person's hands, and that person becoming insolvent some years after, he considered himself as obliged to restore the money, and left it by will to this lady. This excellent man died at Paris, June 4, 1745, aged 58, and was buried at St. Eustache.

NORTHUMBERLAND, v. JANE GREY.

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with great applause, at St. Malo, Paris, and in several other cities; but quarrelling with M. de la Barde, his bishop, that prelate interdicted him from all ecclesiastical functions in his diocese. Noulleau wrote several pieces and *Factums* in his defence; but, being unable to procure a removal of the interdiction, went seven leagues every day, for three years, to St. Quel, in the diocese of Dol, that he might there offer the holy sacrifice; and died, worn out by fatigue and austerities, about 1672. His works are, *Politique Chretienne et Ecclesiastique, pour chacun de tous Messieurs de l'Assemblée générale du Clergé*, 1665, add 1666, 12mo.; *Conjuration contre les Blasphémateurs*, 4to; *Pratiques de l'Oraison l'Esprit du Christianisme dans le S. Sacrifice de la Messe*; *Traité de l'Extinction des Procés, de l'Usage Canonique des Biens de l'Eglise*, &c.; various tracts, in Latin and French, *on the Liberties of the Gallican Church*, 4to. &c.

NOURRY (Dom. Nicholas le) a learned Benedictine of the congregation de St. Maur, born 1647, at Dieppe. He was well acquainted with ecclesiastical antiquity, and assisted in the editions of Cassiodorus and St. Ambrose. He died March 24, 1724, at Paris, aged 77. Pere Nourry left a *Compendious Dictionary* to the Library of the Fathers, in Latin, 1703, and 1715, 2 vol. fol.; the first volume is scarce. It is a collection of Dissertations on each of the authors in that collection, of which he intended to publish a new edition. They are added to Philip Despont's Library of the Fathers, *Lyons*, 1677, 27 vol. fol.; Genoa, 1707, fol.; which, with the Index by Simeon de Sainte Croix, makes 30 vols. Some join to them *Bibliotheca patrum primitivæ ecclesiæ*, Lyons, 1680, fol. P. Nourry asserts, in a Dissertation on the treatise *de Mortibus Persecutorum*, Paris, 1710, 8vo. that this was not written by Lactantius; but he has been solidly refuted on that point in the *Journal de la Haye*.

NOYER (Anne Margaret Petit du) a native of Nismes, of the same family with father Coton, the Jesuit. Having abjured the Protestant religion, she married M. de Noyer, a gentleman of excellent understanding; but, their tempers not agreeing, resolved to turn Protestant again; and, going into Holland with her two daughters, supported herself by writing, and died there 1720. Her youngest daughter had an intrigue with M. de V..... who was in the suite of M. de Chateauneuf at the Hague 1713, and who was forced to return with all possible speed to France, that he might avoid Mad. de Noyer's resentment. Her *Letters* have been published in 5 vol. 12mo.; her *Memoirs* make a sixth, and the whole has been reprinted in 8 vol. small 12mo. which are bound in 9, because the 8th consists of two parts. These *Letters* contain many dubious anecdotes, but they are such as please in the reading. A Satire has been printed against this lady, entitled, *le Mariage précipité*, a comedy of 3 acts, in prose, Utrecht, 1713, 12mo.

NOYERS (Miles VI. de) appointed marechal of France 1304, by king Philip *the Fair*, to whom he rendered essential services. He was left executor to Louis *Hutin*'s will, and carried the *oriflamme* at the battle of Montcassel. He died 1530.

NOYERS (Hugh de) bishop of Auxerre, one of the great uncles of the preceding, who having some disputes with the count d'Auxerre, in consequence of which he was obliged to excommunicate him, the count, in revenge, drove all the clergy from the cathedral church. The excommunication lasted a considerable time, but was at length taken off, on condition that the count should dig up a child, which he had buried in a hall of the bishop's palace, and carry it into the church-yard, being himself barefooted, and in his shirt; which was done in sight of all the people. Hugh died 1206.

NUMA POMPILIUS, second king of the Romans, born at Cures, a city of the Sabines, son of Pompilius Atticus, succeeded Romulus 715 A.C. To civilize the Romans, who were yet fierce and barbarous, he instituted religious rites, built a temple to Vesta, chose virgins whose office was to preserve the sacred fire; established eight colleges of priests, and appointed the worship of Janus. This king also divided the year into twelve months, and made very wise and salutary laws. That his institutions might be received with the greater respect, he persuaded the people that he received them from the nymph Egeria, with whom he conversed

versed by night. Numa Pompilius married Tatia, and had by her four sons and a daughter; the latter became the wife of Tullus Hostilius, who succeeded him. He died in the year of Rome 82, 672 A.C. after having reigned 42 years.

NUMENIUS, a Greek philosopher in the 2d century, born at Apamea, a city in Syria, who followed the opinions of Pythagoras and Plato, which he endeavoured to reconcile together. He asserted, that what Plato says of God and the creation of the world, was taken from Moses; *For what*, said he, *is Plato, but Moses speaking the language of Athens?* We have only some fragments of Numenius remaining, which may be found in Origen, Eusebius, &c.

NUMERIANUS (Marcus Aurelius) a Roman emperor, son of Carus, and brother of Carinus. He attended his father into the East, being already Cæsar, and succeeded him, with his brother Carinus, in January 284, but was killed by the treachery of Arrius Aper, his father-in-law, September, 285. Numerianus was an eloquent prince, who spoke gracefully in public, and loved poetry and the belles lettres. After his death, the Roman soldiers chose Diocletian, who slew Aper with his own hand.

NUMITOR, son of Phocas, king of Alba, brother of Amulius. Phocas, when dying, 800 A. C. left him heir of his crown with Amulius, on condition that they should reign a year by turns; but Amulius usurped the throne, to the exclusion of his brother, whose son, named *Lausus*, he put to death, and forced Rhea Sylvia, Numitor's only daughter, to take the habit of a vestal virgin. This princess, however, became pregnant, which she ascribed to the god Mars, and was delivered of Remus and Romulus, who killed Amulius, and restored Numitor to the throne, 755 A C.

NUNEZ, or *Nonius* (Ferdinando) a celebrated Spanish critic, known also by the name of *Pinsianus*, a native of Pincia. He first introduced a taste for the Greek language into Spain, and, although one of the illustrious family of Guzman, did not think it beneath him to be professor of belles lettres at Alcala and Salamanca. This learned man died, at a very advanced age, in 1552. His Commentaries on Pliny, Pomponius Mela, and Seneca, are particularly esteemed.

NUNEZ, v. NONNIUS.

NUZZI (Mario) a painter. v. MARIO.

NYDER (John) a pious and learned Dominican, who died after the year 1440, author of a scarce *Ascetic* treatise, entitled, *Dispositorium Moriendi*, small 4to. without date, or place of printing.

NYMANNUS (Gregory) a skilful professor of anatomy and botany at Wittemburg, his native place, where he died October 8, 1638, aged 43. Nymannus was author of a good treatise on the *Apoplexy*, in Latin; and a curious *Dissertation* on the Life of the *Fœtus*, in which he proves, that a child lives in the mother's womb by its own life, and that, if the mother dies, it may frequently be taken out alive, without receiving any hurt.

NYMPHS, goddesses of Pagan antiquity, daughters of Oceanus and Thetis, distinguished by the titles of Nereides, Naiades, &c. The *Nereides* presided over the waters of the sea; the *Naiades* over rivers and fountains; the *Dryades* and *Hamadryades*, over forests; the *Napeæ* over woods and fields; and the *Orcades* over mountains. *Nymph* is the same with *Nepheseh*, which, in Hebrew, signifies *Soul*; and, as the Pagans believed that the souls of the dead haunted those places which had been most agreeable to them while living, hence arose the custom of sacrificing under green trees, in caves, &c. from an idea that some soul made its abode there. Thus the souls of those who had loved the woods were supposed to become *Dryades*, i. e. Nymphs of the woods and forests; the souls of those who had inhabited the mountains, *Orcades*, or mountain Nymphs, and so of the rest.

NYNAUD (John de) author of a scarce treatise *de la Lycantropie, ou de la Transformation et Extase des Sorciers*, Paris, 1615, 8vo.

O.

O, (Francis d') sieur de Fresnes, became the favourite of Henry III. and raised himself by the vilest servilities to the important post of superintendant of finances. Each day of his administration was marked by some fresh pecuniary edict. After the death of Henry III. he attached himself to Henry IV. and acted under his reign, as he had done in his predecessors; the king being in want of every thing, while the superintendant's luxury preyed upon the substance of his people. Henry however made him governor of Paris; but he knew him well, and did not lament his loss when he died at Paris, 1594.

OATES (Titus) an Englishman, born about 1619. He was first a minister of the church of England, then a Jesuit, afterwards a Renegado, and at length of no religion. Having made some stay in France, he returned to his native country, and there made himself famous in 1678, by accusing the English Catholics of joining with the pope, the Jesuits, the French and Spaniards, in a conspiracy against the life of Charles II. and the Protestants, with a view by this horrid deed, to establish the Catholic religion solely in England. Notwithstanding the absurdity of this accusation, the clear proofs of falsehood, and the contradictions of witnesses, lord Stafford, with other persons of character and merit, and some Jesuits, were executed as guilty of high treason, while the villain Oates obtained a pension. Under the reign of James II. their characters were cleared, and Oates was condemned for perjury to be confined during life, to be whipt by the hangman four times a year, and afterwards set in the pillory; which sentence was executed till 1689, when the prince of Orange, having obtained the crown of England, released him from prison, and restored his pension. This wretch died in London, July 23, 1705, leaving some works. It was on occasion of the above mentioned accusations that the minister Jurieu published his book *de la Politique du Clergé*, which M. Arnauld answered by *l'Apologie des Catholiques*, where he justifies the Catholics, particularly the archbishop of Paris, Father de la Chaise, and the Jesuits.

OBADIAH, i. e. *Servant of God*, fourth of the minor prophets. He lived in the reign of Hezekiah, about 726, A.C and foretold the destruction of the Idumæans, who should join with the Chaldæans against Israel. This prophet must be distinguished from several others of the same name, who are mentioned in scripture.

OBADIAH *of Babylon*, author of a fabulous and apocryphal book, entitled, *Hist. Certaminis Apostolici*. This impostor boasts of having seen Christ, of being one of the seventy two disciples, and of having attended St. Simon and St. Jude into Persia, by whom he also pretends to have been ordained bishop of Babylon. But he makes his falsehood palpable by quoting Hegesippus, who lived 130 years after our Saviour's ascension, and Julius Africanus, who lived in 221. The MS. of this work was found at the monastery of Ostiach in Carinthia, by Wolfgang Lazius, who printed it at Basil, 1551, fol. There are several other editions, and it is also in the Library of the Fathers.

OBED, one of Christ's ancestors according to the flesh, son of Boaz and Ruth, and grandfather of David. Obed was born about 1275, A.C. when his father Boaz was 95.

OBED-EDOM, an Israelite, son of Jeduthun, of the tribe of Levi, called in Scripture a Gittite, not from being a native of Gath, which city belonged to the Philistines, but because he had resided there with David. He was so happy as to have the ark three months in his house, on which account the Lord bestowed all kinds of blessings on his family. Obed-edom lived 1045, A.C.

OBLATES, v. FALCONIERI (Frances).

OBRECHT (Ulric) an eminent professor of law at Strasburg, who embraced the Catholic religion after the French had taken that city, and having abjured in presence of M. Bossuet, was made *Préteur Royal* of Strasburg, 1685, by Louis XIV. which office his son inherited. He died August 6, 1701, aged 55, leaving several works. The most esteemed are, *Prodromus rerum Alsaticarum*,

Alsaticarum, 1681, 4to. a valuable work for the history of Alsace and Strasburg. *Excerpta Historica de Natura successionis in Monarchia Hispanica*, 3 parts 4to. in which he proves that the crown of Spain is hereditary, and that the laws decreed it to Philip V. *Remarks relative to the public safety of the Empire*, &c. He was the grandson of George Obrecht, a learned professor of law at Strasburg, who died June 7, 1612, aged 66. Some works are extant of this latter author.

OBREGON (Bernardine) founder of the *Brother Minims of the Infirmary*, who attend on the sick in the Spanish hospitals, was born of a noble and ancient family at Las Huelgas, near Burgos, May 20, 1540. He lived at first in that dissipation which attends the military profession; but an instance of virtue in a man of the very lowest order, who thanked him for a blow, touched his heart. He established the congregation above mentioned, 1568, and died in his general hospital at Madrid, August 2, 1599. The religious belonging to this pious man's institution were called *Obregons* by the people.

OBSEQUENS (Julius) a Latin author, supposed to have lived a little before the reign of Honorius, about 395. He wrote a book *of Prodigies*, but it is merely a list of those mentioned by Livy in his history. We have only part of this work remaining, to which Conrad Lycosthenes has made additions to supply what is wanting in the original. The best editions of Julius Obsequens are those where the above mentioned additions are distinguished from the text, *Leyden*, 1720, 8vo. joined to the author's *cum notis variorum*.

OCCAM, or OCCHAM (William) a celebrated scholastic divine of the Franciscan order, in the 14th century, an Englishman by birth, and a disciple of Scotus. He was the chief of the *Nominalists*, and acquired so great reputation as to be called *the Invincible Doctor*. Occam defended the emperor Louis of Bavaria, at the solicitation of Michael de Cesena, general of his order, and wrote forcibly against pope John XXII. and his successors. The pope excommunicated him in consequence of this step; but he is supposed to have been absolved afterwards. He died about 1347, leaving several works which discover great genius and subtilty. The edition of Paris, 1476, 2 vol. fol. is scarce.

OCCHIALI, v. LOUCHALI.

OCEANUS, god of the sea, according to the fable, son of Cœlus and Vesta, husband of Thetis, and father of the rivers and fountains. The ancient heathens called him father of all things, because they believed them all to be engendered from moisture, which agrees with the opinion of Thales, who called *water* the first principle.

OCELLUS, an ancient Greek philosopher of the Pythagorean school, a native of Ludania, from whence he was called *Lucanus*. He was descended from an ancient family of Troyes in Phrygia. He lived long before Plato, and wrote a treatise *on kings and kingdoms*, of which we have only fragments left; but the book περὶ τὲ παντός, i. e. *on the Universe*, attributed also to him, is come down to us entire, and has passed through several editions in Greek and Latin. The best are those in the *Opera Mythologica*, Cambridge, 1670, 8vo. or Amsterdam, 1688, 8vo. and separately, *Amsterdam*, 1661, 8vo. In this work Ocellus endeavours to prove the eternity of the world, and has been followed by Aristotle. M. the marquis d'Argens has translated it into French, 1762, 12mo. with *Notes*, and the abbé Bateux, in his *Hist. des causes premieres*, 8vo.

OCHINO, OKINO, or OCHINUS (Barnardine) *Ocellus*, a celebrated preacher in the 16th century, born 1487, at Sienna. He took the Franciscan habit, but afterwards about 1534, embraced the reform of the Capuchins, and was elected their general, 1538, and 1541. Ochinus was learned, eloquent, and bold; nor did any man ever preach with higher reputation and applause. At the end of eight years he quitted the Capuchin habit, turned Lutheran, and retired first to Geneva, and afterwards to Augsburg. He attended Peter Martyr into England, 1547, and was invited to Zurich, 1555, to be minister of the Italian church there. His *Dialogues*, in which, among other errors, he taught polygamy, occasioned him to be driven from Zurich, 1663, nor was he permitted

mitted to live at Basil, but found himself obliged to retire into Poland, where he adopted the Socinian errors. At length, after having been banished from that kingdom also, he died at Slaucow in Moravia, abandoned by all, and the most wretched of mankind, 1564, aged 77. His two sons and his daughter died a short time before, and his wife died at Zurich, before he was driven from that city. Ochinus left thirty *Dialogues*, translated into Latin by Castalio, *Basil*, 1563, 2 vol. 8vo.; *Several Sermons*, Basil, 1562, 5 vol. 8vo.; *Dialogo del Purgatorio*, 1556, 8vo. This has been translated into French and Latin, but the Italian edition is more valued. *Disputa intorno alla presenza del corpo di G. C. nel Sacramento della Cena*; Basilea, 1561, 8vo.; the same in Latin with a treatise *on Free-will*, 8vo.; *Sinceræ et veræ Doctrinæ de Cæna Domini defensio*, Tiguri, 1556, 8vo.; *Il Catechismo*, 1561, 8vo.; *Liber adversus Papam*, 1549, 4to.; *Apologi ne i quali si scuoprono gli abusi della Sinagoga della Papa*, Geneva, 1554, 8vo. Only the first book is printed, which contains 100 *Apologues*. *Epistole alli Senori della città di Siena*, Geneva, 1543, 8vo. This has been translated into French. *Rimedia alla Dottrina di B. Ochino, da Amb. Catarino*, Roma, 1544, 8vo.; *Riposta d'Ochino alle Bestemmie d'Amb. Aatarino*, 1546, and other scarce works.

OCHUS, king of Persia. v. DARIUS II.

OCTAVIA, daughter of Octavius, sister of the emperor Augustus, and great niece of Julius Cæsar, was first married to Marcellus, then to Mark Anthony. By the former she had the younger Marcellus, who espoused Julia, the daughter of Augustus, and died in the flower of his age, just at the time that Augustus thought of making him heir to the empire. Her children by Mark Anthony were Antonia the elder, who married Domitius Ænobarbus, and Antonia the younger, wife of Dousus, the brother of Tiberius. Mark Anthony, captivated by Cleopatra, abandoned Octavia, whose virtue, constancy, and attachment to so unworthy a husband were universally admired. He died 11, A.C.

OCTAVIA, daughter of the emperor Claudius and Massalina. She was contracted to Lucius Silanus, but this marriage was broken off by the intrigues of Agrippina, and Octavia married Nero at the age of 16. This prince divorced her shortly after under pretence of barrenness, that he might marry Poppea, who accused Octavia of a criminal connection with one of her slaves. All her servants were instantly put to the torture, and some being unable to bear the violence of their pains, charged their mistress with the crime of which she had been falsely accused; but most of them declared her innocent, and one boldly answered Tigellinus, *Every part of her is more chaste than his mouth.* Octavia was nevertheless banished to Campania, but the murmurs of the populace obliged Nero to recall her, and no words can express the joy which appeared in Rome on this occasion, or the honours paid to the princess. Poppea believing that she should be undone if Octavia lived, threw herself at the emperor's feet, and at length obtained an order for her death, under various pretences. Octavia was accordingly confined in an island, where she was bled to death at the age of 20, and her head afterwards cut off and carried to her rival.

OCTAVIAN, an antipope. v. ALEXANDER III.

OCTAVIANUS, or OCTAVIUS, v. AUGUSTUS.

ODAZZI (John) a skilful painter and engraver, born 1663, at Rome. He was pupil to Cornelius Bloëmart, Ciroferri, and Il Bacici, became much celebrated and very rich. His most admired performance is the cupola of the dome of *Velletri*. This artist ruined his health by taking unnecessary medicines to preserve it, and died at Rome, 1731.

ODENATHES, king of the Palmyreans, to which degree of rank and power he raised himself by his valour, being one of the greatest captains of his time. He was born at Palmyra, a city of Phœnicia, and married the celebrated Zenobia, who traced her descent from the Ptolemies and Cleopatras. After the famous victory gained by the Persians over the Romans, when their emperor Valerian was taken prisoner, and so ignominiously treated by Sapores in 260, all the East

East being in consternation, sent presents in hopes to soften this barbarous prince. Sapores received those from Odenasthes with the utmost contempt, and ordered them to be thrown into the river, being angry that such a petty prince should dare to write to him, instead of appearing himself at court. Odenathes offended in his turn, joined the Romans, and fought with such success against Sapores, that he took from him his wife and his treasures. He afterwards ruined the party of Quietus, Macrian's son, and remained faithful to the Romans. The emperor Gallianus thinking these services best rewarded by associating Odenathes in the empire, gave him the titles of Cæsar, Augustus, and emperor, and that of Augusta to queen Zenobia, his wife, and their children. Odenathes put Balistus to death, who had rebelled, took the city of Ctesiphon, and prepared to march against the Goths, who were then ravaging Asia, but was murdered with his son Herodes at a feast at Heraclea in Pontus. Zenobia had the title of queen of the East after his death.

ODESPUN (Lewis) a priest of Chinon in Touraine, who published in 1646, *a Collection of the French Councils*, in Latin, fol. which may be considered as a supplement to those of P. Sirmond, 3 vol. fol. La Lande's supplements, 1666, fol. are added to them. Odespun had before made a collection of *Memoirs of the Clergy*, two volumes of which were published 1638, fol.; but this has been eclipsed by what has appeared since.

ODET *de Coligni*, v. COLIGNI.

ODILLON (St.) fifth abbot of Cluni, son of Beraud *the Great*, seigneur de Mercœur. He succeeded St. Maïeul as abbot of Cluni, and governed that abbey with great prudence during fifty years. St. Odillon persisted in refusing the archbishopric of Lyons, and instituted the *Festival of departed Souls*, in his church at Cluni, which soon passed from thence to others, and at length became general throughout the Catholic church. He died Dec. 31, 1049, at Souvigny, aged 87. He left *a Life of St. Maïeul*, and *a Life of St. Adelaide the Empress*; some *Letters*, and some *Sermons* on the principal festivals, in the *Bibliotheque de Cluni*, 1614, fol. in the *Library of the Fathers*, and in Martenne's *Thesaurus*. His life has been written by Peter Damien. He must be distinguished from Odilon, a monk of St. Medard de Soissons, who lived at the beginning of the 10th century, and left a treatise *on the translation of the relics of several Saints to St. Medard de Soissons*, in Mabillon's *Acta Benedictinorum*.

ODOACER, son of Edico, king of the Eruli, a people originally of Scythia. He was invited into Italy by the partizans of Nepos, 475, took the country of the Venetians, and Cisalpine Gaul, defeated Orestes, confined Augustulus in a castle near Naples, and completely destroyed the Roman empire in Italy, but refused the imperial ornaments, taking the title of king of Italy, August 23, 476. After this he engaged in a war against the Rugians, conquered them, and made their king prisoner; but Theodoric, king of the Goths in Mæsia, assisted the son of the vanquished prince, and entering Italy in 487, defeated Odoacer in three battles, and besieged him in Ravenna, 490. Wearied at last by the length of the siege, which had been carried on during two years, he made peace with Odoacer, and they divided the empire of Italy between them; but Theodoric caused Odoacer shortly after to be murdered at a feast in 493. Odoacer was a modest, mild, and clement prince, and though an Arian, protected the Catholics.

ODON (St.) born 879, of a noble family in Maine. He was canon of St. Martin de Tours, 899, a monk at Baume in Franche Compté, 909, second abbot of Cluni, 927, and introduced a reform in several convents. He died November 18. 942. St. Odon left an abridgement of St. Gregory's *Moral Observations on Job*, 8vo.; *Hymnes en l'honneur de S. Martin*; three books *on the Priesthood*; *La Vie de S. Gerard, Comté d'Aurillac*; and several *Sermons*, which are in the library of Cluni, 1614, fol. and in the Library of the Fathers.

ODON, or ODARD, a learned bishop of Cambray, born at Orleans, and died 1113. He left an *Explanation of the Canon of the Mass*, Paris, 1640, 4to. and other tracts in the Library of the Fathers, and in Martenne's *Thesaurus*.

ŒBARES, the name of a groom, by whose artifice Darius I. became king of Persia, he havng contrived that his master's horse should be the first that neighed.

ŒCOLAMPADIUS (John) an eminent German divine of the 16th century, born 1482, at the village of Reinsperg. He was well acquainted with Latin, Greek, and Hebrew, and quitted the habit of St. Bridget to embrace the doctrines of Zuinglius, and to marry. On this occasion Erasmus observed, *That the pretended reformation was a Comedy, which always ended with a wedding.* Œcolampadius was appointed minister at Basil, 1525, and published a book against the reality of Christ's body in the Eucharist, entitled, *De genuina expositione Verborum Domini, "Hoc est Corpus Meum," id est, Figura, Signum, Typus, Symbolum.* Erasmus says, that this book is written with such eloquence of style, and strength of reasoning, as might deceive the very Elect, unless God prevented it. The Lutherans having answered Œcolampadius by a book, entitled, *Syngramma*, which is attributed to Brentius; he replied by an *Anti-syngramma*, and also wrote *Commentaries* on several books of Scripture, fol. besides other works which gained him great reputation among the Zuinglians. He died at Basil, December 1, 1531, aged 49, and was buried in the church there, where his tomb may be seen with the following epitaph: *Autor Evangelicæ Doctrinæ in hac urbe primus, et hujus verus Episcopus.* What then were the ancient bishops of Basil?

ŒCUMENIUS, a Greek author of the 10th century, who left *Commentaries* on the *Acts*, *St. James*, &c. and other works printed at Paris, 1630, 2 vol. fol. Greek and Latin. He has done little more than abridge St. Chrysostom.

ŒDIPUS, son of Laïus, king of Thebes, and of Jocasta. His father, that he might avoid the misfortune which the oracle had foretold, delivered him into a shepherd's hands with orders to kill him. The shepherd moved by compassion, and shocked at the idea of shedding the infant's blood, tied him by the feet to a tree, lest he should be devoured by the wild beasts. In this situation he was found by another shepherd, named Phorbas, who carried him to Polybus, king of Corinth, and the queen, having no children, educated him as carefully as if he had been her own. But when Œdipus grew up, and learned that he was not the son of Polybus, he went by the oracle's command to seek his father in Phocis, and was scarcely arrived there, when he met with him in the way and killed him, not knowing who it was. Soon after this, having delivered the country from the monster Sphynx, he married Jocasta, being ignorant of their relationship, and had four children by her; but at length the incest being discovered, Jocasta died of grief, and Œdipus not only renounced the throne, but judging that he was unworthy to behold the light, put out his eyes, and banished himself from his country. Eteocles and Polynices, so celebrated among the Grecians, were born from this incestuous marriage, as were also Antigonæ and Ismene. The adventures of Œdipus have been the subject of several tragedies. The abbé Gedoyn says, that Jocasta brought him no children, but that he had the four above mentioned by Eurigania, daughter of Periphas.

OELHAF (Nicholas Jerome) a learned divine, born 1637, at Nuremberg, who after having studied in several German universities, and in those of Strasburg and Utrecht, was pastor at Lauffen, where he died 1675. Oelhaf wrote on *Natural Law*, and *Predestination*; also a *Refutation of a treatise on the state of departed Souls*, &c. He must be distinguished from Tobit Oelhaf, born 1601, at Nuremberg, a Civilian, vicechancellor of the academy at Altorf, in which city he died 1666, after having written on *Coins*, on *the forms and natures of Republics*, on *Donations*, *Magistrates*, *the Principles of Law*, *Appeals*, &c.; and from Nicholas Oelhaf, a skilful physician, who wrote on the *Plants*, in the environs of Dantzic, 1643, or 1646, 4to; also from Peter Oelhaf, born August 19, 1599, at Dantzic, who first studied physic at Thonigsberg, but applied afterwards to the law, of which science and of history, he was professor. He died December 27, 1654, aged 55. He left several works on law and philosophy.

OENOMAUS, king of Pisa, son of Mars and Asterope. v. HIPPODAMIA.

OENOMAUS, an able philosopher and Greek orator in the 2d century, who made a collection of the lies of the Delphian oracle, and refuted them with great wit and solidity. A large fragment of this work is preserved to us by Eusebius, in his *Evangelical Preparation*.

OENONE, a nymph of mount Ida, who foretold future events, and administered medicines; daughter of a river in Phrygia, according to the fable. She was first wife to Paris, predicted to him all the misfortunes which he would meet with, if he went into Greece, and had a son by him named Corinthus, whom she tenderly loved. Paris, having carried away Helen, and being wounded at the siege of Troy by Philoctetes, desired to be conveyed to mount Ida, that Oenone might heal him, but expired before he arrived there. Oenone was so much shocked at the sight of her husband's corpse, that she died through grief, either hanging or strangling herself as some relate, or according to others, throwing herself on his funeral pile.

OENOTRUS, a king of the Sabines, who peopled the coast of the gulph of Tarentum, and gave the name of *Oenotria* to that country, which receiving new colonies from Greece, was afterwards called *Græcia Magna*. There was a son of Lycaon, who bore the same name, and of whom the same circumstance is related.

OFFA, king of the Mercians in Britain, a warlike, subtle, and ambitious prince, who succeeded Ethelbald, 758. He basely murdered Ethelbert, king of the East Angles, after having drawn him to court under pretence of giving him his daughter in marriage. He had afterwards great disputes with Charlemagne; but Alcuin, a learned and politic monk, reconciled them. Offa made a vast dike to defend part of his dominions, and after several conquests turned to God by a sincere repentance. He at last resigned the crown to his son Egfrith, and died 796, after a glorious reign of 38 years.

OG, king of Basan, last of the race of the giants, or *Raphaïm*. He opposed the Israelites when they attempted to enter the promised land, but was defeated by Moses, and killed in a battle that was followed by the loss of his whole country, of which the Israelites took possession. His iron bedstead, seen at Rabbath, the capital city of the Ammonites, was nine cubits long, and four cubits wide, i. e. fifteen feet four inches and a half long, and five feet ten inches wide. David afterwards took Rabbath from the Ammonites.

OGER *the Dane*, called also *Otger*, and *Autcaire*, celebrated in the ancient romances. He did great service to Charlemagne, and was much esteemed at that monarch's court; but growing at length weary of the world, became a monk in the abbey of St. Faron de Meaux, and drew thither one of his friends named Benoît. They both died with the most pious sentiments in the 9th century, and their tomb, which may be seen at the abbey of St. Faron, is one of the finest monuments of French antiquity in the lower empire.

OGIER (Charles) born 1595, at Paris, son of an attorney to the parliament. He was admitted advocate, and became afterwards secretary to Claude de Mesmes, count d'Avaux, who was sent by Louis XIII. 1634, as ambassador to Sweden, Denmark, and Poland. He died August 11, 1654, at Paris, aged 59, leaving an *Account of his travels*, 1656, 8vo. in Latin.

OGIER (Francis) brother of the preceding, an ecclesiastic, who became very eminent for his eloquence and learning, and was with count d'Avaux at the peace of Munster, 1648. He died June 28, 1670, at Paris. His principal works are, *Jugement et Censure de la Doctrine curieuse de François*, Garasse, 8vo.; *Apologie pour M. Balsac*; a collection of *Sermons*, under the title *Actions Publiques*, 2 vol. 4to. among which is a *Panegyric on Louis XIII.* &c.

OGIER (John) v. GOMBAULD.

OGILBY (John) a Scotchman and ingenious writer in the 17th century, who published an *English Bible*, Cambridge, 1660, fol. with cuts; *Notes on Virgil*; an *Atlas*, which procured him the place of historiographer to the king; *Translations of Homer*, and other authors.

OGYGES, a king of Ogygia and Actæa,

Actæa, since called *Bœotia* and *Attica*, founder of Thebes and Eleusis, in whose time, that is, according to the received opinion, 1748, A.C. a remarkable flood happened, from which some writers say that he escaped, but in which others say that he perished with the greatest part of his subjects. The most probable conjecture is, that this deluge happened, 248 years before the flood of Deucalion.

OIHENART (Arnaud) an able advocate to the parliament of Navarre, in the 17th century, a native of Mauleon, who has left an excellent book, entitled, *Notitia utriusque Vasconiæ*, Paris, 1638, or 1656, 4to. They are the same edition.

OISEL (James) an able lawyer and grammarian, born May 21, 1631, at Dantzic, but whose family was originally French. He was professor of common law, and the law of nations in the university of Groningen, and collected a valuable library, a catalogue of which was printed 1686. Oisel died the same year, June 20. He left *Corrections* and *Notes* upon various authors, and a treatise, entitled, *Thesaurus selectorum numismatum antiquorum ære expressorum*, 1677, 4to. This treatise is curious and instructive. v. OUSEL.

OKOLSKI (Simon) a Polish Dominican, provincial of his order in his native country, 1649. He published a valuable work, 1641, entitled, *Orbis Polonus*, Cracoviæ, 3 vol. fol.

OLAUS MAGNUS, titular archbishop of Upsal in Sweden, succeeded his brother John Magnus, 1544. He distinguished himself at the council of Trent, 1546, was canon of St. Lambert at Liege, and died at Rome after the year 1555, leaving a *History of the manners, customs, and wars of the Northern Nations*, Rome, 1555, fol. v. MAGNUS.

OLDECORNE, a Flemish Jesuit, who went to England in the reign of James I. and there joined in the resentment of the Catholics, who had long waited for a performance of the king's promises. Catesby, their head, laid a plan for blowing up the house of lords when his majesty should be there in parliament; and they had already placed thirty six barrels of gunpowder in a cellar underneath, when one of the conspirators, anxious to save a friend's life, advised him by a letter to absent himself from the house on a certain day. This advice raised suspicions which led to a discovery of the plot, and Oldecorne being convicted of having said, *That in order to defend the Catholic cause against Heretics, some innocent persons might lawfully be involved with the guilty*, was hanged 1606, with Garnet his brother Jesuit. Some have asserted that this was an artifice of Cecil's, the prime minister, to set his majesty against the Catholics, whom he was inclined to favour.

OLDENBURG (Henry) a learned gentleman, born in the duchy of Bremen, who was consul at London for the city of Bremen in the time of Cromwell's long parliament, and secretary and member of the Royal Society on its first establishment. He died 1678, at Charlton in Kent. He published *the Philosophical Transactions*, for the first four years in 4 tom. viz. from No. i, 1664, to No. cxxxvi, 1667. This gentleman was one of Boyle's friends, and translated some of his works into Latin.

OLDENBURGER (Philip Andrew) taught law and history with credit at Geneva, and died in that city 1678, leaving a great number of valuable works, several of them *Pseudonymous*, (*under feigned names.*) The following are the principal; 1. *Thesaurus rerum publicarum totius orbis*, 4 vol. 8vo. a useful and curious book for the knowledge of the new monarchies and their interests; 2. *Linnæus enucleatus*, fol.; a work in high repute, and necessary for those who study the law of the empire; 3. *Notitia Imperii, sive discursus ad instrumenta pacis Osnabrugo-Monasteriensis*, under the name of *Phil. And. Burgeldensis*, 4to.; 4. a treatise on the means of rendering a republic tranquil, entitled, *Tractatus de Rebuspublicis turbidis in tranquillum statum reducendis, in eoque conservandis*; 5. *Tractatus de quatuor elementis juridicè consideratis et notis illustratus*; 6. *Manuale principum Christianorum de vera eorum felicitate*; 7. *Tractatus Juridico-Politicus de securitate juris, publici ac privati*; 8. *De origine et progressu juris Romani*, &c.

OLDENDORP (John) a native of Hamburg, who taught law at Cologn, afterwards at Marpurg, in which last city

city he died, June 3, 1567, leaving various works.

OLDHAM (John) a celebrated English poet, in the 17th century, son of a nonconformist minister. He was successively tutor to several young noblemen, and having saved some money went to London, where he devoted himself to convivial enjoyments and good company, for his agreeable conversation made him welcome among the great. Oldham died of the small pox at the earl of Kingston's house at Holms Pierpoint, in Nottinghamshire, 1683, aged 30. He left excellent translations of several authors, and his *Poems* are much esteemed by his countrymen. Dryden, who was his friend, has honoured him with an elegy, in which he calls him *the Marcellus of the English Language.*

OLEARIUS (Adam) a German mathematician, well acquainted with the Oriental languages, and music. He was librarian to the duke of Holstein, at Sleswic, 1664; attended, in the capacity of secretary, the ambassador which that duke sent into Muscovy and Persia, 1633, and at his return, 1639, published an *Account of his Voyage*, in German. This work has been translated into French by M. de Wicquefort, *Amsterdam*, 1726, 2 vol. fol. Olearius also left an *Abridged Chronicle of Holstein*, 4to. and *The Valley of Persian Roses*, 1750, fol. This last is a collection of pleasing histories, witty sayings, and maxims taken from Persian books. He died 1671, aged 68.

OLEARIUS (Godfrey) a doctor of divinity, and superintendant of Halle, who has left a *Body of Lutheran Theology*, and other works. He died 1687, aged 81. John Olearius, his son, was professor of rhetoric, afterwards of divinity, at Leipsic, and one of the first authors of the Journals published in that city, entitled, *Acta Eruditorum.* He held the most distinguished offices in the university, and died at Leipsic, August 6, 1713, aged 74, having been born at Halle in Saxony, May 5, 1639. John Olearius left *an Introduction to Theology*; *a System of Theology, positive, polemical, exegetical, and moral*, and many other works of reputation.

OLEARIUS (Godfrey) one of the sons of the preceding, and as much celebrated for his learning as his father. He was professor at Leipsic of Greek and Latin, afterwards of divinity, and also canon there. He died November 10, 1715, aged 43. His works are, *Dissertatio de adoratione Patris per Jesum Christum*, 1709, 4to. against the Socinians. A good edition of *Philostratus*, Greek and Latin, Leipsic, 1709, fol.; a Latin translation of Thomas Stanley's *History of Philosophy*, 1712, 4to.; *Jesus Christ the true Messiah*, in German; the *Roman history*, and *History of Germany*, &c.

OLEASTER (Jerome) a learned Portuguese Dominican, born at Azambuja, who attended the council of Trent, as *Theologian* from John III. king of Portugal. He refused a bishopric at his return; but was inquisitor of the faith, and held the principal offices of the Dominican order in his province. He died 1563. He has left *Commentaries on the Pentateuch*, Lisbon, 1556, to 1558, 5 parts in one volume, fol. and on *Isaiah*, Paris, 1628, fol. from which it appears that he understood Latin, Greek, and Hebrew.

OLEN, a Greek poet, more ancient than Orpheus, born at Xanthus, a city in Lycia. He composed several *Hymns* which were sung in the isle of Delos on solemn days, and one in particular while ashes were strewed on the tomb of Ops and Argis, two Hyperborean virgins who died at Delos. Olen is also said to have been one of the founders of the Delphian oracle, and the first priest of Apollo there, and to have delivered the oracles in verse.

OLESNIKI (Sbignius) descended from a noble and ancient family. He was secretary to king Ladislaus Jagellon, and attended him as such in his military expeditions; but afterwards chose the ecclesiastical profession, was made bishop of Cracow, and cardinal, and employed by Ladislaus in the most important affairs and embassies. Olesniki immediately on the death of this prince, caused his eldest son Ladislaus, (who was afterwards king of Hungary,) to be elected at Posnania, 1434, but he unfortunately fell in the battle of Varnes, 1444. The cardinal, bishop of Cracow, then had Casimir, brother of the young Ladislaus, elected. Olesniki died at Sandomir, April 1, 1455, aged 66. This prelate's regularity of conduct was exemplary, and his firmness in-

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advocate to the parliament of Aix, born September 21, 1701, at Marseilles. Having finished his studies with credit, he distinguished himself at the bar, and contributed much to the establishment of an academy at Marseilles, of which he was among the first members. He had afterwards the office of king's purser to the gallies, and died 1736, aged 35. His works are, *l'Histoire de Philippe, Roi de Macédoine et Pere d'Alexandre le Grand*, 2 vol. 12mo. which is in some repute; *Des Mémoires lus à l'Academie de Marseille.*

OLLENIX *du Mont-Sacré.* v. MONTREUX.

OLONNOIS (John David l') so called from his being a native of Olonne. He went early in life to America, where he engaged himself to an inhabitant of the islands, but afterwards joined the French adventurers, who had their retreat at Tortuga, and became their chief. The Spaniards having armed against him, he lost all his men, and was himself wounded, but escaped by counterfeiting death till the enemy retired: then, putting on the cloaths of a Spaniard just killed, he approached the town of Campeachy, and bribed some slaves, who brought him their master's boat, in which he escaped to Tortuga. L'Olonnois went afterwards, with another boat, to cruise before the Havannah, and the governor sent a frigate against him, with two pieces of cannon, but he took it, and beheaded all the Spaniards excepting one, whom he sent back to tell the governor that he would treat him in the same manner. This man, equally cruel and intrepid, was taken, after several other exploits, by the savages, who cut him in pieces, roasted and eat him, in the 18th century.

OLONNE (Louis de la Trimouille, count d') born 1626. He was at the battle of Nortlingen 1645; and had the command of the light horse when Louis XIV. came of age. He died 1686. The count d'Olonne had married, in 1652, Catherine Henrietta d'Angennes, a relation to the marechal de la Ferte's wife. She died 1714, leaving no children; but has been rendered too famous by the count de Bussy in his satirical romance. This branch ended, 1690, in the count d'Olonne's brother. His daughter carried its estates into the Montmorency family.

OLYMPIA MORATA (Fulvia) v. MORATA.

OLYMPIAS, sister of Alexander, king of Epirus. She married Philip, king of Macedon, and was mother of Alexander *the Great*; but Philip, offended by her pride and intrigues, divorced her, to marry Cleopatra. After the death of Philip, Olympias, who was suspected of being concerned in it, renewed her machinations, and gained great influence. She was a princess of great ambition, intrigue, and spirit. It is said, that, Alexander *the Great* having called himself *the son of Jupiter*, in a letter which he wrote to her, she replied, jestingly, *That she begged he would not make Juno her enemy.* Six years after Alexander's decease, Olympias caused his brother Arideus, with his wife Eurydice, Nicander, and a hundred illustrious Macedonians, to be put to death; but Cassander, to revenge them, besieged her in Pydna, and, taking her prisoner, gave orders that she should be killed. Olympias died with a degree of fortitude worthy of Alexander's mother, 316 A. C.

OLYMPIODORUS, a Peripatetic philosopher of Alexandria, who lived under Theodosius *the Younger*, and wrote *Commentaries* on part of Aristotle, 1551, fol. and a *Life of Plato*, which contains many particulars not to be met with in Diogenes Laertius. James Windet has translated this *Life* into Latin, and added Notes to it. Olympiodorus must be distinguished from a Greek monk of the same name, who lived in the 5th or 6th century, and left short and elegant *Commentaries* on *Job* and *Ecclesiastes*, which may be found in the Library of the Greek fathers.

OMAR I. a celebrated caliph. He defeated Ali, who was intended by Mahomet for his successor, and succeeded Abubeker 634; thus becoming the second Mussulman caliph. He turned his arms against the Christians, took Damascus, and all Syria, 635, under the emperor Heraclius, and afterwards conquered the whole of Phœnicia, where his soldiers committed numberless outrages to spread the Mahometan religion. The year following he took Alexandria, and, soon after, made himself master of all Egypt, in which

which conquest the noble library of Alexandria was burnt. Omar then marched towards Jerusalem, and entered it triumphantly, after a siege of two years, in 638. The holy city remained in the possession of the infidels from that time till 1099, when it was conquered by Godfrey de Bouillon. Omar also subjugated Mesopotamia, and took all Persia from Izdejerd, the last king of the idolaters in that great monarchy. At length, after a series of wonderful conquests during ten years and a half, he was killed at Jerusalem by one of his slaves, who was a Persian. His memory is held in execration by the Persians, because he usurped the caliphate from Ali. He built Cairo in Egypt.

OMAR II. eighth caliph of the race of Ommiades, succeeded his cousin Soliman 717. He attacked Constantinople with all kinds of machines and military stratagems, but was forced to raise the siege; and his fleet having been destroyed by a dreadful storm, he cruelly persecuted the Christians in his dominions. This caliph died by poison near Emesa, a city of Syria, 720, after having reigned two years and five months.

OMEIS (Magnus Daniel) a learned professor of rhetoric, morality, and poetry, at Altorf, born September 6, 1646, at Nuremberg. He had several honourable offices in the academy of Altorf, and died in that city Nov. 22, 1708, aged 63, leaving many works; the principal among which are, 1. *Ethica Pythagorica*; 2. *Ethica Platonica cui accessit speculum virtutum quotidie consulandum*; 3. *Theatrum virtutum et vitiorum ab Aristotele omissorum*; 4. *Juvenci Historia Evangelica, cum notis.* This author was extremely well acquainted with the history of the ancient philosophy, and with the Grecian and Roman history.

OMER (St.) *Audomarus*, bishop of Terouanne in the 7th century, born of a noble and rich family in the Vale of Goldenthal, near Constance, on the Upper Rhine. He retired in his youth to the monastery of Luxeuil, was appointed bishop of Terouanne by Dagobert 636. He laboured zealously to restore discipline in his diocese, and built the monastery of Sithiu, to which St. Bertin, who was its second abbot, gave his name. St. Omer died 668.

OMNIBONUS, v. LEONICENUS.

OMPHALE, queen of Lydia, and wife of Hercules, whose passion she is said, in the fable, to have returned, because he killed a serpent near the river Sangaris, which ravaged her dominions. Hercules was so infatuated by the charms of Omphale, that he laid aside his club to take up the distaff, and spin with her women.

OMPHALIUS (James) an eminent German lawyer of Andernach, who left a treatise *on the Office and Power of a Prince*, and other works in Latin, which are esteemed. He died 1570.

OMRI, king of Israel, built Samaria, and surpassed his predecessors in impiety. He died 918 A. C.

ONAN, son of Judah and Shuah. He was obliged by the law to marry Tamar, widow of his eldest brother, who died childless; but having, by a detestable crime, prevented her becoming a mother, lest the children should succeed to his brother's inheritance, the Lord punished him with death.

ONESIMUS (St.) a Phrygian, originally slave to Philemon, whom he robbed. He went afterwards to visit St. Paul, at that time a prisoner in Rome, where he was instructed and baptized by that holy apostle, who detained him some time, and then sent him back to his master, with the recommendation contained in the beautiful cononical epistle addressed to Philemon. Onesimus was kindly received, obtained his freedom, and became so eminent for virtue and piety as to be made bishop of Berea, according to the author of the *Apostolical Constitutions*. Other writers say that he was bishop of Ephesus, and suffered martyrdom at Rome under Trajan, also that he is the person mentioned by St. Ignatius the Martyr. But it appears more probable that the Onesimus whom St. Ignatius praises was a different person.

ONESIPHORUS, one of St. Paul's disciples, who suffered martyrdom with St. Porphyry, and was dragged at the tail of a horse.

ONIAS, the name of three Jewish high priests. The first succeeded Jaddus 324 A. C. in the reign of Ptolemy, son of Lagus. The second began his government 242 A. C. and nearly ruined the Jews by failing to pay a tribute to Ptolomy

Ptolomy Evergetes. The third, who was grandson of the last mentioned, received the famous Lacedemonian embassy; was deprived of the high-priesthood by Antiochus *Epiphanes*, and killed afterwards at Antioch, near the town of Daphne, by Andronicus, a principal officer in the court of Antiochus. It was during the pontificate of this last Onias that the circumstance related of Heliodorus happened. His piety and virtues have been honoured with high encomiums, dictated by the Holy Spirit, and recorded in the Scriptures. When his son found himself excluded from the priesthood by his uncles, he went into Egypt, and there built a temple, in which he established the same ceremonies and officers as in that of Jerusalem.

ONKELOS, surnamed *the Proselyte*, a famous rabbi in the first century, author of the first *Chaldee Paraphrase* on the Pentateuch. It is related in the Talmud, that he directed the funeral obsequies of Gamaliel, St. Paul's master; and, to render them more magnificent, burnt furniture to the value of above 800 l. sterling; on which it may be proper to remark, that, as it was customary among the Jews to burn the bed, and other furniture, belonging to their kings when they died, they did the same at the funerals of their rulers of the synagogue, such as Gamaliel, to shew that they held them in no less veneration. Some authors have thought that Onkelos was the same person as Aquila, but this is not at all probable.

ONOMACRITUS, a Greek poet, supposed to have been author of the *Poems* attributed to Orpheus and Museus. He lived ebout 516 A.C. and was driven from Athens by Hipparchus, son of Pisistratus. v. ORPHEUS.

ONOSANDER, a Platonic philosopher, by whom we have a treatise *on the Duty and Virtues of the General of an Army*, which has been published by Rigault in Greek, with a good Latin translation, 1600, 4to.; this is the best edition. Vigenere has translated it into French, 1605, 4to. but M. the baron de Zurlauben has given a better French translation in his *Bibliotheque Militaire*, 1760, 3 vol. 12mo. An edition, in Greek and French, was published at Nuremberg, 1762, fol. fig. the French by the baron de Zurlauben; the editor is M. Schwebel, professor at Nuremberg.

ONUPHRIUS PANVINUS, a celebrated Augustine monk of the 16th century, born at Verona, who wrote *The Lives of the Popes*, and several other works of great learning. He died 1568, at Palermo, aged 39. This author flatters the popes even more than Platina does. His most esteemed works are, 1. *De Principibus Romanis*, fol.; 2. *De antiquo ritu baptisandi Catechumenos*, 4to. and 8vo.; 3. *Commentarii de Republica Romana*, 8vo. an excellent book; 4. *Fasti et Triumphi Romani*, fol. very good and useful; 5. *De Primatu Petri*, 4to.; 6. *Chronicon Ecclesiasticum à Julii Cæsaris Imperio ad Maximil. II.* fol. much esteemed, and containing great ecclesiastical learning; 7. *De Summis Pontificibus et Cardinalibus*, 1567, 4to.; 8. *In Fastos Consulares Appendix*, fol.; 9. *De Antiquis Romanorum nominibus*, fol.; 10. *De ritu sepeliendi mortuos apud veteres Christianos et de Cæmeteriis eorundem*, 8vo. translated into French, 8vo.; 11. *De Triumpho et Ludis Circensibus*, Patavii, 1681, fol.; 12. *Civitas Romana*, &c.; *Topographia urbis Romæ*, 6 tom. in 3 vol. fol. Francofurti, 1597.

OPHIONEUS, chief of the dæmons who rebelled against Jupiter, as related by Pherecydes Syrius; from whence it appears, that the ancient heathens had some knowledge of Lucifer's fall; for, it is worthy of remark, that *Ophioneus*, in Greek, signifies *serpent*, under which form the devil tempted our first parents.

OPILIUS (Aurelius) a skilful grammarian, who lived 94 A.C. His work entitled *Libri Musarum* is lost.

OPITIUS (Martin) a celebrated German poet of Breslaw, who acquired great reputation by his *Latin Poems*, 1631 and 1640, 8vo.; and still greater by his *German Poems*, Amsterdam, 1698. He died 1639, having left, *Silvæ*; *Epigrams*; a good poem *on Vesuvius*; *Cato's Distichs*, a work much esteemed, &c. Opitius is considered as one of the best German poets.

OPITIUS (Henry) a very eminent Lutheran divine, born 1642, at Altenburg, in Misnia. He was professor of oriental languages and divinity at Kiel, where he became much celebrated, and where he died 1712. Opitius left many excellent works on Oriental literature, and

and Hebrew antiquities, but hurt himself by endeavouring to prove the affinity between the Greek and Oriental languages, according to the method followed by Wasmuth to show the connection subsisting between all the eastern dialects. This whimsical desire of subjecting the Greek language to the same rules with the Hebrew, induced him to publish a small work, entitled, *Græcismus facilitati suæ restitutus, methodo novâ, eaque cum præceptis Hebraicis Wasmuthianis, et suis Orientalibus, quam proximé harmonica, adeoque regulis* 34 *succinctè absolutus.* His other works are, *Syriasmus*; *Chaldaismus*; *Atrium Linguæ sanctæ*; *parva Biblia*; *Biblia Hæbraica*; Kiloni, 1709, 2 vol. 4to.; *Disputationes*, &c. They are universally esteemed.

OPMEER (Peter) an ingenious writer in the 16th century, native of Amsterdam, celebrated for his learning and his zeal in defence of the Catholic religion. He died November 10, 1595, at Delft, aged 69, and left a treatise *on the Office of the Mass*; *a History of the Martyrs in Gorcum and Holland*; a *Chronicle*, 1611, fol.; and several historical works in Latin.

OPORINUS (John) a celebrated printer, born at Basil, son of a painter, whose name was John Hebst. He made himself acquainted with the Greek and Latin languages, and with physic, and afterwards turned printer: but, though he printed the works of the ancients with great care and accuracy, he was unable to support himself without the assistance of his friends. He died July 6, 1568, aged 61. His first wife proved infamous; his second ruined him by her extravagance; his third and fourth were more prudent. Oporinus left several *Letters*, *Scholia* on many books of Cicero, and other works. He changed his name, according to the practice of several learned men of his time, and took that of *Oporinus*, a Greek word signifying *autumnal*. Robert Winter, his partner, did the same, taking the name of *Chimerinus*, which in Greek signifies *winter*. This last mentioned printer died insolvent.

OPPEDE (John Meynier, baron d') first president of the parliament of Aix, by whose extravagant zeal the sentence was executed, in 1545, against the Waldenses, which had been passed November 18, 1540, and which condemned nineteen of those heretics to be burnt, and ordered that all their houses in the villages of Cabrieres and Merindol, with all the castles and forts which they occupied, should be entirely destroyed. This sentence had been suspended by order of Francis I. at cardinal Sadolet's request, on condition of their abjuring their errors; but, that not being done, d'Oppede, instead of nineteen principal inhabitants of Cabrieres and Mirandol, put all the people in those places to the sword, and concluded with shutting up the women who remained in a barn, and setting fire to it. Instead of two villages he burnt forty-four, and 4000 persons perished on the occasion. After this execution, madame de Cental, whose villages and castles had been burnt and destroyed, demanded justice of Henry II. and that prince ordered the affair to be tried by the parliament of Paris. No cause was ever pleaded with greater solemnity; there were fifty successive hearings. Louis Auberi, who acted as advocate-general on this occasion, spoke during seven audiences, and concluded by no means favourably for president d'Oppede; but the latter defended himself so forcibly by his excellent speech, which begins with the words, *Judica me Deus et discerne causam meam de gente non sancta*, that he was acquitted; but Guerin, advocate-general, who had allowed the soldiers too much licence, was beheaded in the Place de Grêve. The president d'Oppede died 1588, leaving a French translation of six of Petrarch's *Triumphs*.

OPPENORT (Gilles Marie) a skilful architect, superintendent of the buildings and gardens to the duke of Orleans, the regent, and considered as one of the greatest architects of his time. He died at Paris about 1740, leaving numerous *Designs*, a long series of which has been engraved.

OPPIAN, a celebrated Greek poet and grammarian, born at Anazarbus, a city in Cilicia, author of two excellent poems, one on *Hunting*, the other on *Fishing*. He presented them to the emperor Caracalla, who admired them so much, that he gave them a piece of gold for each verse; whence they are supposed to have been called *golden verses*. This poet died of the plague, in

in his native country, at the beginning of the 3d century, aged 30. His fellow citizens raised a statue to him, and placed an epitaph on his tomb, purporting, *that the gods took him out of the world, because he had excelled all other mortals.* The best edition of Oppian's two poems is printed at *Leyden*, 1597, Greek and Latin, with *Notes*, by Ritterhusius, 8vo. The most scarce edition is, 1478, fol. Florent Chrétien has translated the poem on Hunting into French verse, *Paris*, 1575, 4to. and M. Fermat into prose, *Paris*, 1690, 12mo.

OPPORTUNE (St.) abbess of Montreuil in the diocese of Séez, descended from an illustrious family, and sister of Godegrand, bishop of Séez. He died April 22, 770.

OPSOPŒUS (John) born 1556, at Bretten, in the Palatinate. He was well acquainted with Greek and Latin, and was employed, as corrector, in Wechel's printing-office, whom he accompanied to Paris. His zeal in defending the new heretics occasioned him to be twice imprisoned. Applying afterwards to physic, he made so rapid a progress in that science, as to obtain a professorship at Heidelberg, in which city he died 1596, aged 40, leaving several works on Hippocrates, &c. The public are also indebted to him for the collection of the *Sibylline Oracles*, Paris, 1607, 8vo. Simon Opsopœus, his brother, who died 1619, was a good physician. They must be distinguished from Vincent Opsopœus, author of a Latin poem, entitled, *De Arte Bibendi*, Francfort, 1578, 8vo.

OPSTRAET (John) an eminent divine, born October 3, 1651, at Beringhen, a small town in the county of Liege. He was admitted a licentiate in divinity at Louvain 1681, and afterwards taught theology in the college of Adrian, and at the seminary of Malines; but was driven from thence by Humbert de Precipiano, archbishop of that city, for his attachment to the defence of Jansenism; and was banished 1704, having declared himself one of Steyaërt's principal adversaries; but, after two years, Louvain became part of the emperor's dominions, and M. Opstraet was appointed principal of the college de Faucon, which office he held till his death, November 29, 1720. His Latin works are numerous, and in request among the disciples of Jansenius and Father Quesnel, but are rather scarce in France. The principal are, *A Theological Dissertation on the Method of administering the Sacrament of Penitence*, against Steyaërt; *Vera Doctrina de Baptismo Laborantium*, 3 vol. 12mo. against Steyaërt; *Theological Instructions for young Divines*; *The Good Shepherd*, which treats on the duties of pastors, and has been translated into French, 2 vol. 12mo.; *The Christian Divine*, translated into French by M. de S. André de Beauchêne, under the title of, *Le Directeur d'un jeune Théologien*, 1723, 12mo.; *Theological Instructions concerning human Actions*, 3 vol. 12mo.; *A System of dogmatical, moral, practical, and scholastic Theology*, 3 vol.; Tr. *de Locis Theologicis*; one of his most valuable works; *A Theological Dissertation on the Conversion of a Sinner*, translated into French by the abbé de Natte, and printed, several times, under the title of, *Idée de la Conversion du Pécheur*, 1732, 2 vol. 12mo. with Additions, which are not by the translator; several *Memoirs*, and other works in favour of the divines of Louvain, and against those whom he calls *Constitutionists*, against the Jesuits, &c.

OPTATUS (St.) bishop of Milein in Africa, in the 4th century, who wrote his books *on the Schism of the Donatists* about 370, in which he attacks Parmenianus, a bishop of that sect. They are in the Library of the Fathers. His style is lofty, forcible, and concise; and he discovers great genius and learning. St. Augustine says of Optatus, *that he might be produced as a proof of the truth of the Catholic religion, if it rested on the virtue of its ministers*; and St. Fulgentius ranks him among the greatest men whom God has made use of to explain the mysteries contained in the Holy Scriptures, and to defend the purity of the faith. He died about 380. The best edition of his works is by M. Dupin, 1700, fol.

ORANGE (the Princes of) v. CHALON, MAURICE.

ORANGZEB, v. AURENGZEBE.

ORANTES (Francis) an ingenious Spanish Franciscan, who attended the council of Trent as a divine, and made a learned speech there in 1562. He was afterwards confessor to don Juan of

of Austria, and made bishop of Oviedo 1581. He died Oct. 12, 1584. This prelate left a book *against Calvin's Institutions*, and other works in Latin.

ORATORY (Congregation of the) v. BERULLE, NERI, QUENTAL.

ORBELLIS (Nicholas de) a celebrated Cordelier of Angers in the 15th century, who left *an Abridgement of Theology according to the Doctrine of Scotus*, 8vo. and other works. He died 1455.

ORBILIUS, an ancient and celebrated grammarian of Beneventum, who lived to so great an age, that he is said to have forgotten every thing he knew.

ORDRIC (Vital) born 1075, in England, but educated in the abbey of Auch, his father, who was a priest and a widower, having entered the monastic order. He took the habit himself when eleven years old, and devoted his whole life to study, without accepting any office in the house. His *Ecclesiastical History* may be found in Duchesne's *Historiæ Normanorum Scriptores*, and deserves to be published more correctly. Its author was living in 1143.

ORÉGIUS (Augustine) a Florentine, who went to study at Rome, and resided in a small boarding-house in the city, where he experienced the same temptation as the patriarch Joseph did, and continued no less faithful to his duty. Cardinal Bellarmine being made acquainted with this young man's virtues, placed him in a college for education. Oregius was afterwards employed by cardinal Barberini to examine Aristotle's sentiments concerning the immortality of the soul, that the pope might prohibit the reading of lectures on this philosopher's works, if it appeared that his writings were contrary to that fundamental article of religion. Oregius pronounced him innocent, and published, on that subject, 1631, his book entitled, *Aristotelis vera de rationalis animæ immortalitate sententia*, 4to. Barberini at length becoming pope, by the name of Urban VIII. created him cardinal 1634, and gave him the archbishopric of Benevento, where he died 1635, aged 58. He left tracts *de Deo*, *de Trinitate*, *de Angelis*, *de Opere sex dierum*, and other works printed at Rome, 1637 and 1642, fol. Cardinal Bellarmine called Oregius his *Divine*, and pope Urban VIII. called him his *Bellarmine*. A complete edition of this cardinal's works was published by Nicholas Oregius, his nephew, 1637, 1 vol. fol.

ORELLANA (Francis) supposed to have been the first European, who discovered the river of the Amazons. He embarked near Quito in 1539, on the river Coca; from whence he entered a larger, which carried him to Cape Verd on the coast of Guiana, after he had gone 1800 leagues. Orellana perished 1549, with three Spanish ships, which were entrusted to him, without having been able to find the mouth of his river again. The circumstance of his meeting some armed women as he was sailing down, whom a cacique, his friend, advised him to avoid, occasioned him to call it the river of the Amazons.

ORESME (Nicholas, or Nicole) a learned doctor of the Sorbonne, grand master of the college de Navarre in the 14th century. He was a native of Caen, and preceptor to Charles V. who made him bishop of Lisieux 1377. He died 1382. His principal works are, 1. *A Discourse on the Disorders of the Court of Rome*; 2. An excellent treatise *de Communicatione Idiomatum*; 3. A tract *against the Change of Coin*, in the Library of the Fathers; 4. A learned, curious, and solid treatise *de Antichristo*, printed in tom. ix. of P. Martenne's *Amplissima Collectio*, &c. A French translation of the Bible is also attributed to him, but equally so to Raoul de Presle, and to Guyars des Moulins. He translated into French, by order of Charles V. Aristotle's books *de Cælo* and *de Mundo*, his *Ethica* and *Politica*; and also Petrarch's book *dei Rimedi dell'una et l'Altra Fortuna*.

ORESTES, king of Mycenæ, son of Agamemnon and Clytemnestra. He revenged his father's death, by advice of his sister Electra, nor did he even spare his own mother. Orestes also killed Pyrrhus, son of Achilles, because he had carried away Hermione, who was promised to Orestes in marriage. It is said that he became mad after the murder of Clytemnestra, and was obliged to expiate his crime by going to the temple of Diana, in the Chersonesus Taurica. His friend Pylades

conducted him thither, and, when K Thoas would have sacrificed him to Diana, to whom human victims were offered, Pylades asserted that he was Orestes, wishing to be sacrificed in his stead; while Orestes maintained that he was really Orestes, fearing to cause the death of his friend. During this noble contest, which has rendered the friendship of Pylades and Orestes so famous, Iphigenia, who presided over sacrifices of Diana, discovered her brother, and delivered them both from their danger. Some days after, Orestes, assisted by Pylades, killed Thoas, seized his treasures, and carried his sister Iphigenia into Arcadia, where he married her to Pylades, espoused Hermione himself, and took upon him the government of his dominions. Orestes is said to have died by the bite of a viper, about 1132 A. C.

ORFANEL (Hyacinthus) a worthy Spanish Dominican, who died a martyr in his mission to Japan, 1622. He has left a *History of the Preaching of the Gospel in Japan*, which is reckoned accurate, *Madrid*, 1633, 4to.

ORGAGNA (Andrea) a celebrated painter of Florence, whose picture of the last judgment is particularly admired. In this piece he has placed his friends among the elect in heaven, and those whom he disliked among the reprobate in hell. He died 1398, aged 60.

ORGEMONT (Peter d') a native of Lagny-sur-Marne, counsellor to the parliament of Paris under Philip *de Valois*; then successively master of requests in the palace, second president of the same parliament, chancellor of Dauphiny, first president, and, lastly, chancellor of France, November 20, 1373. The ancient exchequer records at Paris mention, that Peter d'Orgemont was elected to the chancellorship in presence of Charles V. who was holding his council at the Louvre, by ballot, of the princes and barons, of the lords of parliament, and others, to the number of 130. He discharged the duties of this post with the highest honour till October 1380, when his great age obliged him to return the seals to his majesty; and he died at Paris, June 3, 1389. His male posterity ended in Francis, who died, unmarried, at the siege of Chorges, in Provence, 1587.

ORIBASIUS *of Pergamos*, disciple to Zeno of Cyprus, and physician to the emperor Julian *the Apostate*, who appointed him questor of Constantinople. He was banished under the succeeding emperors, but made himself esteemed by his virtues, even among the Barbarians; and died at the beginning of the 5th century, having been previously recalled. Many of his works were printed at Basil, 1557, 3 vol. 8vo. and in *Artis Medicæ principes*, by Stephens. His *Anatomy* was reprinted at *Leyden*, 1735, 4to. Several works are falsely attributed to him. v. COCCHI.

ORICELLARIUS, or RUCELLAI (Bernardo) a celebrated Florentine, who lived at the end of the 15th century; was allied to the Medici family, and raised to the most honourable posts in his native country. Pere Mabillon, in his *Musæum Italicum*, accuses him of having written with too much partiality concerning the expedition of Charles VIII. into Italy, in his book *De Bello Italico*, printed at London, 1733, 4to. v. RUCELLAI.

ORICHOVIUS, or ORECHOVIUS (Stanislaus) a celebrated Polish gentleman, born in the diocese of Premislaw, who studied at Wittemberg, under Luther and Melancthon, and, on his return home, took holy orders, was made canon of Premislaw, and distinguished himself so much by his eloquence and intrepidity, as to be surnamed *the Polish Demosthenes*. But his attachment to the errors of Luther having occasioned his bishop to excommunicate him, he resigned his benefice, married, did great mischief to the clergy, and occasioned much confusion by his wit and seducing discourse. At length he returned to the Catholic church in the synod held at Warsaw 1561, and printed his *Profession of Faith*, with other small works on different subjects, particularly against the celibacy of priests, Cologn, 1563, 8vo. From that time Orichovius was a zealous enemy to the Protestants, and published many books on subjects of controversy.

ORIENTIUS, an ecclesiastical writer, bishop of Elvira in Spain in the 6th century. He cultivated morality and poetry, and in the Library of the Fathers, and Martenne's *Thesaurus*, are some *Instructions to the Faithful*, written by him in verse. Their style is weak in

in itself, but dignified by the excellence of the precepts they contain.

ORIFICUS, v. AURIFICUS.

ORIGEN, called *the Impure*, an Egyptian, who about the year 290, taught that marriage was invented by the devil, and that it was lawful to follow the most infamous suggestions of passion to hinder generation. Some of his sect were subsisting in the 5th century.

ORIGEN, born 185, at Alexandria, and surnamed *Adamantius*, either from his indefatigable application, or for his firmness under the torments which he suffered for the Christian faith. Leonidas, his father, educated him with great care, and accustomed him to study the Holy Scriptures from his childhood. St. Clemens Alexandrinus was Origen's master; and Origen was but eighteen when he succeeded that great man as catechist; an important office, which includes teaching divinity, and explaining the sacred writings. Leonidas had suffered martyrdom the preceding year, during the persecution under Severus, 202; and Origen was so eager to follow him to death, that his mother could only keep him at home by hiding his cloaths. He wrote thus to his father: *Stand firm, and be not concerned for us.* A great concourse of people attended Origen's school, some of whom were Christians, and some Heathens. The former he confirmed in the faith; most of the latter he converted; and so many of his disciples died martyrs, that he might rather be said to keep a school for martyrs than for divines. As he taught divinity not only to men, but to young girls and women, he made himself a eunuch, to avoid scandal and calumny, taking in too literal a sense what our Saviour says in the Gospel concerning voluntary eunuchs. This circumstance, becoming public, made much noise, and was variously interpreted. He went to Rome in 211, and published several works at his return, which gained him uncommon reputation, and drew crowds to hear him. Demetrius, bishop of Alexandria, at length grew jealous of Origen, and accused him of having preached at the churches in Palestine, by desire of the bishops, in 216, though not then a priest. From this accusation he was cleared by Alexander, bishop of Jerusalem, and Theoctistus of Cæsarea; but Demetrius, having recalled Origen, compelled him to resume his first employment. Origen went afterwards to Antioch, to which city the empress Mammea had summoned him, that she might hear him discourse on the Christian religion; but he soon returned to Alexandria, and continued to teach there till 228, when he left it with *Recommendatory Letters* from his bishop to go into Achaia. In this journey, passing through Palestine, the bishops of that province ordained him priest at the age of 42; which ordination by foreign bishops, without permission from Demetrius, irritated that prelate afresh against Origen. The latter failed not to return to Antioch, in hopes of appeasing him; but was nevertheless banished by Demetrius in 231, who also procured him to be excommunicated, and even deposed in a council at Egypt, though St. Alexander had undertaken his defence. Besides all this, he wrote to Rome, and to all the churches, representing Origen in black and odious colours. Origen on his side remained quiet. These letters, which Demetrius wrote with dispatch, were what injured Origen's character; and *thus*, as St. Cyprian says to pope Cornelius, *was innocence overcome by speed.* Origen afterwards wrote, but too late, in his own justification; and, going to Theoctistus, at Cæsarea in Palestine, established a celebrated school there, in which St. Gregory *Thaumaturgus*, and his brother St. Athenodorus, were among his disciples. In 238, after the persecution under Maximinus, he took a journey to Athens; and, having staid some time at Cæsarea in Cappadocia, at the request of St. Firmilianus, was sent for into Arabia, to convince and bring back to the truth, Beryllus, bishop of Bostra, who had fallen into a considerable error, maintaining, that the *Word* was not a subsistent person before his incarnation. Origen had the happiness of persuading him to abandon that false idea; and, some years after, being summoned again into Arabia by an assembly of bishops, to dispute with some Arabians, who held that the soul died, and would rise again with the body, he opposed this error, and persuaded those who had adopted

it to change their sentiments. At length, when the seventh persecution arose under Decius, in 249, no one was more obstinately attacked than Origen. He bore, with incredible fortitude, the dreadful torments which the persecutors of Christianity inflicted upon him; torments so much the more dreadful and insupportable, as they were protracted, and the utmost precaution used that he might not expire under them. It has indeed been said, that, in hopes of a release from prison, he pretended to offer incense to idols, particularly to that of Serapis at Alexandria; but it is mere calumny, invented by some of this great man's enemies with a view of tarnishing his high reputation: nor can we without concern find St. Epiphanius giving credit to the accusation upon frivolous reports; for it is certain that Origen displayed heroic courage under the most lingering and cruel tortures, and that no expression, unworthy the disciple of Jesus Christ, ever escaped from him. He did not long survive the torments he suffered during the persecution of Decius, and died at Tyre 254, aged 69, in the reign of Gallus and Volusianus. Origen wrote a great number of excellent works; the principal that remain to us are, 1. *A treatise against Celsus*, of which Spencer published a good edition, Greek and Latin, with *Notes*, Cambridge, 1658, 4to. The above learned treatise has been translated into French by Elias Bouhereau, a Protestant minister, and native of Rochelle, *Amsterdam*, 1700, 4to. In this work Origen replies, step by step, with admirable modesty and force of argument, to all the difficulties raised by Celsus; and, according to the opinions of Eusebius and St. Jerome, *all the objections which have been made, and all which ever will be made, against Christianity, are fully refuted beforehand in this excellent book*. And it does certainly contain a solid refutation of the strongest objections raised by Bayle, and our modern infidels. 2. A considerable number of *Homilies* and *Letters*, with *Commentaries on Scripture*. 3. *Philocalia, or an Explanation of the obscure Passages in the Holy Scriptures*; and several other tracts. 4. Some fragments of his *Hexapla*, collected by P. de Montfaucon, 2 vols. fol. These Hexapla, which are most to be regretted of all Origen's works, were so called, because they contained six columns. In the first column was the text of the Bible in Hebrew characters; in the second, the same Hebrew text, but in Greek characters, by which the reading and pronunciation were fixed; in the third, the Greek version of the LXX; in the fourth, that of Aquila; in the fifth, that of Symmachus; and, lastly, in the sixth, the Greek version of Theodotion. This excellent work, worthy of immortality, gave the first idea of our Polyglot Bibles. The *Octapla* contained two other Greek versions, which had been lately found, but of which the authors were unknown. The *Enneapla* comprehended a ninth Greek version of some books of the Holy Scriptures; and, in like manner, the *Decapla*, &c. No more than fragments of them are extant. 5. Of the *Book of Principles* we have only a Latin version by Rufinus, which is not supposed to be accurate. This book made much noise, and Origen's enemies pretended that he taught many erroneous doctrines in it; but father Halloiæ, a Jesuit, and many other celebrated writers, have undertaken to clear him from this accusation; and it must be acknowledged, that among all the tracts which we have of Origen's in Greek, and which are certainly his, no error of faith, nor any heresy, is to be found. All his writings discover an amiable modesty, mildness, and humility; an elevated, excellent, and sublime genius; a depth of knowledge, and most extensive erudition. His zeal for spreading the truths and moral precepts of the Gospel, was ardent; he destroyed his health by watchings and fastings; and if he fell into some errors, it was unintentionally, and only to reply more forcibly, as he thought, to the difficulties raised by the Manicheans and philosophers. Finally, he died in the communion of the Catholic bishops, and of the church. The most complete edition of Origen's works is by Pere de la Rue, a Benedictine, 1733, 1740, and 1759, 4 vol. fol. Greek and Latin. v. M. Dupin, tom. 1. of his *Biblioth. des Auteurs Ecclesiastiques*; M. du Fossé, in his book entitled, *Vie de Tertullien et de Origene*, and Pere Doucin, a Jesuit,

a Jesuit, in his *Hist. d'Origénisme.* He must be distinguished from another Origen, a Platonic philosopher, the disciple and friend of Porphyry. It was this latter Origen who studied philosophy under Ammonius.

ORIGNY (Peter Adam d') died September 29, 1774, at Rheims, his native place. He entered the army early in life, but a wound, received in the attack of the lines at Wissemburg in Germany, obliged him to quit it with the cross of St. Louis. His leisure was devoted to the study of history; and the fruit of this study has been his *Egypte ancienne*, and the *Chronologie des Egyptiens*; the former of which he published 1762; the latter, 1765; each in 2 vol. 12mo. Some laborious and important enquiries may be traced in these works, amidst a system contradicted by history.

ORIOL, or AUREOLE (Peter) *Aureolus*, a learned scholastic divine of the Franciscan order, in the 14th century, born at Verberie-sur-Oise in Picardy, who taught theology with so great reputation at Paris, that he was surnamed *the eloquent doctor*. He became provincial of his Order, and afterwards archbishop of Aix 1321. He did not die, April 27, 1322, for he was living in 1341, and wrote his *Abridgement of the Bible* in that year, according to Denys de Sainte Marthe, in his new *Gallia Christiana*, tom. 1. p. 321. Oriol has left some very subtile *Commentaries on the Master of the Sentences*, Rome, 1596, and 1605, 2 vol. fol.; an Abridgement of the Bible, entitled, *Breviarium Bibliorum*, Paris, 1508, and 1685, 8vo.; and other works. Capreolus, a Dominican, has refuted him on the points which divide the *Scotists* and *Thomists*.

ORIOLLE (Peter d') chancellor of France, and seigneur de Loiré, in Aunis, a native of Rochelle, who was engaged in the most important public affairs of his time, from 1472 to 1483. He died September 14, 1485, leaving two daughters.

ORION, son of Jupiter, Neptune and Mercury; or, according to others, son of Apollo. His father, Hyreius, having hospitably entertained these gods, and requested, as a favour, that he might have a son without a wife, the three deities urined on a heifer's hide, which in ten months produced a boy. This child was named Urion, and, by a change of the U into an O, Orion. He devoted himself to hunting, and contemplating the stars; and died by the sting of a scorpion; though some say Diana killed him because he had offered her violence. He was translated to heaven after his death, and placed among the constellations.

ORITHYA, queen of the Amazons, succeeded Marpesia, and, if we believe the Fable, made herself famous by her courage and her wars against the Grecians. Penthesilia succeeded her. There was another Orithya, daughter of Erectheus, whom Boreas carried away, and had Calaïs and Zethes by her.

ORLANDINO (Nicholas) a celebrated Jesuit, born 1556, at Florence, who was rector of the Jesuits' college at Nola, and died at Rome, May 17, 1606, leaving a *Hist. of the Jesuits*, in Latin, *Cologn*, 1615, and *Rome*, 1620, 2 vol. fol. This work should be preceded by *Imago primi sæculi*, Antwerp, 1640, fol. and followed by the 4 vol. of Sacchini, and that of father Jouvency, 1710, fol.

ORLANDO LASSUS. v. LASSUS.

ORLEANS. (dukes of) A son of Philip VI. had this title, and died without issue, 1383. Louis, son of Charles V. who was murdered 1407, was also duke of Orleans. (v. LOUIS.) He had a son named Charles, by whom there is a collection of MS. poems in the king of France's library, from which he appears to have possessed a true talent for poetry. He died 1465. His son Louis was Louis XII. (v. ANGOULEME). This title passed, successively, to two sons of Francis I. the second of whom was Henry II.; to two sons of Henry IV. the second of whom was Gaston, (v. GASTON); and afterwards to a son of Louis XIII. named Philip, who died 1701, father of Philip (v. PHILIP), who was father of Louis (v. LOUIS); his son was afterwards duke of Orleans. v. Pere *Anselme.*

ORLE'ANS, (the Maid of) v. ARC.

ORLE'ANS (Louis d') or rather Dorléans, a famous Leaguer in the time of Henry IV. and advocate-general of the League, in favour of which he wrote several satirical and seditious pieces.

pieces. *Defense des Catholiques unis contre les Catholiques associés aux Réformés*, 1586, 8vo.; 1e et 2e *Avertissemens des Catholiques Anglois*, 1590, 8vo.; *Expostulatio Ludovici Dorléans*, 1593, 8vo. In this last he has the impudence to call Henry IV. *Fœtidum Satanæ Stercus*. Rose, bishop of Senlis, was weak enough to write marginal notes to this detestable work, as a testimony of his approbation; but the parliament obliged him to retract them, and condemned the work to the flames. Dorléans having been proscribed on account of *le Banquet du Comte d'Arete*, 1594, 8vo. (another bitter satire against Henry IV. even after the conversion of that great prince), returned home after a nine year's banishment. His seditious conversation, however, occasioned him to be again arrested, and sent to the Conciergerie; but Henry IV. from excess of goodness, gave orders for his release. It was then represented to his majesty, that this advocate's works contained abusive declamations against the late queen his mother, and some passages being read to him, he exclaimed, *O the wretch! but he is returned on the faith of my passport, and he shall not suffer any thing. We ought*, added Henry, *to bear no more ill will to him, nor to such as resemble him, than to madmen when they strike one, or idiots when they walk naked.* Dorléans was accordingly released from prison, and, in 1604, printed a *Remerciment* (an *acknowledgement*) to the king, 8vo. in which he praises that prince as much as he had before abused him. Two years after, he wrote 29 *Discours sur les Ouvertures du Parlement*, 4to. He was also author of *Renaud*, a poem, 1572, 8vo.; *Plainte sur la Mort de Henri IV.* 4to. and other poems. He wrote also, *Commentaries* on Tacitus and Seneca, and some works besides, which are not much esteemed. He died 1629 at Paris, aged 87. Prosper Marchand attributes to him the libel, entitled, *Reponse des Vrais Catholiques François à l'Avertissement des Catholiques Anglois, de Louis d'Orléans, pour l'Exclusion du Roi de Navarre de la Couronne de France* ..... a (supposed) translation from the Latin, 1588, 8vo. containing 575 pages, with a table of contents consisting of 27 pages. In this libel are many calumnies, particularly against Louis de Bourbon, prince of Condé, chief of the French Calvinists, who is falsely said to have had a medal struck of himself, on which he took the title of Louis XIII. *Roi de France.*

ORLEANS (Peter Joseph d') a celebrated historian, born November 6, 1641, at Bourges, who entered young among the Jesuits, was professor of rhetoric, and distinguished himself by his talents for history. He died March 31, 1698, at Paris. All his works are well written in French, and consist of an excellent *Hist. of the Revolutions in England*, 3 vol. 4to. or in three and four vols. 12mo. That part which precedes the reign of Hen. VIII. is particularly valued. A *Hist. of the Revolutions in Spain*, Paris, 1734, 3 vol. 4to. or 5 vol. 12mo. with the *Continuation* by fathers Arthuis and Brumoi. This is much esteemed. A curious *Hist. of the two Tartar Conquerors, Chunchi* and *Camhi, who subdued China*, 8vo. *The Life of father Coton, a Jesuit.* Several circumstances mentioned in father Rouviere's *Life* of the above Jesuit are omitted in this. *The Lives of the blessed Louis de Gonzague, and other Jesuits*, 12mo. *The Life of Constantius, Prime Minister to the King of Siam*, 12mo. *Sermons*, 2 vol. 12mo. which are esteemed, &c.

ORMESSON, the surname of the Lefévre family, whence descended the branch of Caumartin, which was also distinguished in the law. Oliver Lefévre d'Ormesson, counsellor to the parliament, immortalized his name by his firmness in the report of M. Fouquet's trial. How great favour soever he might have secured by giving severe decisions against him, he gave only such as justice dictated; and though his conduct counteracted the intended measures, his probity made him respected. Louis XIV. remembered it when his grandson was presented to him, and said, *Be as honest a man as M. Fouquet's reporter.* He died 1686.

ORNANO (Alphonso d') colonel-general of the Corsicans serving in France, who persuaded the inhabitants of Dauphiny to submit again to Henry IV. 1594, which procured him the government of that province, and a marechal's staff the year following. He died of the stone at Paris, 1610, aged 62. His eldest son, John Baptist, was

was colonel of the Corsican guards, and tutor to Gaston, Louis the Thirteenth's brother, who solicited the rank of marechal for him, which he obtained without having been in the service. He was suspected of inspiring the duke of Orleans with designs pernicious to the state, and confined in consequence at Vincennes, where he died November 9, 1626, aged 45, while his trial was going on. They descended from San Pietro Bastelica, who served in France under Francis I. His courage and experience alarmed the Genoese, who were lords of Corsica; and fearing lest he should form a party there, they imprisoned him; but Henry II. compelled them to set him at liberty, by threatening to hang some Genoese noblemen as a reprisal. Bastelica vowed eternal enmity to the Genoese, entered Corsica twice, where he defeated their troops; and when peace had deprived him of the king's assistance, he went as far as Constantinople to ask other succours. His wife, Vanina d'Ornano, thought it advisable to solicit his pardon during this absence; but her husband returning as she was setting out for that purpose, and hearing of it, told her he could never pardon such a design. Vanina, who knew his temper, shewed no marks of fear, but knelt down, and courageously submitted to the death which her husband inflicted, by strangling her, while he embraced and called her his queen, and his mistress. The name of Bastelica became so detestable, that his son was obliged to take that of Ornano, which was his mother's. San Pietro was murdered by the Genoese 1567.

ORNEUS, the name of a Centaur, and surname of Priapus, in honour of whom the Ornean feasts were celebrated.

OROBIO (Isaac) a celebrated Spanish Jew, whose parents educated him in the Jewish religion, though they, outwardly, professed the Catholic. He was appointed metaphysical lecturer in the university of Salamanca, and afterwards studied physic, which he practised with success at Seville; but, being accused of Judaism, was confined in the prison of the inquisition, and there endured dreadful torments during three years, without making any confession, by which means he at last gained his liberty. Orobio then went into France, and resided some time at Toulouse, practising physic, and externally professing the Catholic religion; but, growing weary of dissembling, he retired at length to Amsterdam, was circumcised there, and openly declared himself a Jew. He died in that city, 1687. The three small tracts, written by him in Latin, on occasion of his famous conference with Philip Limborch upon Christianity, are printed in a work of the latter, entitled, *Amica Collatio*. Orobio left, *Certamen Philosophicum, adversus Spinosam*, Amsterdam, 1684, 4to.; and other works in MS.

ORODES, king of the Parthians, succeeded his brother Mithridates, whom he had caused to be murdered. He defeated Crassus 53 A. C. and took the Roman standard, with a great number of prisoners. It is added, that he ordered melted gold to be poured into the mouth of the Roman general, reproaching him, by this punishment, for that insatiable avarice which had led him to commit so much cruelty and sacrilege. Orodes growing old and dropsical, Phraates, one of his sons, gave him poison; but, instead of killing him, it cured his dropsy. Phraates then strangled him with his own hands, 35 A. C. after he had reigned 50 years.

OROMAZES, i. e. *Burning Light*, the name given by the Magi and Chaldeans to the supreme God, or Good principle, whom they described as surrounded by fire. They admitted another supreme god, or evil principle, called Arismanes.

OROSIUS (Paul) a priest of Tarragona in Catalonia, in the 5th century, who was sent by two Spanish bishops, in 414, to St. Augustine, with whom he remained a year, and made a great progress in the knowledge of the sacred Scriptures under the direction of that holy teacher. St. Augustine sent him to Jerusalem 415, to consult St. Jerome respecting the origin of the soul; and, at his return he wrote, by St. Augustine's advice, his *History*, from the creation to the year of our Lord 416, in 7 books. This history is useful, though not very accurate. The best editions are 1615, 4to. and *Leyden*,

1738 and 1767, 4to. the first is 1471, fol. Orosius also wrote, *a Defense of Free Will*, against Pelagius, and a *Letter*, addressed to St. Augustine, on the errors of the Priscillianists and Origenists, which may be found in the Library of the Fathers.

ORPHEUS *of Thrace*, a famous Greek poet, more ancient than Homer, and son of Apollo according to the ancient mythology. He accompanied the Argonauts in their enterprize, and was so excellent a musician, that, at the sound of his voice and lyre, rivers were stopped in their course, rocks drew near to him, and the most savage beasts were tamed. He went down into the infernal regions to fetch back his wife Eurydice, and was permitted by Pluto and Proserpine to take her away, on condition that he should not look at her till she was out of hell; but impatience urging him to turn his head, his dear Eurydice was snatched from him for ever. Orpheus, from that time, beheld the whole sex with indifference, which so enraged the Thracian women, that they tore him in pieces. The Muses, however, took care of his body; he was changed into a swan, and his lyre placed in heaven among the constellations, adorned with nine beautiful stars, each Muse furnishing one. The ancients have spoken much of Orpheus and his poems; they say that he was the disciple of Linus, master of Museus, and lived before the Trojan war. We have *Hymns*, and other poetical pieces under his name, the first edition of which is, *Florence*, 1500, 4to.; the best are, *Utrecht*, 1689, 8vo. *cum Not. Var.*; Leipsic, 1764, 8vo. and in Mattaire's *Miscellanea Græcorum Carmina*, London, 1722, 4to.; but there is no doubt of their being spurious. His poem of the *Argonauts* was written by Onomacritus, who lived in the time of Pisistratus. Orpheus is usually represented with a lyre, a lute, or a violin.

ORPHIREUS, v. s'GRAVESANDE.

ORRERY (the earl of) v. BOYLE.

ORSATO (Sertorio) a celebrated antiquary, historian, grammarian, and poet, born February 1, 1617, at Padua, of one of the most illustrious families in that city. He applied diligently to the search of antiquities and ancient inscriptions, which occasioned his taking several journies into different parts of Italy. When advanced in life, he was appointed to teach natural philosophy in the university of Padua, and acquitted himself with great success in that office. Going to present the doge and senate of Venice with a *History of Padua*, which he had dedicated to them, he made a long speech, during which he was seized with a natural want, and, by checking it, brought on such a suppression of urine as occasioned his death, July 3, 1678, after he had been married 40 years. Orsato was a member of the academy of the *Ricovrati*, and has left a great number of valuable works, some in Latin, others in Italian: the principal among the former are, *Sertum Philosophicum ex variis scientiæ naturalis floribus consertum*, 1635, 4to.; 2. *Monumenta Patavina*, 1652, fol.; 3. *Commentarius de notis Romanorum*; a useful work, and much esteemed. It has been inserted in tom. xi. of the *Thesaurus* of Grævius, and is printed separately, *Paris*, 1723, 12mo. The following are his principal Italian works: 10. *A Hist. of Padua*, in two parts, 1678, fol. 11. *I Marmi eruditi*, 1669, and 1719, 2 vol. 4to.; a curious work, in two parts also. 13. *Cronologia di Reggimenti di Padoua*; revised, with *Notes*, 1666, 4to. 14. Several *Lyric Poems*, 1637, 12mo.; *Comedies*, and other poetical pieces, &c.

ORSATO (John Baptist) a skilful physician and learned antiquary, born November 19, 1673, at Padua; died January 11, 1720. He left, *Dissertatio Epistolaris de Lucernis antiqui*; a small treatise *de sternis veterum*; a dissertation *de patera antiquorum*, and some other works.

ORSI (John Joseph) an Italian grammarian and poet, born 1652, at Bologna, son of Mario Orsi, a patrician of that city. His house was a kind of academy, in which several literary men met regularly. He married twice, and died 1733, aged 81, leaving some ingenious *Sonnets*, *Pastorals*, and many poetical pieces, besides other works in Italian. Some of them may be found in Muratoris and Crescembeni's treatises on poetry. His *Thoughts* on Pere Bouhour's *Maniere de Penser* were published at *Modena*, 1735, 2 vol. 4to.

ORSI (Francis Joseph Augustine, cardinal)

cardinal) born 1692, in Tuscany. He entered the Dominican order, in which he taught theology, was afterwards master of the sacred palace, and honoured with the purple by Clement XIII. 1759. He wrote *Infallabilitas act. Rom. Pont.* 1741, 3 vol. 4to.; *An Ecclesiastical history of the first six ages of the Church*, 20 vol. 4to. or 8vo. the last volume was published 1761, in which year this pious and learned cardinal died.

ORSINI, v. FULVIUS.

ORTELIUS (Abraham) a celebrated geographer of the 16th century, born April 1527, at Antwerp, who was well acquainted with mathematics and the languages, and became so famous for his knowledge of geography, as to be called *the Ptolemy of his age.* He died at Antwerp unmarried, June 26, 1598, aged 72, leaving some excellent Latin works on the above science; the principal among which are his *Tabulæ*, *Theatrum*, *Thesaurus*, *Synonima*, *Geographia*, &c. all in folio.

ORTILZ (Alphonso) a canon of Toledo, employed by cardinal Ximenes to publish an edition of the Mozarabic office, the rites of which he wished to perpetuate in a chapel where he placed canons for that purpose. The Missal appeared, 1500, and the Breviary, 1502, each in one volume fol. This liturgy is attributed to St. Leander and to his brother St. Isidorus. It was originally called *Gothic*, and afterwards *Mozarabic*, from a name given to those Christians, who paid tribute, and lived under the government of the Moors, following their laws and customs. There are three scarce works on this liturgy; one by Blaise Ortilz, entitled, *Descriptio summi Templi Toletani per Blasium Ortesium*, Toledo, 1549, 8vo. the second, a *Life of Ximenes, and a history of the Mozarabit Rite*, in Spanish, *Toledo*, 1604, 4to. and the third, *Joannis Pinii Liturgia Mozarabica*, Romæ, 1746, 2 vol. fol. There is also the *Mozarabic Brief*, by Eugenio de Roblez, *Toledo*, 1603, 4to. containing 23 leaves, scarce. Ortilz died about 1530.

ORVAL, v. MONTGAILLARD.

ORVILLE (James Philip d') one of the most eminent literati in the 18th century, born 1696, at Amsterdam, of a family originally French. He was appointed professor of history, rhetoric, and Greek at his native place, 1730, and filled the chair with the highest reputation till 1742, when he resigned it voluntary to devote himself entirely to study. M. d'Orville published *Observationes Miscellaneæ*, a work which shows how well he was skilled in criticism, and how perfectly acquainted with the ancient Greek and Latin authors. These *Observations* had been begun by some learned Englishmen. M. d'Orville and M. Burman of Leyden, continued them jointly to the number of 10 volumes, and after the decease of the latter, M. d'Orville undertook the work alone, and published 4 volumes under the title of *Observationes Miscellaneæ novæ.* Among the pieces which it contains, that *on the antiquity of the isle of Delos*, is in a masterly style; and his *Remarks* on the Greek romance written by Chariton of Aphrodisium are highly valued. This work had not appeared before, and was taken from a Greek MS. in the Laurentian library at Florence. He also wrote *Critica Vannus in inanes Joannis Cornelii Pavonis paleas*, a learned and curious treatise against M. de Pauw, a literary man of Utrecht. After his death M. Burman published his observations on Sicily, under the title of *Sicula*, Amsterdam, 1764, fol. He died 1751, aged 55. Peter d'Orville, his brother, who died 1739, cultivated the belles lettres with success, though engaged in trade, and left some *Poems*, which are esteemed.

OSBORN (Francis) a celebrated English writer, who adhered to the parliament during the civil wars, and held several offices under Cromwell. He died 1657. He left *Advice to a son*, and other works in English.

OSIANDER (Andrew) a celebrated Protestant divine, born December 19, 1498, in Bavaria. He was among the first preachers of Luther's doctrine; and became professor and minister in the university of Konigsberg; but involved himself in troubles by his restless and violent temper, and still more so by the erroneous opinions which he propagated concerning justification. He died October 17, 1552, aged 54. His family name was *Hoen*, which in German signifies *Breeches*; but not liking this name, he changed it to Osiander. The following are the most known

1738 and 1767, 4to. the first is 1471, fol. Orosius also wrote, *a Defense of Free Will*, against Pelagius, and a *Letter*, addressed to St. Augustine, on the errors of the Priscillianists and Origenists, which may be found in the Library of the Fathers.

ORPHEUS *of Thrace*, a famous Greek poet, more ancient than Homer, and son of Apollo according to the ancient mythology. He accompanied the Argonauts in their enterprize, and was so excellent a musician, that, at the sound of his voice and lyre, rivers were stopped in their course, rocks drew near to him, and the most savage beasts were tamed. He went down into the infernal regions to fetch back his wife Eurydice, and was permitted by Pluto and Proserpine to take her away, on condition that he should not look at her till she was out of hell; but impatience urging him to turn his head, his dear Eurydice was snatched from him for ever. Orpheus, from that time, beheld the whole sex with indifference, which so enraged the Thracian women, that they tore him in pieces. The Muses, however, took care of his body; he was changed into a swan, and his lyre placed in heaven among the constellations, adorned with nine beautiful stars, each Muse furnishing one. The ancients have spoken much of Orpheus and his poems; they say that he was the disciple of Linus, master of Museus, and lived before the Trojan war. We have *Hymns*, and other poetical pieces under his name, the first edition of which is, *Florence*, 1500, 4to.; the best are, *Utrecht*, 1689, 8vo. *cum Not. Var.*; Leipsic, 1764, 8vo. and in Mattaire's *Miscellanea Græcorum Carmina*, London, 1722, 4to.; but there is no doubt of their being spurious. His poem of the *Argonauts* was written by Onomacritus, who lived in the time of Pisistratus. Orpheus is usually represented with a lyre, a lute, or a violin.

ORPHIREUS, v. s'GRAVESANDE.

ORRERY (the earl of) v. BOYLE.

ORSATO (Sertorio) a celebrated antiquary, historian, grammarian, and poet, born February 1, 1617, at Padua, of one of the most illustrious families in that city. He applied diligently to the search of antiquities and ancient inscriptions, which occasioned his taking several journies into different parts of Italy. When advanced in life, he was appointed to teach natural philosophy in the university of Padua, and acquitted himself with great success in that office. Going to present the doge and senate of Venice with a *History of Padua*, which he had dedicated to them, he made a long speech, during which he was seized with a natural want, and, by checking it, brought on such a suppression of urine as occasioned his death, July 3, 1678, after he had been married 40 years. Orsato was a member of the academy of the *Ricovrati*, and has left a great number of valuable works, some in Latin, others in Italian: the principal among the former are, *Sertum Philosophicum ex variis scientiæ naturalis floribus consertum*, 1635, 4to.; 2. *Monumenta Patavina*, 1652, fol.; 3. *Commentarius de notis Romanorum*; a useful work, and much esteemed. It has been inserted in tom. xi. of the *Thesaurus* of Grævius, and is printed separately, *Paris*, 1723, 12mo. The following are his principal Italian works: 10. *A Hist. of Padua*, in two parts, 1678, fol. 11. *I Marmi eruditi*, 1669, and 1719, 2 vol. 4to.; a curious work, in two parts also. 13. *Cronologia di Reggimenti di Padoua*; revised, with *Notes*, 1666, 4to. 14. Several *Lyric Poems*, 1637, 12mo.; *Comedies*, and other poetical pieces, &c.

ORSATO (John Baptist) a skilful physician and learned antiquary, born November 19, 1673, at Padua; died January 11, 1720. He left, *Dissertatio Epistolaris de Lucernis antiqui*; a small treatise *de sternis veterum*; a dissertation *de patera antiquorum*, and some other works.

ORSI (John Joseph) an Italian grammarian and poet, born 1652, at Bologna, son of Mario Orsi, a patrician of that city. His house was a kind of academy, in which several literary men met regularly. He married twice, and died 1733, aged 81, leaving some ingenious *Sonnets*, *Pastorals*, and many poetical pieces, besides other works in Italian. Some of them may be found in Muratoris and Crescembeni's treatises on poetry. His *Thoughts* on Pere Bouhour's *Maniere de Penser* were published at *Modena*, 1735, 2 vol. 4to.

ORSI (Francis Joseph Augustine, cardinal)

cardinal) born 1692, in Tuscany. He entered the Dominican order, in which he taught theology, was afterwards master of the sacred palace, and honoured with the purple by Clement XIII. 1759. He wrote *Infallabilitas act. Rom. Pont.* 1741, 3 vol. 4to.; *An Ecclesiastical history of the first six ages of the Church*, 20 vol. 4to. or 8vo. the last volume was published 1761, in which year this pious and learned cardinal died.

ORSINI, v. FULVIUS.

ORTELIUS (Abraham) a celebrated geographer of the 16th century, born April 1527, at Antwerp, who was well acquainted with mathematics and the languages, and became so famous for his knowledge of geography, as to be called *the Ptolemy of his age*. He died at Antwerp unmarried, June 26, 1598, aged 72, leaving some excellent Latin works on the above science; the principal among which are his *Tabulæ*, *Theatrum*, *Thesaurus*, *Synonima*, *Geographia*, &c. all in folio.

ORTILZ (Alphonso) a canon of Toledo, employed by cardinal Ximenes to publish an edition of the Mozarabic office, the rites of which he wished to perpetuate in a chapel where he placed canons for that purpose. The Missal appeared, 1500, and the Breviary, 1502, each in one volume fol. This liturgy is attributed to St. Leander and to his brother St. Isidorus. It was originally called *Gothic*, and afterwards *Mozarabic*, from a name given to those Christians, who paid tribute, and lived under the government of the Moors, following their laws and customs. There are three scarce works on this liturgy; one by Blaise Ortilz, entitled, *Descriptio summi Templi Toletani per Blasium Ortesium*, Toledo, 1549, 8vo. the second, a *Life of Ximenes, and a history of the Mozarabit Rite*, in Spanish, *Toledo*, 1604, 4to. and the third, *Joannis Pinii Liturgia Mozarabica*, Romæ, 1746, 2 vol. fol. There is also the *Mozarabic Brief*, by Eugenio de Roblez, *Toledo*, 1603, 4to. containing 23 leaves, scarce. Ortilz died about 1530.

ORVAL, v. MONTGAILLARD.

ORVILLE (James Philip d') one of the most eminent literati in the 18th century, born 1696, at Amsterdam, of a family originally French. He was appointed professor of history, rhetoric, and Greek at his native place, 1730, and filled the chair with the highest reputation till 1742, when he resigned it voluntary to devote himself entirely to study. M. d'Orville published *Observationes Miscellaneæ*, a work which shows how well he was skilled in criticism, and how perfectly acquainted with the ancient Greek and Latin authors. These *Observations* had been begun by some learned Englishmen. M. d'Orville and M. Burman of Leyden, continued them jointly to the number of 10 volumes, and after the decease of the latter, M. d'Orville undertook the work alone, and published 4 volumes under the title of *Observationes Miscellaneæ novæ*. Among the pieces which it contains, that *on the antiquity of the isle of Delos*, is in a masterly style; and his *Remarks* on the Greek romance written by Chariton of Aphrodisium are highly valued. This work had not appeared before, and was taken from a Greek MS. in the Laurentian library at Florence. He also wrote *Critica Vannus in inanes Joannis Cornelii Pavonis paleas*, a learned and curious treatise against M. de Pauw, a literary man of Utrecht. After his death M. Burman published his observations on Sicily, under the title of *Sicula*, Amsterdam, 1764, fol. He died 1751, aged 55. Peter d'Orville, his brother, who died 1739, cultivated the belles lettres with success, though engaged in trade, and left some *Poems*, which are esteemed.

OSBORN (Francis) a celebrated English writer, who adhered to the parliament during the civil wars, and held several offices under Cromwell. He died 1657. He left *Advice to a son*, and other works in English.

OSIANDER (Andrew) a celebrated Protestant divine, born December 19, 1498, in Bavaria. He was among the first preachers of Luther's doctrine; and became professor and minister in the university of Konigsberg; but involved himself in troubles by his restless and violent temper, and still more so by the erroneous opinions which he propagated concerning justification. He died October 17, 1552, aged 54. His family name was *Hoen*, which in German signifies *Breeches*; but not liking this name, he changed it to Osiander. The following are the most known among

among his works; *Harmonia evangelica*, fol.; *Epistola ad Zwinglium de Eucharistia*; *Dissertationes duæ de lege et Evangelio et de justificatione*; *Liber de imagine Dei, quid sit.* He must be distinguished from his son Luke Osiander, a Protestant minister also, who died September 17, 1604, leaving *Commentaries on the Bible*, in Latin; *Institutions of the Christian Religion*; *an Abridgement of the Centuries of Magdeburg*, 1592, and 1604, 4to.; *Enchiridia controversiarum Religionis cum Pontificis, Calvinianis et Anabaptistis*, Tub. 1605, 8vo. &c. Andrew Osiander, the son of Luke, minister and professor of divinity at Wittemberg, published an edition of the Bible with remarks, and also *Assertiones de Conciliis*; *Disputat. in Lib. Concordiæ*; *Papa non Papa, seu Papæ et Papicolarum Lutherana Confessio*, Tub. 1599, 8vo.; *Responsa ad analysin Gregorii de Valentia de Ecclesiæ*, &c. He died April 21, 1617, aged 54. Another Osiander John Adam, a divine of Tubingen, died October 26, 1697, author of 1. *Observations* in Latin, on Grotius *de jure belli et pacis*; 2. *Disputatationes de Mysterio Trinitatis*; 3. *Specimen Jansenismi*; 4. *Typus Legis naturæ, item Moralis*; 5. *Commentar. in Pentateuchum, Josue, Judices, Ruth, et duos Lib. Samuel*, 3 vol. fol.; 6. *De Jubilæo Hebræorum, Gentium et Christianorum*; 7. *De Asylis Hebræorum, Gentilium et Christianorum*, in tom. 6, of the *Thesaurus* of Gronovius; 8. *Theologia Casualis de Magiâ*, Tub. 1687, 4to. &c. And lastly, he must be distinguished from Luke Osiander, chancellor of the university at Tubingen, who died, August 10, 1638, aged 68, leaving, *Juxta defensio de quatuor quæstionibus quoad omnipræsentiam humanæ Christi naturæ*; *Disputatio de omnipræsentiâ Christi hominis*; *De communicatione Idiomatum*; *De Regimine Ecclesiastico*; *Admonitiones de corruptelis vaticianorum*; *Orthoxdoxæ conciliationis modi, de enthusiasmo*; *De induratione*; *De viribus liberi arbitrii*; *De Baptismo*; *De efficacia verbi*; *Orationes funebres*, &c.

OSIRIS, son of Jupiter and Niobe. He reigned over the Argives; but having yielded up his kingdom to his brother Egicleus, he travelled into Egypt, made himself master of that country, and married Io, or Isis. They established excellent laws among the Egyptians, and introduced very useful arts. It is said that Osiris was killed and cut in pieces by his enemies; but however that might be, he and his wife Isis were honoured as gods after their decease. Tibullus considers Osiris as the inventor of the plough:

> Primus aratra manu solerti fecit Osiris,
> Et teneram ferro sollicitavit humum.

Osiris is represented under the figure of a man, with a mitre, a pointed cap, and a rod in his hand. Sometimes instead of a cap he has a globe, or an elephant's trunk on his head, and instead of a man's head, that of a sparrow hawk.

OSIUS, a very celebrated bishop of Cordoua, born 157, in Spain, and elected bishop 295. He nobly confessed the Christian faith, during the persecution under Dioclesian and Maximian, and acquired the glorious title of *Confessor*. Constantine *the Great* had a particular esteem for this prelate, and consulted him on ecclesiastical affairs. In 325, Osius presided at the general council of Nice, the Creed of which he drew up; and in 347, at the council of Sardis. His zeal for religion made him hated by the Donatists, Arians, and other Heretics. The emperor Constantius summoned him to Milan, and endeavoured by every means to draw him into the Arian party; but was so astonished at this great bishop's firmness, that he sent him back to his church. Soon after, Constantius wrote again to him; and it was on this occasion that Osius addressed to the emperor that excellent *Letter*, which has been preserved to us by St. Athanasius; *I have confessed Christ, says he, during the persecution raised by your grandfather Maximilian against the Church. If you wish to renew it, you will find me ready to suffer every thing rather than betray the cause of truth, and consent to the condemnation of an innocent person. I am neither moved by your letters nor by your menaces.* The Arians enraged at this answer, persuaded the emperor to send Osius to Sirmium, where they kept him a year in banishment, and beat him so cruelly, that, overcome by pain, he had the weakness to sign in 356, the confession of faith, drawn up by the Heretics in that city, at whose head was Potamius, bishop of Lisbon. But nothing could force him to sign the condemnation of St.

St. Athanasius, and two years after, being on his death bed, he declared the violence which had been used towards him at Sirmium, and anathematized Arianism. He died 358, aged 102. The Arians triumphed in the fall of Osius; but could they without blushing boast of a signature, extorted from an old man of 100, by ill usage, and the effects of a long and rigorous confinement?

OSIUS, or OSIO (Felix) a celebrated orator, born 1587, at Milan, who taught the languages and belles lettres, became eminent for his eloquence, and was a long time professor of rhetoric at Padua, where he died July 29, 1631. He left several works in prose and verse, the principal are, 1. *Romano-Græcia*; 2. *Tractatus de Sepulchris et Epitaphiis Ethnicorum et Christianorum*; 3. *Elogia Scriptorum illustrium*; 4. *Orationes*; 5. *Epistolarum Libri duo*; 6. Notes and corrections to the *History of the time of Frederic Barbarossa*, written by Morenas, in tom. iii. of Buman's *Italian Antiquities*, 45 vol. fol. and to Albert Mussato's *History of the Emperor Henry VII.* Venice, 1635, fol.; 7. A collection of authors of the history of Padua, &c. Theodatus Osius, his brother, also wrote various tracts. This family, which has produced many other distinguished men, boasted of having been eminent from the time of St. Ambrose; and that being driven from Milan for joining the Turriani against the Visconti, they were dispersed over several countries of Europe, even Poland, whither they followed queen Bona Sforza. From this branch, according to their account, descended cardinal Stanislaus Osius, or more properly Hozius, an account of whom may be found under the article Hosius.

OSMAN, emperor of the Turks, son of Achmet I. whom he succeeded, 1618, at the age of 12. He marched against the Poles with a formidable army, 1621; but having lost above 100,000 men in different battles, was compelled to make peace on disadvantageous terms. Osman attributing this ill success to the Janissaries, resolved to disband them, and substitute a body of Arabs in their place; but they prevented him by rebelling against him, and on May 19, 1622, placed his uncle Mustapha on the throne, who ordered the young emperor to be strangled next morning.

OSMAN II. son of Mustapha II. ascended the throne on the death of his brother Mahomet V. The reign of this prince, which was distinguished by few particular events, terminated by his death, November 29, 1757, at the age of 59.

OSMOND *Osmundus* (St.) a celebrated bishop of Salisbury, about the 11th century, born of a noble family in Normandy. He possessed great learning, joined to great prudence, and accompanied with talents for military affairs. Having succeeded his father in the earldom of Séez, he distributed the greatest part of his revenues to the church and poor, and followed William *the Conqueror* into England, 1066. This prince rewarded Osmond by making him earl of Dorset, then chancellor, and afterwards bishop of Salisbury. With a view of pleasing the king, he was weak enough to desert the cause of Anselm, his archbishop; but repenting almost immediately, he requested absolution from him, and obtained it. Osmond corrected the liturgy in his diocese, cleared it of several low and barbarous phrases, and brought it into convenient order. This liturgy, thus reformed, was afterwards used throughout England. Osmond died 1099, and 350 years after, was canonized by pope Calixtus III.

OSORIO, in Latin OSORIUS (Jerome) born 1506, of a noble family at Lisbon. He was archdeacon of Evora, and afterwards bishop of Silves and Argava. He spoke with so much facility and eloquence, as to be surnamed *the Portuguese Cicero*. This prelate died at Tavila, in his diocese, August 20, 1580, aged 74, leaving *Paraphrases* and *Commentaries* on many books of Scripture, and also several valuable tracts *De Nobilitate civili*; *De Nobilitate Christianâ*. These two have been translated into French by la Guilletierre. *De Gloria*; *De Regis Institutione*; *De Rebus Emmanuelis, Lusitaniæ Regis*, an excellent work, translated into French by Simon Goulard, under the title of *Hist. de Portugal*, 1581, and 1587, fol. and 8vo.; *De Justitiâ Cœlesti*; *De Sapientiâ*; *Epistola ad Reginam Angliæ*, &c. The above were all collected and printed at Rome, 1592, 4 tom. fol.

Jerome Osorius, his nephew, canon of Evora, has written his life.

OSSAT (Arnaud d') was born of poor parents at Cassagnabere, a small village near Auch, and left a pennyless orphan at nine years old. He was placed some years after in the service of a young nobleman of his own country, and of the Marca family, whose name was Castelnau de Magnsac, an orphan like himself, and they studied together; but d'Ossat soon surpassed his master, and became preceptor to him, and to two other children, the cousins of the young lord. His education being finished, he attended the bar, where his merit procured him the acquaintance and esteem of several distinguished characters, by whose patronage he obtained the office of counsellor to the presidency of Melun, which he continued to hold in 1588. Paul de Foix, archbishop of Toulouse, having been appointed ambassador to Rome, by Henry III. took d'Ossat with him as secretary to the embassy; and after that prelate's decease, 1584, d'Ossat was entrusted with the French affairs at the court of Rome He obtained from pope Clement VIII. the reconciliation of Henry IV. with the Holy See, rendered the most important services to the king and state, was appointed bishop of Rennes, afterwards cardinal, 1598, and had the bishopric of Bayeux, 1601. He died March 13, 1604, at Rome, aged 68. Cardinal d'Ossat was a man of uncommon penetration, and always acted with so much judgement, that in all the business and negociations in which he was engaged, it is impossible to find a single false step. He possessed in an eminent degree the talent of uniting policy with probity, and acquired universal esteem. We have a book of his entitled, *Expositio in disputationem Jacobi Carpentarii de Methodis*, Paris, 1564, 4to. It is a defence of the logic of Peter Ramus, his master, against Charpentier. There are also a great number of *Letters* by him which are justly esteemed a chef-d'œuvre of politics. The best editions are by Amelot de la Houssaye, *Paris*, 1698, 2 vol. 4to. and *Amsterdam*, 1708, 5 vol. 12mo.

OSSIAN, a bard or druid of inferior rank, whose employment was to sing the achievements of his countrymen. He was born in Scotland, and no sooner able to bear arms, than he attended his father Fingal in all his expeditions, particularly in Ireland, and succeeded him as commander; till blind, infirm, and deprived of his son, who had been treacherously killed, he was forced to quit the service. Ossian soothed his melancholy by singing the exploits of his friends, particularly of his son Oscar, whose widow, Malvina, remained always attached to her father-in-law, learnt his songs by heart, and transmitted them by that method to posterity. Thus have they been preserved during 1400 years; till Mr. Macpherson travelled over the north of Scotland, and the Hebrides, to collect these poems, with those of the ancient bards, and printed them at *London*, with an English translation, 1765, 2 vol. fol. M. le Tourneur published a French translation, with notes, 1777, 2 vol. 8vo.

OSSONA (Don Peter Giron duke d') appointed gentleman of the bedchamber to the king of Spain, and knight of the Golden Fleece, after having signalized himself in the wars of the Low Countries. This nobleman strongly opposed the expulsion of the Moors, which measure he judged prejudicial to the state; and was successively viceroy of Sicily and of Naples. In the latter post he made himself formidable to the Venetians, not only by cruising constantly in the gulph, but by the part he took in Jaffier's conspiracy, which had no less in view than murdering the senate, and carrying fire and sword into Venice. It remains still uncertain whether the duke d'Ossona, or the marquis de Bedmar, the Venetian ambassador formed this plot; but however that might be, the former was suspected by the Spanish court of aspiring to the sovereignty of Naples, and committed to prison, where he died, 1624, before his trial. Gregorio Leti has written his *Life*, 3 vol. 12mo.

OSSUN, v. AUSSUN.

OSTERVALD (John Frederic) born 1663, of a good and ancient family at Neuchâtel, was appointed pastor in that city, 1699. He acquired the highest reputation by his talents and virtues, by his zeal in instructing his pupils, and in restoring ecclesiastical discipline. He established several pious

pious foundations, and died 1747, regretted by all who knew him. This worthy man left a great number of valuable works, much esteemed by the Protestants; the principal among them are the following, 1. *Traité des Sources de la corruption*, 12mo. a good moral treatise; 2. *Catéchisme ou Instruction dans la Religion Chrétienne*, 8vo. This Catechism is greatly esteemed, and has been translated into German, Dutch, and English. The abridgement of the Sacred History, which is prefixed to it, was translated into Arabic, and printed by the society for propagating the Gospel, that it might be sent to the East Indies; and this society, established in London, honoured M. Ostervald, by admitting him a member. 3. *Traité contre l'Impurité*, 12mo. an accurate work, and written with great judgement; 4. an edition of the French Bible of Geneva, with arguments and reflections, fol.; 5. a collection of *Sermons*, 8vo.; 6. *Ethica Christiana*; 7. *Theologiæ Compendium*; 8. *Traité du Ministere sacré*. These three last tracts were compiled from his lectures, without his knowledge, but are nevertheless valued. M. John Rodolphus Ostervald, his eldest son, pastor of the French church at Basil, has published a treatise, entitled, *Les Devoirs des Communians*, 12mo. which is esteemed by the Protestants.

OSTIENSIS, v. HENRY *of Suza*.

OSWALD (St.) king of Northumberland; he was compelled on the death of Adelfrid his father, which happened 617, to take refuge among the Picts, and afterwards in Ireland, his uncle Edwin having usurped the throne. During this retreat, he was converted to Christianity; on his return to his native country, he defeated and killed Cedwalla, king of the ancient Britons in a great battle, and re-united the two kingdoms of Northumberland. He built a great number of churches in his dominions, founded several monasteries, and was killed 642, in an engagement against Penda, king of Mercia.

OSWALD (Erasmus) an ingenious German author and mathematician in the 16th century, professor of Hebrew, and mathematics at Memmingen, Tubingen, and Friburg. He died 1579, aged 68. He left a Hebrew translation of the New Testament, and some works translated from that language.

OSYMANDYAS, a famous king of Egypt, the first monarch, according to some authors, who collected a number of books to form a library; which valuable collection he called *the Pharmacy of the Soul*. Among all the monuments of the Theban kings, that of Osymandyas was the most superb, being composed of the library above mentioned, porticos, temples, spacious courts, the king's tomb, and other buildings. The account given by Diodorus of the almost incredible magnificence of this monument, and the immense sums which it cost, cannot be read without astonishment. Besides other wonders, there was a statue in a sitting posture, the largest in Egypt, its feet being above seven cubits long. Nor was it the sculptor's art alone, that rendered this piece an admirable chef-d'œuvre, but the beauty of the stone, which was perfect in its kind. The following words were inscribed upon it; *I am Osymandyas, king of kings; let him who would know my greatness, or wherein I lie, surpass me in some one of my works*. This prince subdued the Bactrians who had rebelled. The time in which he lived is not exactly known. Diodorus only says that he was one of the princes who reigned between Menes and Mytis; but if what this author relates concerning his library be true, his reign must have been more recent.

OTHELIO *Othelius* (Mark Anthony) an eminent lawyer, born at Udino, who taught law at Padua, with universal applause and success, till the age of 80, and made himself so dear to his pupils by his mildness and amiable temper, that they usually called him *Father*. He died 1628. He left *Consilia*; *De jure dotium*; *De Pactis*; and *Commentaries* on the civil and canon law.

OTHMAN, or OSMAN, a famous mussulman caliph, the third from Mahomet; he succeeded Omar, 643, at the age of 70. He made great conquests by means of Moavia, his relation, and general of his armies; but was killed in a rebellion raised against him in 655. This prince possessed the noblest qualities. He suppressed several imperfect copies of the Koran, which had been dispersed, and caused

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it to be published from the original, which Abubeker had deposited with Aysha, one of Mahomet's widows. Ali, the chief of the rebels, succeeded Othman, but Moavia revenged his death. It was this Moavia, who having taken the isle of Rhodes, 654, broke the celebrated Colossus of the Sun into pieces, and carried them to Alexandria on 900 camels.

OTHNIEL, son of Kenaz, and relation of Caleb. He took Debir, before called Kirjath-Sepher, and married Achsah, the daughter of Caleb, who had promised her to whoever should take that city from the Canaanites. The children of Israel being afterwards in captivity eight years under Chushanrishathaim, king of Mesopotamia, the Lord raised up Othniel, who conquered that prince, delivered the Israelites from servitude, and governed them peaceably during forty years. He died 1344, A.C.

OTHO (M. Salvius) seventh emperor of Rome, son of Lucius Otho, and Albia Terentia. He became Nero's favourite from the conformity of their vicious inclinations; he debauched Poppæa, the wife of Crispinus Rufus, a Roman knight, and afterwards married her; but Nero took her from him, and sent him into Portugal as governor. Otho attached himself to Galba, who succeeded Nero in the year 68, and expected to have been adopted by this prince; till finding that Piso was preferred to him, he caused them both to be murdered, and himself to be proclaimed emperor in 69; but his forces being soon after defeated by those of Vitellius, at the battle of Bedriacum, he killed himself in despair, April 15, 69, having reigned only four months. His last words, *It is better that one should perish for all, than that all should perish for one*, moved some pity, and several soldiers threw themselves on his funeral pile.

OTHO I. *the Great*, emperor of Germany, succeeded Henry I. his father, 936. He conquered the Hungarians, and Bohemians, subdued some rebels who had conspired against his life, and going afterwards into Italy, defeated king Berengius, who had besieged Adelaide in the fortress of Canossa. Otho took Pavia, delivered Adelaide, and married her 951. This princess was daughter of Rodolphus, king of Burgundy, and widow of Lotharius, king of Italy. On his return to Germany, he was informed that Ludolphus, his eldest son, had conspired against him, with several other princes of the empire. He took Ratisbon, defeated the forces of his son, whom he afterwards pardoned, and turning his arms against the Hungarians, gained a memorable victory over them in 955, when the duke of Worms, and two princes of Tartary were killed. The emperor had his son crowned at Aix-la-Chapelle, 961, and marched into Italy to assist pope John XII. against whom Berengerius has committed numberless outrages. He conquered Lombardy, caused his son Otho to be crowned at Aix-la-Chapelle, 962, and sent Berengerius with his wife Gilles Willa, into Germany as prisoners; but the pope having received Adalbert, son of Berengerius at Rome, Otho deposed him, and elected Leo VIII. in his stead. Scarce had the emperor left Rome when the Romans rebelled. He took that city, 964, sent Benedict V. who had succeeded John XII. a prisoner into Germany, defeated Adalbert, and put John XIII. again in possession of Rome, 967. Otho died at Magdeburg, May 7, 973. He was one of the greatest emperors who have reigned in Germany; a lover of justice, merciful, and generous.

OTHO II. emperor of Germany, surnamed *the Bloody*, and *the pale Death of the Saracens*, son of Otho I. and his second wife Adelaide, succeeded his father, May 3, 973. He had defeated the Grecians and Saracens, before the death of Otho I. and he brought to terms his cousin Henry of Bavaria, who had caused himself to be proclaimed emperor at Ratisbon. Having sometime after given Lower Lorraine to Charles, only brother of Lothaire, king of France, on condition that he should do homage for it; Lothaire was offended, declared war against him; took and plundered Aix-la-Chapelle, 978; subdued Lorraine, and gained a great victory over the Imperial forces. A peace was concluded between these two princes, 980. and Otho marched into Italy against the Greeks, who being supported by the Saracens, entirely defeated him, 982. The empe-

ror escaped with difficulty, and it is even said that he was taken prisoner, but ransomed himself before his person became known. He afterwards took and burnt Benevento, and died at Rome, either of vexation, or of a wound from a poisoned arrow, December 7, 983, after having reigned 10 years. Otho III. his son succeeded him.

OTHO III. emperor of Germany, surnamed *Rufus*, and *the Wonder of the World*, succeeded his father Otho II. at twelve years old, 983. This emperor's minority produced some troubles at the beginning of his reign, but they were happily appeased; and when of age to take the reins of the empire, he immediately shewed himself worthy to hold them. The great difficulty with which he had to struggle, was at Rome, where Crescentius arrogated to himself the sovereign power, and drove out pope Gregory V. When the usurper heard that Otho was marching towards Rome to chastise him, he prepared for a vigorous defence, but made little resistance, and was compelled to surrender in a few days with the antipope whom he had elected by the name of John XVI. John was whipt, blinded, and killed by the populace, before Otho had time to condemn him, and Crescentius was put to death. This happened in 998. Pope Gregory V. dying soon after his restoration, Otho elected to the pontificate the famous Gerbert his preceptor, who took the name of Sylvester II.; and it was at this pope's request that he gave to the church of Verceli, the city of Verceli itself, with all the public authority, which is the first instance of an unlimited public authority granted to a church. The emperor being returned into Germany, the people of Rome rebelled again, 1001, disliking their dependence on the Germans. Otho was flattered by hopes that he had only to show himself, and all would return to their duty at the sight of his Imperial majesty; but he found it quite otherwise; for when the people perceived that he had scarce any troops with him, they confined him in his palace, nor can any one tell what might have been the consequence, had not Hugh, marquis of Tuscany, and Henry, duke of Bavaria, hastened to Rome, and amused the populace with various proposals, till the emperor found means to escape. Having a strong force in Italy with which he had taken Capoua from the Saracens, he entered Rome again, well attended, and chastised the rebels; but died January 28, 1002, on his way back to Germany, at a little city of Italy called Paterno. His death was occasioned by poisoned gloves, which the widow of Crescentius gave him, in revenge for his having refused to marry her according to promise, after she had yielded to his wishes. Many writers say that this emperor condemned his wife, Mary of Arragon to be burnt, 998, on her being convicted of adultery; but this is a mere fable, for he was never married.

OTHO IV. surnamed *the Proud*, son of Henry *the Lion*, duke of Saxony, and Matilda of England. He caused himself to be crowned king of the Romans, 1198, on the death of the emperor Henry VI. but was entirely defeated, 1206, by Philip, duke of Suabia, that emperor's brother, and guardian of Frederic II. and was afterwards re-established by the help of pope Innocent III. who crowned him emperor, Oct. 4, 1209. This prince attempting afterwards to assert his rights and authority in Italy, quarrelled with his benefactor Innocent, and was excommunicated and deposed by him, 1210. From that period, his affairs grew daily worse; Philip Augustus defeated him at the battle of Bovines, July 2, 1214, and he died forsaken by all, at the castle of Hortzburg, May 19, 1218, leaving no children.

OTHO (St.) bishop of Bamberg, and the apostle of Pomerania, born in Suabia, about 1069. He was appointed chaplain and chancellor to the emperor Henry IV. and afterwards bishop of Bamberg in 1100. St. Otho converted Uratislaus, duke of Pomerania, with the greatest part of his subjects; and died June 30, 1139, at Bamberg. We have a *Letter* written by him to Paschal II.

OTHO *Frissengensis*, so called, because he was bishop of Frissengen, in the 12th century; he was son of Leopold, marquis of Austria, and Agnes, daughter of the emperor Henry IV. He studied in the university at Paris, and retiring afterwards to the monas-

tery

tery of Morimond, became abbot there. In 1138, he was made bishop of Frissengen, accompanied the emperor Conrad to the Holy Land, and died at Morimond, September 21, 1158, leaving a *Chronicle* in seven books, from the creation to 1146. This work is useful for the history of the tenth, eleventh, and twelfth centuries, and has been continued to 1210, by Otho de St. Blaise. Otho Frissengensis also wrote a treatise *on the end of the world, and on Anti-Christ*, and two books *of the Life of the Emperor Frederic Barbarossa*. Each of these works may be found in the collections by Pistorius, Muratori, &c. and also separately.

OTTER (John) born 1707, at Christianstadt. Going into France, he abjured Lutheranism there; and cardinal de Fleury gave him an office in the posts, and sent him to the Levant, 1734, where he staid ten years. The object of his commission was to restore the trade between France and Persia. At his return he became interpreter of the Oriental languages in the king of France's library, and was appointed professor royal of Arabic, 1746. He died 1748, after having been admitted into the academy of inscriptions. He published an *Account* of his voyage, 2 vol. 12mo.

OTTFRIDE, or OTFRIDE, *Otfridius*, a learned and pious German monk, who lived about the middle of the 9th century, and spent the greatest part of his life in the monastery of Weissemburg in Lower Alsace, and made a considerable progress in literature, both sacred and profane. He purified the German language, which was then called the *Theodisque*, or *Tudesque*; and for this purpose wrote a grammar, or rather completed that which Charlemagne had begun. Fragments of it may be found in the *Polygraphia* of Trithemius. Ottfride turned some of the finest passages of the gospels into Tudesque rhime, which may be found in Schilter's *Teutonic Antiquities*, better than in the other editions. These verses being adapted to singing, became very popular, and banished profane songs, which was the author's design in composing them

OTTIUS, or OTT (John Henry) a learned divine of Zurich, born 1617, of a distinguished family. He was professor of rhetoric, Hebrew, and ecclesiastical history in his native place, and died there 1682, leaving several theological and learned works, which are esteemed. His son, John Baptist Ottius, born 1661, was well acquainted with the Oriental languages, and antiquities, and became professor of Hebrew at Zurich. He also left several works.

OTTO GUERICKE, v. GUERICKE.

OTTOBONI (Peter) v. ALEXANDER VIII.

OTTOCARUS II. king of Bohemia, and duke of Stiria. He usurped Austria, and took possession of Carinthia, 1269; but having refused to do homage for some territories held of the empire, the emperor marched against him, and Ottocarus, mistrusting his troops, gave up Austria, and did homage on his knees for Bohemia. His wife reproaching him with cowardice, he seized Austria again; but the emperor attacked, defeated, and killed him in 1248.

OTTOMAIO, v. GRAZZINI.

OTWAY (Thomas) a celebrated English poet of the 17th century, born 1651, at Trotton in Sussex. He was educated at Winchester and Oxford; and going afterwards to London, devoted himself wholly to the stage, being at once an author and an actor. He died 1685, aged 34. His *Tragedies* are more esteemed than his *Comedies*, and other works, *London*, 1736, 2 vol. 12mo. *The Orphan*, *Venice Preserved*, and *Don Carlos*, are particularly admired.

OUDIN (Cesar) son of Nicholas Oudin, grand provost of Bassigny. He was educated at the court of the king of Navarre, afterwards Henry IV. who employed him in several important negociations, and gave him the post of secretary and interpreter of foreign languages, 1597. He died October 1, 1625. Oudin left *Grammars* and *Dictionaries*, for the Italian and Spanish languages, and other works; among which are several *Translations*.

OUDIN (Anthony) eldest son of the preceding. He had the same office which his father had held, and taught Italian to Louis XIV. He died Feb. 22, 1653, leaving the following works, *Curiosités Françoises pour servir de suppément aux Dictionaires*, 8vo. It is a collection

lection of proverbial forms of speech among the French. *Grammaire Françoise rapportée au language du tems*, 12mo.; This was esteemed. *Recherches Italiennes et Françoises*, 2 vol. 4to.; *Le Trésor des deux Langues Espagnole et Françoise.*

OUDIN (Casimir) born February 11, 1638, at Meziers on the Meuse. He entered the order of Prémontré, 1656, and applied chiefly to the study of ecclesiastical history. He was employed by the general to visit all the abbies of his order, that he might collect from their archives materials for its history. Oudin executed this commission extremely well, and went to Paris, 1683, where he formed connexions with several illustrious men among the learned; but apostatized 1690, and went to Leyden, where he embraced what is called the reformed religion. He there became sub-librarian of the university, and died in that city, September 1717, aged 79. His principal work is entitled, *Commentarius de Scriptoribus Ecclesiæ antiquis, illorumque scriptis*, &c. Leipsic, 1722, 3 vol. fol. a useful book. Oudin's other writings are, a *Supplement* in Latin of the ecclesiastical authors omitted by Bellarmine, 1686, 8vo.; *Veterum aliquot Galliæ et Belgii Scriptorum opuscula sacra numquam edita*, 1692, 8vo.; *Le Premontré defroqué.*

OUDIN (Francis) born November 1, 1673, at Vignory in Champagne, entered among the Jesuits, 1691. He settled at Dijon, where he taught rhetoric 15 years, and theology 15 years more, with great applause. Besides Greek and Latin, he understood Spanish, Portuguese, Italian, and English, and had particularly studied antiquities both sacred and profane, besides medals. Father Oudin undertook to write commentaries on the whole bible, but could not finish them, being employed by Father Francis Retz, general of his order, in *the Library of Authors belonging to the Jesuits' Society.* This important work had been begun by Father Ribadeneira, and carried on to 1618. Father Philip Alegambe continued it to 1643, and Father Sotwel to 1673. Fathers Bonanni, Tournemine, Kervillars, and Hongnant, were afterwards successively employed to carry it on; but as they had published nothing, and only collected some undigested materials, it was thought that Father Oudin would acquit himself better in the undertaking. The learned Jesuit did indeed apply himself to it with indefatigable ardour during the rest of his life, and drew up 1928 articles, which have remained in MS. He died at Dijon of a dropsy in his breast, April 28, 1752, aged 79, after having received the sacraments with sentiments of the most fervent piety. The principal among his printed works are, 1. An excellent little poem in Latin, which he wrote at 22, entitled, *Somnia*, 8vo. and 12mo.; Some other *Poems* in the same language, most of which are in *Poemata Didascalica*, 3 vol. 12mo.; 2. *Harangues* in Latin, and several *Dissertations* on different literary subjects, as on the sepulchral *Ascia* of the ancients, in the abbé le Bœuf's *Dissertations*, 3 vol. 12mo.; 3. Some *Lives* of learned men in Father Niceron's *Memoires*; 4. A *Memoir*, 4to. *in answer to the Ordinance of M. the bishop of Auxerre, September* 18, 1725, against some propositions dictated by Father le Moyne, a Jesuit; 5. A *Commentary* on St. Paul's Epistle to the Romans, 1743, 12mo. in Latin. Of his works remaining in MS. the principal are, 1. Several pieces of *Poetry* and *Rhetoric*; 2. *Commentaries* on the Psalms, St. Matthew, and all St. Paul's Epistles; 3. *Hist. dogmatica Conciliorum*, 4to.; 4. *Theological Disquisitions on the Council of Trent, and on the heresies of the first century*, in Latin; 5. A *Breviary* for the church of Verdun; 6. *Recherches concernant les Ambrons*; 7. A curious and useful *Celtic Glossary.* v. vol. 2, of M. Michault's *Mélanges historiques et philologiques.*

OUDINET (Mark Anthony) born 1643, at Rheims. He was admitted advocate to the parliament of Paris, and pleaded with success; but returned again to his native place, where he devoted himself wholly to the bar, and became professor of law in the university there. M. Oudinet succeeded M. Rainssant his relation, as keeper of the medals in the royal cabinet; which valuable collection he placed in such excellent order, that his majesty rewarded him with a pension of 500 crowns. He was admitted into the academy of inscriptions and belles lettres, and died at Paris, January 12,

1712, aged 68, leaving three valuable *Dissertations*, which are among the memoirs of the academy of inscriptions; one *on the origin of the word Medal*, another *on the Athenian and Lacedemonian Medals*, the third *on two Agates in the King's cabinet*.

OUDRY (John Baptist) a painter, who was pupil of Largiliere, and learned from him the true principles of colouring. He had an uncommon talent for painting animals, but succeeded also in historical pieces; and there is a beautiful nativity painted by him in the church of St. Leu at Paris. He died 1755. Fontaine's fables in fol. were engraved from his sketches, but those who finished them had not Oudry's genius.

OUEN (St.) bishop of Rouen, who attended the council of Châlons, 644. His ministerial duties did not so entirely occupy him, but that he made use of the authority derived from his situation, to establish peace between the French princes; and he died at Clichi near Paris, on his return from one of these negociations, August 14, 683. This bishop wrote *the Life of St. Eloy*, translated into French, 1693, 8vo.

OVERALL (John) one of the most eminent English divines and bishops in the time of queen Elizabeth, and king James I. He was professor of divinity at Cambridge; afterwards dean of St. Paul's, was appointed bishop of Litchfield and Coventry, 1614, and translated to the see of Norwich, 1618. This prelate took great pains to settle by his letters, the controversies in Holland respecting predestination and free will, some of which *Letters* may be found in the collection, entitled, *Epistolæ præstantium virorum*, Amstel. 1704, fol. He died 1619.

OUGHTRED (William) a learned English mathematician, born about 1573, at Eaton, where he was also educated. He was near twelve years a member of King's College Cambridge. When ordained priest, he had the rectory of Aldbury, and died there in May 1660, aged 87, of joy, as is said, on hearing that Charles II. was to be restored. He left several mathematical works, which are much praised by Wallis. *Arithmetica*, London, 1648, 8vo. the rest are in English.

OVID (*Publius Ovidius Naso*) a Roman of Equestrian order, and a very celebrated Latin poet, one of the finest geniuses of the Augustan age, born at Sulmo, 43, A.C. He studied rhetoric under Aurelius Fuscus, and attended the bar for some time; but grew weary at length of it, and devoted himself to poetry. After having been in the favour of Augustus, he incurred that emperor's displeasure, and was banished at 50 years of age to Tomos, a European town on the Pontus Euxinus, near the mouth of the Danube. Several writers attribute this banishment to his having been among the lovers of Julia, the emperor's daughter, and say that he describes her by the name of Corinna; but their opinion is clearly refuted by Aldus Manutius. Ovid himself ascribes his exile to two causes, viz. his licentious verses, and his having by chance, and involuntarily, seen something which he should not have seen. He employed every artifice which his genius suggested to appease the emperor, but in vain; nothing could obtain a pardon, and he died in the place of his banishment, the country of the Getæ, aged 57, in the year of our Lord 17, after being seven years an exile. His poems which are extant are, the *Metamorphoses*, a necessary work for the knowledge of mythology. *Fasti*; *De Tristibus*; The four books entitled, *De Ponto*; The epistles called *Heroides*; Three books *de Amoribus*; The books entitled *de Arte Amandi*, and *de remedio Amoris*; A satirical *Poem* against *Ibis*, and some fragments of other poems. All Ovid's works discover great genius and facility of writing; his style is easy, harmonious, and natural, and his thoughts are frequently witty; but he is in some parts too negligent and diffuse, and almost every where too licentious. He excels particularly in his *Epistles*. The first complete editions of this poet are *Rome*, 1471, 2 vol. fol. and *Bologna*, 1471, fol. The best ones are Elzevir, 1629, 3 vol. 12mo. *cum notis variorum*, 1662, 3 vol. 8vo. valued on account of the plates, but less ample than those of 1670, 1683, and 1702, *ad usum Delphini*, Lyons, 1686, and 1689, 4 vol. 4to. with *Notes* by *Burman*, 1727, 4 vol. 4to. 1762, 3 vol. 12mo. by Barbou. The abbé Bannier's translation of the *Metamorphoses*, was published at *Amsterdam*,

sterdam, 1732, 2 vol. fol. with plates by Picart, and reprinted at *Paris*, with new plates, extremely well executed, 1767, and the following year, 4 vol. 4to. They are also in 3 vol. 12mo. *Holland* and *Paris*. Father Kervillars has translated the *Tristia* and *Fasti*, 3 vol. 12mo. Martignac is the only person who has translated all Ovid's works, 9 vol. 12mo. with the Latin.

OVIEDO (Gonzales Fernando) superintendant or inspector general of commerce in the new world, under the emperor Charles V. and author of a *general History of the Indies*, Salamanca, 1546, fol. translated into French by John Poleur, *Paris*, 1556, fol.

OUSEL (Philip) born 1671, at Dantzic, of a noble and ancient family, originally French. He was minister of the German church at Leyden; and afterwards made professor of divinity at Francfort upon Oder, 1717, which chair he filled with great credit till his death in 1724. His principal works are, *Introductio in accentuationem Hebræorum metricam*, 4to. In his preface to this work he maintains that the Hebrew points and accents are as ancient as the books of the Holy Scriptures; which opinion engaged him in some literary disputes. *De accentuatione Hebræorum Prosaicâ*, 4to.; Several tracts *on the Decalogue*, 4to.; *De Lepra*, 1709, 4to. v. OISEL.

OUTRAM (William) an English divine of the 17th century, who published a good Latin treatise *on Sacrifices*, 1677, 4to.

OWEN (John) *Audoënus*, a celebrated Latin poet, born at Armon in the county of Carnarvon in Wales. He was well acquainted with the belles lettres, maintained himself by keeping a school, and died 1622, leaving a number of *Epigrams*, which are esteemed, but do not all deserve to be so; wherefore the author has said very properly at the beginning of his work:

Qui legis ista, tuam reprehendo, si mea laudas
Omnia, stultitiam; si nihil, invidiam.

He is considered as the modern Martial, but is justly censured for his obscurities, and his satirical strokes against the monks, the ecclesiastics, and the Roman clergy, which occasioned his *Epigrams* to be put into the *Index*, particularly the following:

An Petrus fuerit Romæ, sub judice lis est;
Simoneum Romæ nemo fuisse negat.

The best edition is Elzevir, 1628, 16to. Le Brun has selected some of Owen's *Epigrams*, and published them in French verse, 1709, 12mo.

OWEN (John) an able English controversialist, and celebrated poet, who took orders in the church of England; but under the parliament, he preached against episcopacy, ceremonies, &c. and was a minister among the nonconformists. In the latter end of 1648, he defended the murderers of Charles I. and preached against Charles II. and all the royalists. He was afterwards dean of Christ Church, Oxford, and vicechancellor in that university; but was deprived of those offices in a few years, and died August 24, 1683, at Eling, near Acton, aged 67, leaving *De Justitia Divina*, Oxford, 1653, 8vo. and other learned works in English.

OUVRARD (René) a learned canon of Tours, well acquainted with the belles lettres, philosophy, mathematics, divinity, and music. He died 1694, at Tours. His principal works are, 1. *Secret pour composer en Musique par un art nouveau*; 2. *Biblia Sacra*, 529 *Carminibus Mnemonicis comprehensa*. The same in French; 3. *Motifs de réunion à l'Eglise Catholique*, &c.; 4. *Calendarium novum perpetuum et irrevocabile*. M. Arnauld the doctor, did not much value this last work.

OXENSTIERN (Axel) grand chancellor of Sweden, and prime minister to Gustavus Adolphus. This prince being killed at the battle of Lutzen, 1632, Oxenstiern conducted the affairs of the Swedes, and their allies in Germany, as director general; but the loss of the battle of Nortlingen obliged him to pass through France, that he might return into Sweden, where he was one of the queen's five guardians during her minority. The affairs of that kingdom were governed chiefly by his advice, till he died at a very advanced age. His son, John Oxenstiern, was ambassador and plenipotentiary at the peace of Munster, 1648. They must be distinguished from Gabriel Oxenstiern, grand marshal of Sweden, and from the prime minister. Count Oxenstiern,

whose *Thoughts* we have in 2 vol. 12mo. was Axel's great nephew.

OZANAM (James) born 1640, at Boligneux in Brossé. He was tonsured, and studied divinity four years in compliance with his father's desire; but on the death of his father, he gave up the ecclesiastical profession, and devoting himself entirely to mathematics, taught that science with success at Lyons, and afterwards at Paris, where he married and had 12 children. His mathematical lectures procured him a considerable income till 1701; when the war, which began about the Spanish succession, deprived him of almost all his pupils, and reduced him to a very uncomfortable situation. The loss of his wife, who died the same year, augmented his affliction, and brought on a melancholy, from which he never recovered. He was admitted a pupil in the academy of sciences at Paris, 1702; and died of the apoplexy, 1717, aged 77. Ozanam's disposition was mild and peaceable; his temper lively, and his generosity almost unparalleled. His manners were irreproachable, and he was a man of fervent and sincere piety; but would never meddle with religious disputes, nor theological questions, concerning which he said, *It belonged to the Sorbonne to discuss them, to the Pope to decide them, and to mathematicians to go to Heaven in a perpendicular line.* His principal works are, 1. *Géométrie pratique*, 12mo.; 2. *L'Usage du Compas de proportion*, 12mo.; 3. *Dictionnaire de Mathématiques*, 1691, 4to; 4. *Cours de Mathématiques*, 5 vol. 8vo.; 5. *Récréations mathématiques et physiques*, the first complete edition of which is 1724, 4 vol. 8vo.; 6. *Méthode facile pour arpenter*, 12mo.; 7. *Nouveaux Elémens d'Algebre*, 8vo. This last was much valued by M. Leibnitz. 8. *La Perspective théorique et pratique*, 8vo. &c.

P.

PAAS (Crispin) an eminent engraver of Cologn, who was invited to the Danish court, where he died at the beginning of the 17th century. His daughter Magdalen, and his two sons, Simon and Jaspar, inherited their father's talents. Crispin Paas engraved both historical pieces from the bible and fabulous subjects.

PAASSERI, an Italian painter, the pupil of Carlo Maratti.

PAAW (Peter) a physician of Leyden, author of a *Commentary on Vesalius*, in Latin, Leyden, 1616, 4to. and some other anatomical works; a treatise *on the Plague*, in Latin, Leyden, 1636, 12mo.; *Hortus Lugduno-Batavus*, 1629, 8vo. He died 1617, aged 53.

PACÆUS, v. PACE.

PACATUS, v. LATINUS.

PACAUD (Henry) a priest of the Oratory, born in Bretagny, who distinguished himself by his preaching. He died 1760. His Sermons were printed at *Paris*, 1745, 3 vol. 12mo. under the title of *Discours de Piété*.

PACE (Richard) *Pacæus*, dean of St. Paul's, London, who was employed by Henry VIII. in several important negociations. He died 1652, in consequence of the jealousy he entertained of cardinal Wolsey, through whom he had lost his influence. Erasmus, and all the learned men of that time, speak of him in very high terms. He left some *Letters*, a treatise *De Lapsu Hebraïcorum Interpretum*, another, *De fructu scientiarum*, 1517, 4to. and other works.

PACHA-CAMAC, the name given by the Peruvians to the supreme God, which they worshipped, together with the Sun, and several other false deities. He had a magnificent temple in a valley of the same name, four leagues distant from Lima, from which Pizarro took immense treasures. The ruins of this temple, which are still remaining, convey a high idea of its grandeur.

PACHECO (John de) marquis de Villena, favourite of Henry IV. king of Castille, whom he betrayed in the treaty between Catalonia and France, 1463, for a pension of 12,000 crowns from Louis XI. Henry discovering this, would have removed him from his court; but he had too much power there. When Pacheco saw that he could not confine the king under pretence of impotency, he procured his deposition, and proclaimed Alphonso king in 1465. But finding afterwards that he should not enjoy all the authority with which he had flattered himself under the new prince, he contrived to be reconciled to Henry IV. The sudden death of Alphonso was attributed

buted to poison administered by this nobleman. Henry received him again into his confidence, and regretted him extremely when he died, which was in 1474.

PACHYMERES (George) a celebrated Greek historian, in the 13th century, who held some honourable offices at the court of Michael Paleologus, and his successor Andronicus. The history which he has given of these two emperors is the more valuable, because being much engaged in the ecclesiastical as well as civil affairs of his time, he had a perfect knowledge of what he relates. His style is obscure, but his reflections are judicious; and he enters frequently into curious and interesting details. This *History* was printed at *Rome*, 1666, and 1669, 2 vol. fol. and has been translated into French by the president Cousin. Pachymeres also left *Scholia* on St. Dionysius the Areopagite, printed with his works, and a treatise *on the Procession of the Holy Ghost*, which may be found in Leo Allatius, *Rome*, 1651, and 1659, 2 vol. 4to.

PACIANUS (St.) a bishop of Barcelona, celebrated for his chastity, eloquence, and learning, who lived in the reign of Valens, and died in that of Theodosius *the Great*, about 390; leaving *an Exhortation to Penitence*; *Epistles* against the Novatians; and a small treatise *on Baptism*. His first Letter contains those well known words, *Christian is my name, and Catholic my surname*. St. Pacianus writes well for the time in which he lived; his style is pure and polished, and his thoughts just. His works were printed at Paris, 1538, 4to. and are also in the Library of the Fathers.

PACIFICATORS, v. COUGHEM.

PACIFICUS MAXIMUS, born 1400, of a noble family at Ascoli, who died 1500. His Latin poems have been printed under the title of *Hecatelegium, sive Elegiæ*, &c. Florence, 1489, 4to. a very scarce edition, which was reprinted at *Bologna*, 1523, 8vo. and is also scarce; and lastly at *Parma*, with his other works, 1691, 4to. but the licentious verses are omitted in this edition. He has so clearly described the venereal disease in his poems, as to leave no doubt of that malady being known in Europe, before the voyage of Christopher Columbus to America, 1493; for he mentions it in a work printed 1489. We must therefore adopt the opinion of those, who consider the introduction of this disorder as an epidemical malady which prevailed at that time; for Pacificus, whose age agreed with the date of the year, could not get it in the way by which it is now communicated. This disease did not therefore originate in the new world, according to the opinion of M. Astrue, and many others.

PACIUS (Julius) a knight of St. Mark, a philosopher, and eminent lawyer, born 1550, at Vicenza, brother of Fabius Pacius, a skilful physician. After teaching law in Switzerland, Germany, and Hungary, he went into France, and acquired so great reputation by his lectures in that science at Sedan, Nismes, Montpellier, Aix, and Valence, that he was offered the law professorship at Leyden, Pisa, and Padua. He preferred the last mentioned city; taught there for some time, and afterwards returned to Valence, where he died, 1635, aged 85, leaving several valuable works on law. The principal are, *De Contractibus*, fol.; *Epitome Juris*, fol.; *De Jure Maris Adriatici*, Francof. 1669, 8vo.; *In Decretales, Lib. V.* 8vo. &c.

PACOMIUS (St.) a celebrated abbot of Tabenna in Egypt, born about 292, of heathen parents. He bore arms at the age of 20, and was so touched with the charitable works of some Christians, that he returned to Thebais when the war ended, and embraced Christianity. Pacomius afterwards placed himself under the direction of a Solitary named Palemon, and made so astonishing a progress in religion with this excellent master, that he became founder of the monastery of Tabenna, on the banks of the Nile, peopled Thebais with holy solitaries, and had above 5000 monks under his care. His sister founded a convent of nuns on the other side of the Nile, who lived in a community, and practised great austerities. St. Pacomius died May 3, 348. We have some of his *Epistles* remaining, a *Rule*, and some other pieces in the Library of the Fathers. M. Arnauld d'Andilly has translated a life of him into French, which may be found among those of the fathers of the desert.

PACORI (Ambrose) a native of Ceaucé in Lower Maine, who took deacon's orders, and became principal of the college at Ceaucé, where he also taught ethics. He was afterwards poisoned; and though the circumstance was discovered time enough to save his life, he suffered from it ever after. M. Pacori quitted Ceaucé to avoid his enemies, and took charge of the little seminary at Mehun, which M. de Coislin, bishop of Orleans, gave him. After cardinal de Coislin's decease, he was obliged to leave the diocese; and spent the remainder of life in a retired manner at Paris, where he died 1730, aged near 80. His humility induced him to continue always a deacon. He left a number of books on religious subjects, the principal of which are, 1. *Avis salutaires aux peres et aux meres pour bien elever leurs enfans.* 2. *Entretiens sur la sanctification des Dimanches et des Fêtes.* 3. *Regles Chrétiennes pour faire saintement toutes ses actions.* 4. *Journée Chrétienne.* 5. An enlarged edition of *Les Histoires choises.* 6. A new edition of the Epistles and Gospels, 4 vol. 7. *Les regrets de l'abus du Pater.* 8. *Pensées Chrétiennes*, &c.

PACORUS, king of the Parthians, son of Orodes, and nephew of Mithridates. He signalized himself at the defeat of Crassus, whose army he cut in pieces 53 A.C. He joined with Pompey, and afterwards with Brutus and Cassius, and ravaged Syria and Judea; but was at length conquered and killed in battle by Ventidius, 39 A.C. There was another Pacorus, king of the Parthians, in Trajan's reign.

PACUVIUS (Marcus) an ancient Latin poet of Brundisium, nephew of Ennius, who became very famous at Rome by his *Tragedies* about 154 A.C. and died at Tarentum, aged above 90. We have only some fragments of his poems remaining, which are in the *Corpus Poetarum.* His tragedy of *Orestes* was particularly admired.

PADUANO (Ludovico Leo il) a celebrated painter of Padua, at the beginning of the 17th century, who excelled particularly in portraits, and also engraved medals. He was universally esteemed for his talents and virtue, and died in the pontificate of Paul V. aged 75. His son took he name of il Paduano, though born at Rome, in which city he died, aged 52. Their works are frequently confounded.

PAES (Francis Alvarez) an eminent Portuguese divine. He entered the Franciscan order 1304, and was appointed penitentiary to pope John XXII. who gave him the bishopric of Coron, then that of Silves, with the dignity of nuncio in Portugal. He died May 8, 1352. Paes left a celebrated treatise *de Planctu Ecclesiæ*, in which he maintains the Ultramontane opinions concerning papal authority, *Lyons*, 1517, fol.; a *Summary of Theology*, and an *Apology* for John XXII. *Ulma*, 1474; *Lyons*, 1517; *Venice*, 1560, fol.

PAETZ, or PAATS (Adrian de) an illustrious Dutchman, who founded the school at Rotterdam, in favour of mess. Jurieu and Bayle. He had great genius and talents for negociation, of which he gave proofs in his embassy to Spain. Paetz was author of a *Letter* published 1685, *on the late Troubles of England, in which mention is made of the Toleration of those who do not follow the prevailing Religion.* Several of his *Letters* may also be found in the collection entitled, *Præstantium ac eruditorum Epistolæ*, Amsterdam, 1704, fol. He died 1685, aged 55.

PAEZ (Balthasar)) a learned monk and doctor of divinity, of the Order of the Trinity, native of Lisbon, in which city he died 1638, leaving *Sermons*, *Commentaries on St. James*, and on other books of the Holy Scripture, *Paris*, 1631, 2 vol. fol.

PAGAN (Peter) a native of Wanfrid in Lower Hesse, who was professor of poetry and history at Marpurg, and died at his native place, May 29, 1576, leaving some *Poems*, which partake of their author's gay disposition; *Praxis Metrica*; a *Hist. of the Horatii* and *Curatii*, in Latin verse, in tom. 5. of *Deliciæ Poet. German.*

PAGAN (Blaise Francis, count de) an excellent officer, and skilful mathematician, born March 3, 1604, at Avignon, or at Rennes, near Marseilles. He acquired great reputation by his courage and military talents, particularly at the strait of Suza. He lost his sight 1642, when only 38, being then major-general. From this period he devoted himself entirely to the study of mathematics and fortification, and died unmarried

unmarried at Paris, November 18, 1665, aged 62. His principal works, collected in 1669, are, *Traité des Fortifications*; *Théorémes géométriques*; *Théorie des Planetes*; *Tables astronomiques*; *Relation historique de la Riviere des Amazones*, 8vo. They are scarce and curious.

PAGENSTECHER (Alexander Arnold) a native of Bremen, author of some singular tracts on law; among others, *de Jure ventris*, *de Cornibus et Cornutis*, 1714, 12mo. He died 1730.

PAGET (William) son of a common serjeant at mace in London. He rose, by his merit, to the highest posts, and became head of an illustrious English family. Henry VIII. sent him into France as ambassador, knighted him at his return, appointed him secretary of state, and one of his executors. After this prince died, Paget was privy counsellor under Edward VI. was sent afterward on an embassy to the emperor Charles V. and raised to new dignities at his return; but, in the fifth year of Edward's reign, he was involved in the duke of Somerset's disgrace, committed to the Tower, and even compelled to resign all his offices, and pay a fine of 6000 pounds. His places were restored to him on queen Mary's accession to the throne, and he died 1564, in the sixth year of queen Elizabeth.

PAGI (Anthony) a very celebrated Franciscan, born March 31, 1624, at Rogne in Provence, who, after having preached with credit, was four times provincial of his Order. He died June 7, 1699, at Aix in Provence. His principal work is, a *Criticism* on the *Annals* of Baronius, where, by following that learned cardinal year by year, he has corrected innumerable passages in which Baronius was mistaken, both with respect to chronology and in the relation of facts. This excellent work of father Pagi's is in Latin, 4 vol. fol. tom. 1. *Paris*, 1689; the other three, *Geneva*, 1705; reprinted there 1727. Francis Pagi, his nephew, and a Franciscan also, wrote *a Chronological Abridgement of the Hist. of the Popes*, in Latin, 1717, 4 vol. 4to. He died January 21, 1721, aged 66. Anthony Pagi, nephew of this latter, has published three vols. more of the *Hist. of the Popes*, and is engaged in the two last. The abbé Pagi, who wrote *the Hist. of Cyrus the Younger*, 1730, 12mo. was related to the preceding.

PAGI (Gio Baptista) a skilful painter and engraver, born 1556, at Genoa, of a good family. He learnt drawing alone, and applied to painting against his father's will. Having completed himself in the school of the Cambiasi, an unfortunate affair obliged him to retire to Florence, where the princes Francis and Ferdinand de Medicis detained him some time by their liberality. He returned afterwards to Genoa, and died there 1629.

PAGNINUS, v. SANETES.

PAJON (Claudius) born 1626, at Romorantin. He was appointed minister at Marchenoir in Dunois, at the age of 24, and professor of divinity at Saumur some years after, but had scarcely begun his lectures there when the Calvinists of Orleans chose him for their minister. Pajon engaged in warm disputes with Jurieu concerning the efficacy of grace, and the manner in which sinners are converted; and Jurieu procured his opinions to be condemned in some synods, but without mentioning his name. This condemnation did not, however, hinder the opinions from spreading, and his sectaries, who were very numerous, were called *Pajonites*. M. Pajon died 1685, just before the edict of Nantes was revoked. His works are, *Examen du livre qui porte pour titre*; *Préjugés légitimes contre les Calvinistes*, 2 vol. 12mo.; *Remarques sur l'Avertissement pastoral*, &c. These two are considered as master-pieces by the Calvinists. M. Pajon left many other works in MS. which are preserved in his family.

PAJOT *d'Ons en Brai* (Louis Léon) a member of the academy of sciences, and director of the posts, born 1678. He formed the finest philosophical cabinet at Bercy that has hitherto been seen, and furnished the academy with several *Memoirs*. He died 1754.

PAIVA *d'Andrada*, v. ANDRADA.

PALÆPHATUS, an ancient Greek philosopher, by whom we have a treatise *on Incredible Things*. The best edition of this work is, *Amsterdam*, 1688, 8vo.; that by Elzevir, 1649, 12mo. is very elegant. We know not the exact time when Palæphatus lived, but it appears certainly to have been after Aristotle, and before the Christian æra.

PALAFOX (John de) natural son of James de Palafox, marquis d'Ariza, in the kingdom of Arragon, born 1600. His mother attempted to drown him at his birth, but one of his father's vassals drew him out of the water, and took care of him till the age at which he was acknowledged by his parents. Philip IV. appointed Palafox member of the council of war; then that of the Indies. Having afterwards chosen the ecclesiastical profession, he was made bishop of Los Angelos, *Angelopolis*, in America, 1639, with the title of visitor of the courts of chancery and courts of audiences, and judge of the administration of the three viceroys of the Indies. Palafox employed his authority in softening the servitude of the Indians, checking robbery in the higher ranks, and vice in the lower. He had great contentions with the Jesuits concerning episcopal rights; was made bishop of Osina in Old Castille 1653, which diocese he governed with much prudence and regularity, and died, in great reputation for sanctity, September 30, 1659, aged 59. This prelate left some religious books, which are esteemed, and other works in Spanish. The principal are, Homilies *on the Passion of Christ*, translated by Amelot de la Houssaye, 16to.; several tracts *on the Spiritual Life*, translated by the abbé le Roi; *The Shepherd of Christmas-night*; *History of the Siege of Fontarabia*; *History of the Conquest of China by the Tartars*, 8vo.; translated by Collé, &c. His *Life* has been written by Anthony Gonzales de Gesende, and the abbé Dinouart has published a new one, 1767, 8vo.

PALAMEDES, son of Nauplius, king of Eubœa, an ingenious prince, to whom is ascribed the invention of weights and measures, the art of drawing up a battalion, of regulating the year by the sun, and the months by the moon; and some suppose him to have invented the games of chess, dice, &c. Pliny also attributes to him the four following letters of the Greek alphabet; θ, ξ, φ, χ, and says, that he invented them during the siege of Troy; but Philostratus only ascribes the three letters, υ, φ, χ, to him. The poets relate, that, when Ulysses counterfeited madness, to avoid going to the siege of Troy, Palamedes discovered his artifice; but Ulysses revenged himself afterwards by another stratagem, and procured Palamedes to be stoned by the Grecian princes.

PALAPRAT (John) seigneur de Bigot, a French poet, born 1650, at Toulouse, of a noble family. He was a member of the academy of *Floral Games*, became chief magistrate of Toulouse 1675, when scarcely 25; was made head of the consistory 1684, and acquitted himself with great integrity in that office. M. Palaprat went to Rome two years after, and at length to Paris, in which city he chiefly resided from that time, and where M. de Vendôme fixed him in his service 1691, as secretaire des commandements to the grand prior. He died October 23, 1721, at Paris, aged 71, leaving some *Comedies*, and a small collection of miscellaneous *Poems*, most of them addressed to M. de Vendôme. M. Palaprat wrote for the stage with his friend Brueis, and their works have been collected in 5 small volumes 12mo. in which he had the least part. His style is witty, gay, and lively, but he discovers neither genius nor fancy, and is almost everywhere too prolix.

PALATI (John) a Venetian, who published *Monarchia Occidentalis, sive Aquila inter Lilia, et Aquila Saxonica*, Ven. 1671, fol. It is a history of the western empires, of the house of France and Saxony, embellished with medals, 1671, and 1673, 2 vol. fol.; *Aquila Franca*, 1679, fol.; *Aquila Sueva*, 1679, fol.; *Fasti Ducales Venetorum*, 1696, 4to. He died 1680.

PALAZZO (Paul de) a pious and learned divine of Grenada, who was professor of the Holy Scriptures at Coimbra, and died 1582, leaving a Commentary on *Ecclesiasticus*, *Interpretations* of St. Matthew, 2 vol. fol. &c.

PALEARIUS (Aonius) a native of Veroli, well acquainted with the belles lettres, and who also understood philosophy and theology. His poem *on the Immortality of the Soul* gained him great esteem among the literati of that time, and he was appointed professor of the belles lettres at Sienna, where he married. But his reputation and eloquence raised envy, and at length made him enemies, which induced him to accept a professorship at Lucca, whither he had been invited by the magistrates, with offers of considerable profit.

profit. Palearius afterwards removed to Milan, where he was arrested by order of pope Pius V. and carried to Rome, where he was convicted of having spoken in praise of the Lutherans, and against the inquisition, and condemned to be burnt. This sentence was executed 1570, not 1566. Besides his *Poem* above mentioned, he left several works in verse and prose, the best edition of which is, *Amsterdam*, 1696, 8vo. or *Jena*, 1728, 8vo. There is a *Letter* of his to Luther and Calvin, concerning the council of Trent, which has appeared in *Amœnitates Historiæ Ecclesiasticæ*, Leip. 1737, 8vo. tom. 1.

PALEMON, or MELICERTES, a sea god, son of Athamas, king of Thebes, and Ino, according to the fable. Ino, flying from her husband's fury, plunged into the sea with Melicertes in her arms, and they were both changed into marine deities, the mother under the name of *Leucothea*, supposed to be the same as Aurora; and the son under that of Palemon, or *Portunus*, the god who presided over ports. Pausanias says, that Melicertes was saved upon a dolphin's back, and cast dead on the isthmus of Corinth, where his uncle Sisyphus, who reigned in that city, instituted the Isthmian games in honour of him.

PALEMON (Q. Rhemmius) a celebrated Latin grammarian, born at Vicenza, son of a slave. He taught at Rome, with uncommon reputation, in the reigns of Tiberius and Claudius, and is praised by Juvenal. We have only some fragments of his works remaining in the *Poëtæ Latini minores*, Leyden, 1731, 2 vol. 4to. and a treatise *de Ponderibus et mensuris*, Leyden, 1587, 8vo.

PALEOTA (Gabriel) a celebrated cardinal in the 16th century, born at Bologna, who formed a strict friendship with St. Charles Boromeo, was bishop of Bologna, and died at Rome, July 23, 1597, aged 73, leaving several works. *De bono senectutis*, Antwerp, 1598, 8vo. a solid and learned work. *Archiepiscopale Bononiense*, Romæ, 1594, fol. *De nothis, spuriisque filiis*, 8vo.

PALES, the goddess of shepherds, to whom they offered milk and honey, that she might preserve them and their flocks from wolves, and other dangers.

PALFIN (John) a skilful surgeon and anatomist, who read lectures in surgery at Ghent, and became much celebrated for his learning and his works, of which the principal are, an excellent *Ostéologie*, Paris, 1721, 12mo.; *l'Anatomie du Corps humain*, Paris, 1734, 2 vol. 8vo. He died 1730, at Ghent, his native place, at a very advanced age.

PALICE. v. CHABANES.

PALINGENIO (Marcello) a celebrated poet of the 16th century, born at la Stellada in the Ferrarese, well known by his Latin poem in 12 books, entitled, *Zodiacus vitæ*, Rotterdam, 1722, 8vo. He dedicated it to Hercules d'Este, duke of Ferrara, whose physician he is said by some to have been, though others affirm, that he was one of the learned Lutherans whom the duchess of Ferrara received at her court, and honoured with her patronage. This poem contains judicious and philosophical maxims, with a lively satire on the licentious lives of the monks, and for that reason has been put into the *Index* at Rome, among the first class of heretics. M. de la Monnerie translated it into French 1731, 12mo.; it is in prose. The poet's family name was *Pietro Angelo Manzolli*, of which *Marcello Palingenio* is only the anagram. His body was taken up and burnt, by order of the inquisition.

PALINURUS, a pilot to Eneas, who, falling into the sea, swam to the coasts of Italy, where he was killed by the inhabitants. But they were afflicted by a pestilence till they had paid the last duties to him.

PALISSI (Bernard de) born in the diocese of Agen. He followed the employment of a potter at Saintes, but it would be wronging him much to confine his talents to those of that trade, for he covered his ware with enamel, and really made what is called Delft. The king, and many noblemen, among whom was the constable de Montmorency, ornamented their castles with it, which saved the maker's life several times during the persecutions of the Calvinists, whose sentiments he adopted. Palissi, being a geometrician, was employed to draw plans of the salt-pits at Saintonge. He likewise understood painting on glass, and also studied chemistry, which enabled him to

bring his enamel and painting to perfection. Though he knew neither Greek nor Latin, as he says himself, he was well acquainted with minerals, metals, waters, and the art of agriculture, on which he published some tracts. In chap. vii. of the *Confession of Sancy* may be found his noble answer to Henry III. who exhorted him to change his religion, otherwise he should be compelled to abandon him to his enemies. *You have frequently told me*, replied Palissi, *that you pitied me; but I pity you who have uttered the words*, I am compelled. *This is not speaking like a king; but I will tell you, in royal language, that neither the Guisarts, nor all your people, nor yourself, will ever be able to compel a potter to bow the knee to images.* The titles of his works are, *l'Art de la Terre, de son Utilité, des Emaux et du Feu, des Terres d'Argile, des Pierres de la Marne, des Sels, des Eaux et Fontaines, des Metaux, de la Chymie, de l'Or potable, du Mitridat, des Glaces, les Abus des Médecins, recette par laquelle les Hommes pourront multiplier leur Trésors* (agriculture). These works, printed separately, had been collected at Paris, 1636, 2 vol. 8vo. under the title of, *Moyen de devenir riche*; but, this edition being very imperfect, the public are much indebted to M. Faujas de St. Fonds, for a new one of these excellent works on natural history, with *Notes*, Paris, 1777, 4to. It is known that Bernard de Palissi was 60 in 1584, but not in what year he died.

PALLADINO (James) better known by the name of James de Teramo, from the city where he was born, 1349. He chose the ecclesiastical profession, was successively archbishop of Tarento, Florence, and Spoletto, had the administration of the duchy for pope Alexander V. and John XXIII.; was sent as legate into Poland 1417, and died there the same year. Palladino wrote a religious romance, entitled, *J. de Teramo compendium per breve, consolatio Peccatorum nuncupatum, et apud nonnullos Belial vocitatum; id est, Processus Luciferi contra Jesum*, Ausb. 1472, fol. and printed several times since in the 15th and 16th centuries, even in a collection, entitled, *Processus juris joco-serii*, Hanoviæ, 1611, 8vo. which contains likewise *the Process of Satan against the Virgin*, by Barthole, and *les Arrêts d'Amour*. Peter Farget, an Augustine, has translated *Belial's trial* into French, *Lyons*, 1485, 4to. printed often since, in the same form. It has also been published under the name of James, d'Ancharano. This work is translated into all the principal European languages.

PALLADIO (Andrew) an eminent architect of the 16th century, born at Vicenza, one of those who contributed most to revive the beauties of the ancient architecture. He was Trissino's pupil, and went afterwards to Rome, where, by studying the monuments of antiquity, he restored the true rules of architecture, which had been corrupted by Gothic barbarity. He died 1580. His principal work is, an excellent treatise *on Architecture*, in 4 books, which he published 1570, fol. fig. Roland Friart has translated it into French, *la Haye*, 1726, 2 vol. fol.

PALLADIUS, a native of Cappadocia, who turned hermit in Nitria 388, was made bishop of Helenopolis in Bithynia 401, and afterwards of Aspona. He wrote a *Hist. of the Anchorets*, called the *Lausiac* history, because it was written at the request of *Lausus*, governor of Cappadocia, to whom the author dedicated it in 420. This work, which is esteemed, has been published in Latin, by Hervet, *Paris*, 1555, 4to. A *Dialogue*, containing the life of St. John Chrysostom, Greek and Latin, in the Library of the Fathers, and *Paris*, 1680, 4to. is also attributed to Palladius; but it was probably written by another of that name, a friend also of St. John Chrysostom's, and bishop in the East at the beginning of the 5th century.

PALLADIUS (Rutilius Taurus Æmilianus) author of a treatise *de Re rusticâ*, which may be found with *Rei rusticæ Scriptores*, Leip. 1735, 2 vol. 4to. Nothing is certainly known concerning this writer, but that he lived after the decline of literature at Rome, and before Cassiodorus. M. Saboureux de la Bonetrie has published a French translation of the above-mentioned work, *Paris*, 1775, 8vo. which makes tom. 5. of *l'Economie rurale*, in 6 vol. 8vo. Some verses of his may be found in Maittaire's *Corpus Poetarum*.

PALLAS, v. MINERVA.

PALLAVICINI (Sforza) a celebrated

brated cardinal, born November 20, 1607, at Rome, of a noble and ancient Italian family. Though the eldest child, he embraced the ecclesiastical profession, and lived in a very exemplary manner. He was chosen a member of the *Roman Congregations*, then of the academy *degl' Umoristi*, and afterwards governor of Jesi, Orvietta and Camerino, but relinquished all these advantages to enter among the Jesuits, June 28, 1638, and when his noviciate was expired, taught philosophy and theology in his order. Pope Innocent X. employed him on several important occasions, and his old friend Alexander VII. who was in part indebted to him for his advancement, created him cardinal 1657. Pallavicini had great influence over this pontiff, and died June 5, 1667, aged 60. His principal work is a *Hist. of the Council of Trent*, in opposition to that published by Fra-Paolo, extremely well written in Italian, The best edition is, *Rome*, 1656, 2 vol. fol. There is another of *Rome*, 1664, 3 vol. 4to. and one in Latin, 1670, 3 vol. 4to. v. NOIR (John le). This cardinal left also a valuable treatise, in Italian, *on Style and Dialogue*, Rome, 1662, 16to. *Letters*, 1669, 12mo. and some religious books. He must be distinguished from Anthony Pallavicini, another eminent cardinal, a native of Genoa, who was bishop of Vintimiglia, and Pampeluna, and had the confidence of popes Innocent VII. Alexander VI. and Julius II. He did great service to the Holy See, in several negociations with which he was entrusted, and died at Rome, September 10, 1507, aged 66.

PALLAVICINI (Ferrante) a regular Augustine canon of the Lateran congregation, born at Placenza. He possessed great wit; but, having employed it in composing several satirical pieces against Urban VIII. during the war between that pope and Odoardo Farnese, duke of Parma and Placenza, he became so detested at the court of Rome, that the Holy See set a price on his head. Pallavicini then retired to Venice, where he lived quietly, till a young man, who pretended to pity his misfortune, advised him to go into France, which he persuaded him would be very much for his advantage. The unhappy Ferrante gave himself up to the direction of this false friend, who conducted him over the bridge at Sorgues into the territory of Venaissin, where he was arrested by people suborned for that purpose, carried to Avignon, and there beheaded, fourteen months after, in the year 1644, in the flower of his age. He left several works in Italian, and a good abridgement of his life is prefixed to the new translation of the *Celestial Divorce*, printed at Amsterdam, 1696. This piece, entitled the *Celestial Divorce*, is ascribed to Pallavicini; but M. de la Monnoye denies that he was the author of it. A *Selection* of his works has been published, *Villefr.* 1673, one vol. divided in two. Observe that it contains *la Retorica delle Putane.* All this author's permitted works were printed at *Venice*, 1655, 4 vol. 12mo.

PALLIOT (Peter) a printer and bookseller of Paris, genealogist of the duchy of Burgundy. He died 1698, at Dijon, aged 89. He wrote *l'Histoire du Parlement de Bourgogne*, Dijon, 1649, fol. continued by Fr. Petitot, 1733, fol. *La Science des Armoiries de Louvan Geliot*, Paris, 1660, fol. There are titles with different years, but it is all the same edition.

PALMA, *the Elder* (James) an Italian painter, born 1548, at Sermalta. He was Titian's pupil, excelled in portraits, and his colouring is admired, but his drawing is deficient in correctness and taste. He died 1588, at Venice. James Palma, *the Younger*, his nephew, an excellent painter also, was born at Venice 1544, and died there 1628. His drawings are much in request.

PALMIER (Matthew) a Florentine, of a considerable family, admitted into the company of apothecaries, according to a custom among the nobility, for the sake of popularity. He wrote a *Continuation* of Prosper's *Chronicle* to 1449, and appeared with distinction at the council of Florence; but his poem, entitled, *Citta Divina*, in three books, not printed, where he treats *on the nature of angels*, was condemned to be burnt. Palmier pretends, in this work, that our souls are angels, who would neither attach themselves to God nor to Lucifer, and are sentenced to animate human bodies as a punishment. He died 1475, aged 70. Matthias Pal-

mier of Pisa, who also lived in the 15th century, continued the *Chronicle* above mentioned from 1449 to 1481, 1483, 4to. and published a Latin *Bible* at Rome 1471, 2 vol. fol. the first which was printed in that city. He died 1483, aged 60.

PALU (Peter de la) *Paludanus*, or *Petrus de Palude*, an eminent doctor of the Sorbonne, a Dominican and patriarch of Jerusalem in the 14th century, son of Gerard de la Palu, chevalier seigneur de Varambon, and other places. He taught theology with reputation at Paris, and was the first who declared against the opinion of John XXII. on the Beatific Vision, which did not prevent his being made patriarch of Jerusalem by that pope, in 1329. Upon this appointment he went immediately to Palestine; and, returning in 1331, tried every method to promote a new crusade against the infidels, but without success. He left *Commentaries on the Master of the Sentences*, fol. and other works, and died January 31, 1342, at Paris.

PALUDANUS (Bernard) professor of philosophy at Leyden, a great traveller, who died about 1634. He has added *Notes* to *Linschott's Voyages*, Amsterdam 1610, fol. There is a plate at page 114, which is frequently found torn.

PALLUDANUS (John) a native of Malines, who was doctor and professor of divinity in the university of Louvain, and canon and curate of St. Peter's in the same city, where he died February 20, 1630. His principal works are, *Vindiciæ Theologicæ adversus verbi Dei corruptelas*, 1620, 2 vol. 8vo.; *Apologeticus Marianus*, 1623, 4to.; *Officina sacra et spiritualis*, 1624, 4to.

PAMELIUS, or *De Pamele* (James) born 1536, at Bruges, son of Adolphus, baron de Pamele, counsellor of state under the emperor Charles V. He was made canon of Bruges, archdeacon of St. Omer's, and provost of Utrecht; and Philip II. king of Spain, afterwards appointed him bishop of St. Omer's; but Pamelius died at Mons, as he was going to take possession of this see, in September 1587, aged 52. He published editions of St. Cyprian and Tertullian, with *Notes*, and other works. A new edition of Rabanus, which he was preparing at the time of his decease, has been since published at Cologn, and includes *Commentaries* by Pamelius on *Judith*, and St. Paul's *Epistle to the Hebrews*. His other works are, *Catalogus Commentar. veterum selectorum in universa Biblia*, Antwerp, 1566, 8vo.; *Conciliorum Paralipomena*; a Discourse in Latin, addressed to the Flemish States; *De non admittendis unâ in Republicâ diversorum Religionum exercitiis*, 1589, 8vo.; *Micrologus de Ecclesiasticis observationibus*; an edition of Cassiodorus *de Divinis nominibus*; two books of *the Liturgies of the Latins*, 1571, 2 vol. 4to.

PAMMACHUS (St.) a priest of Rome, descended from an illustrious family. He entered the monastic state after the death of his wife, and devoted his whole fortune to the relief of the poor, in an hospital which he founded at Porto. He died 409. St. Jerome and St. Paulinus were among his friends.

PAMPHILUS (St.) a celebrated priest and martyr of Cesarea in Palestine, who collected a noble library, and transcribed Origen's works with his own hand. St. Jerome, who afterwards possessed this MS. declares, that he valued it above the greatest treasures. St. Pamphilus suffered death for the Christian faith during the persecution under Maximin, about 308. Eusebius of Cesarea mentions him with the highest encomiums.

PAMPHILUS, a celebrated Macedonian painter, who perfectly understood mathematics, and so enobled his art, that persons of rank were his scholars; and he obtained an edict, which was first published at Sicyon, and afterwards throughout Greece, ordering that none but the children of noble families should practise painting, and prohibiting slaves from meddling with it. He founded a school for this art at Sicyon, and was the first who applied the rules of mathematics to painting. Apelles was his pupil.

PAMPHILUS MAURILIANUS, the name under which an unknown author published the romance, entitled, *Pamphilus et Galatea*, in Latin verse, which was printed with a translation in French verse, Paris, *by Verard*, 1494, fol. This work was composed for Charles VIII. before his departure for Italy.

PAN, god of the shepherds, according

ing to the Fable, who pursued Syrinx to the river Ladon, into which that Nymph plunged, and was changed to a reed, of which he made the first flute. He accompanied Bacchus in his Indian expedition, and assisted him in his victories. Pan was also considered as the god of nature, and represented with horns, a fiery countenance, his stomach covered with stars, his legs and thighs rough and hairy, goats' feet, a bent stick, and a flute in his hand. It was supposed that he ran about the mountains by night, whence, as is said, the name of *Pannic terror* was applied to such fears as persons are seized with in the darkness of the night, or from mere fancy, and without any real foundation. This god was honoured chiefly in Arcadia; the Egyptians worshipped him under the figure of a goat.

PANAGIOTI, a Greek, born in the isle of Scio, who was chief interpreter to the grand signor in the 17th century, and enjoyed much credit at the Port, because he had brought about the capitulation of Candia by his intrigues. He did great services to his countrymen, zealously defended the orthodox faith against Cyrillus Lucar, and printed, in Holland, the famous book, entitled, *The Orthodox Confession of the Catholic and Apostolical Eastern Church.* It is written in the vulgar Greek. Panagioti died September 21, 1673.

PANARD (Charles Francis) a native of Couville near Chartres. He held a small place in an office, when the comedian le Grand, who had seen some of his *Vaudevilles*, persuaded him to attempt the drama, declaring, that he had no doubt of being surpassed by him. Though Panard excelled so much in epigrams, he never employed his talents to any person's disadvantage. He died 1765, at Paris, aged 74. His works were printed there 1763, 4 vol. 12mo. and consist of 5 *Comedies*, 13 *Comic Operas*, and various *Poems*.

PANCIROLUS (Guy) an eminent lawyer in the 16th century, born 1523, of an illustrious family at Reggio. He studied in the principal universities of Italy, where he was admired for his genius and learning, and taught law at Padua, during seven years, with uncommon applause. Philibert Emmanuel, duke of Savoy, who had a particular esteem for this great man, invited him to his university of Turin, 1571, where Pancirolus wrote his ingenious treatise *de Rebus inventis et de perditis*, Leipsic, 1707, 4to. translated into French, 1617, 8vo. by Peter de la Nouë. But, having lost one eye from the air of Turin, and finding himself in danger of losing the other, he returned to Padua 1582, and there died June 1, 1599, aged 76. Besides the work before mentioned, he left, *Comment. in notitiam utriusque Imperii, et de Magistratibus*, Lyons, 1608, fol. an excellent work, and very useful for the Roman history. It may be found in the collection by Grævius, *De Claris Juris interpretibus*, Francfort, 1721, 4to.

PANDION, fifth king of Athens, succeeded Erichthonius about 1463 A.C. There was such an abundance of corn and wine in his time, that Ceres and Bacchus were said to be come down into Attica. He married his daughter Progne to Tereus; but the brutal behaviour of that prince towards Philomela, his sister-in-law, occasioned so much troubles in the family, that Pandion died of grief about 1423 A. C. and was succeeded by Erechtheus.

PANDORA, i. e. *All Gift*, a wonderful woman, formed by Vulcan, upon whom, according to the Fable, each god bestowed some perfection. Venus gave her beauty; Pallas, wisdom; Mercury, eloquence; Apollo, skill in music, &c. But Jupiter, being angry with Prometheus for having stolen celestial fire, sent Pandora down to the earth with a fatal box, which Epimetheus, brother of Prometheus, having opened, the diseases and evils with which it was filled, flew all over the world, Hope alone remaining at the bottom. Thus began the Iron Age.

PANNONIUS (Janus) a learned bishop of the city of Five Churches, in Lower Hungary, in the 15th century, who, after studying the belles lettres with success in Italy, took great pains to cultivate a taste for them in his native country. He has left *Elegies* and *Epigrams*, Venice, 1553, 8vo. and in *Deliciæ Poët. Hungar.* Francf. 1619, 16to. Pannonius was dead in 1490.

PANŒTIUS, a celebrated Greek philosopher, a Stoic, and one of the best

best writers of his time, born at Rhodes. He lived about 127 A. C. was the friend of Scipio Africanus *the Younger*, and had written a book *on the Philosophical Sects*; another *on the Tranquillity of the Soul*; another, *de Officiis*, &c.

PANOPE, a Nereid, of unblemished manners, one of the deities of the sea shores.

PANOPE, daughter of Theseus, married to Hercules, who had by her a son named Panope also.

PANORMITA, *le Panormitain*, or Anthony *of Palermo*, a celebrated lawyer, orator, and poet, in the 15th century, born of an illustrious family at Palermo. He placed himself first in the service of Philip Maria, duke of Milan, to whom he taught history, and went afterwards into that of Alphonso of Arragon, king of Naples, who employed him in state affairs, and sent him to the Venetians 1451, to ask for a bone of Livy's arm; which he obtained. Anthony *of Palermo* had warm disputes with Laurentius Valla, whom he loads with invectives in his writings. He died at Naples, January 6, 1471, aged 78, leaving several children. His works, in Latin, are *Epistles*, *Speeches*, *Epigrams*, *Satires*, against Laurentius Valla, *Venice*, 1553, 4to.; a collection of the *memorable Words and Deeds* of his master, Alphonso, *Pisa*, 1485, 4to.; *Basil*, 1538, 4to. It is affirmed that Panormita sold his house, some say an estate, to purchase a MS. of Livy in Poggio's hand-writing. v. TUDESCHI.

PANTALEON (St.) i e. *All merciful*, a celebrated martyr of Nicomedia, supposed to have suffered for the Christian faith about 305, under the emperor Valerius.

PANTALEON, deacon of Constantinople in the 13th century, who wrote a treatise *against the Errors of the Greeks*, which may be found in the Library of the Fathers.

PANTALEON (James) v. URBAN IV.

PANTENUS, a celebrated stoic philosopher of Sicily, who was head of the famous school at Alexandria about 180, and, being afterwards sent to instruct the Ethiopians in the Christian religion, acquitted himself worthily of his charge. It is said that he found the true faith had been already preached in Ethiopia by St. Bartholomew, and saw a copy of St. Matthew's Gospel, written in Hebrew, which that apostle had left there. St. Jerome asserts, that Pantenus carried the above-mentioned Gospel away with him, and that it was still preserved in the Alexandrian library in his time; but the truth of this is doubted by some of the learned. However it might be, Pantenus continued to expound the Holy Scriptures publicly at his return to Alexandria, in the reigns of Severus and Caracalla, and to edify the Church by his discourses and writings. He composed some Commentaries on the Bible, filled with allegories, which have not come down to us. St. Clemens Alexandrinus, and many other illustrious men, were his disciples.

PANTHEA, v. ABRADATES.

PANTIN (Peter) a native of Thiel in Flanders, celebrated for his learning and skill in the languages, which he taught at Louvain and Toledo. He was dean of St. Gudule, and died at Brussels 1611, aged 56, leaving translations of several Greek authors, a treatise *de dignitatibus et officiis Regni ac Domus Regiæ Gothorum*, in Loaysa's *Concilia*, and in the *Hispania illustrata*, 4 vol. fol. and other works. He was nephew of William Pantin, a learned physician of Bruges, who died October 2, 1583, author of a Commentary on Celsus *de re Medicâ*.

PANVINI. v. ONUPHRIUS.

PAPE-GUI. v. GUI-PAPE.

PAPEBROCH (Daniel) a celebrated Jesuit of Antwerp, who was engaged with Bollandus Henschenius in compiling the *Acta Sanctorum*, and became the principal in this laudable undertaking on the death of the latter, with whom he had published the three volumes for March, the three volumes for April, and the three first volumes for May. He afterwards published the four following volumes. All those in which Papebroch assisted are much valued. He had great disputes with the Carmelites, in consequence of having attacked the antiquity of their order, and wrote several vols. 4to. of *Apologies*, which contain some very curious particulars. He died 1714, aged 86. Papebroch has inserted, in his *Acta Sanctorum*, a good *Dissertation* on the method of distinguishing between spu-

rious

rious and genuine pieces in Cartularies. v. BOLLANDUS.

PAPHNUTIUS (St.) one of St. Anthony's disciples, and bishop of the Upper Thebais, who, having nobly confessed the Christian faith under Valerius and Maximian, had his left ham cut, his right eye plucked out, and was condemned to the mines. He afterwards attended the council of Nice 325, and received great honours there as a *Confessor*. Socrates and Sozomenes relate, that, when some bishops proposed, in that council, to oblige those who were in holy orders to celibacy, Paphnutius opposed the motion, saying, it was not proper to impose so heavy a yoke on the clergy: and the attempt made by Baronius, and some other writers, to dispute the truth of this account, is believed to be without foundation; for the law of celibacy in the clergy has never been universally established in the East. Paphnutius strenuously defended St. Athanasius at the council of Tyre, and engaged Maximus, bishop of Jerusalem, to undertake his defence.

PAPIAS, bishop of Hierapolis, a city in Phrygia, the disciple of St. John the Evangelist, with St. Polycarp, as St. Irenæus relates, not of St. John *the Elder*, as some authors have said. He wrote *Expositions of the Lord's Discourses*, in five books; but only some fragments are remaining to us of this work, in which, according to Eusebius, Papias discovered much credulity and simplicity, and but little learning. From him originated the error of the *Millenarians*, who assert, that Christ will come and reign corporeally upon earth, for a thousand years, before the last judgment, to assemble the Elect in Jerusalem after the resurrection.

PAPIAS, a grammarian, who published, in 1053, *Vocabularium Latinum*, Mediolani, 1476, fol. which is scarce in this edition, but has been reprinted several times since.

PAPILLON (Philibert) a learned canon of la Chapelle-au Riche, at Dijon, in which city he was born, May 1, 1666, son of Philip Papillon, advocate to the parliament. He was a man of literature, and an able critic, and furnished Father le Long of the Oratory, Father Desmolets, Father Niceron, and several others among the learned, with a number of important anecdotes. He died February 23, 1738, at Dijon, aged 72. His principal works is, *la Bibliotheque des Auteurs de Bourgogne*, printed at Dijon 1742, under the inspection of his friend M. Joly, canon of la Chapelle-au-Riche.

PAPILLON (John) born 1661, at St. Quentin, son of an engraver on wood, whom he excelled in that art. He went to Paris 1684, and brought himself into notice by his drawings of the fashions; but nothing did him greater honour than reviving the method of engraving on wood. He died 1744. His son continued to practise his art in the same perfection, and published, *Hist. de la Gravure en Bois*, 1766, 2 vol. 8vo. He died 1776.

PAPIN (Isaac) born March 27, 1657, at Blois. He undertook to defend M. Pajon, his uncle on the mother's side, against the minister Jurieu, on the subject of efficacious grace, which involved him in great difficulties among those of his party, to avoid whose pursuits he retired to England 1686, where he was ordained deacon and priest by the bishop of Ely. Papin went afterwards into Germany, preached at Hamburgh and Dantzic, and, then going to Paris, embraced the Catholic religion, and abjured in presence of M. Bossuet, January 25, 1690. He died in that city June 19, 1609, aged 52, and was interred at S. Benoît, where his epitaph may be seen. Papin left an excellent treatise *against Toleration in Matters of Religion*, and other good works; the best edition of which is, *Paris*, 1723, 3 vol. 12mo. published by his widow, who died 1725, and by Father Pajon of the Oratory, his cousin. Nicholas Papin, his uncle, and Denis Papin, his cousin, both eminent physicians and Calvinists, left also several works; the former, a treatise *sur la Salure le Flux et Reflux de la Mer, et l'Origine des Fontaines*, 12mo.: the latter, *Traité d'une Machine propre à Amollir les os, et d'en faire du Bouillon*, Paris, 1682, 12mo. and in *Fasciculus Dissertationum de quibusdam Machinis Phisicis*, Marburgi, 1695, 12mo. fig.

PAPINIAN, a celebrated lawyer in the 3d century, fiscal advocate, afterwards prefect of the pretorium under the emperor Severus, who had a particular esteem for him, and, when dying,

ing, recommended his sons Caracalla and Geta to his care. Caracalla, having murdered his brother, insisted that Papinian should compose a speech to excuse the murder, before the senate, or before the people; but this great lawyer replied, *That it was easier to commit a parricide than to excuse one; and that to accuse an innocent person, after having taken away his life, is to be guilty of a second murder.* Caracalla, enraged at his answer, ordered him to be beheaded in 212, at the age of 37. He had composed several works.

PAPIRE MASSON (John) born May 6, 1544, at St. Germain-Laval in Forez. He entered among the Jesuits at Rome, taught afterwards at Naples, Tournon and Paris; and, having quitted his order, was admitted advocate to the parliament in that city. He died January 9, 1611, aged 67. Papire Masson left, *Annals of France*, a good work, the best edition of which is, 1598, 4to; *Eulogies on illustrious Men*, 1656, 8vo.; *A Description of France by its Rivers*, 1685, 8vo. and *an Account of the French Bishopries*, 8vo. These two latter are not esteemed. *De Episcopis Urbis*, 4to.; this is a history of the popes; and several other works, which discover great genius and learning. *Vita Joannis Calvini*, 4to. a well written work, is also ascribed to him by some, and, by others, to James Gillot. The above mentioned are all in Latin. His friend, M. de Thou, has written his life, and it is prefixed to his Eulogies.

PAPIRIUS CURSOR (Lucius) a celebrated Roman dictator, and one of the greatest captains of his time, who conquered the Samnites, and took the city of Luceria. He lived 320 A.C. This illustrious patrician family gave several great men to the republic; among others,

PAPIRIUS, surnamed *Prætextatus*, because, while he yet wore the *Pretexta*, his father took him one day to the senate, where affairs of the utmost importance were discussed; and his mother insisting on knowing what had passed there, young Papirius told her, that it was debated whether it would be more advantageous to the state for one husband to have two wives, or one wife two husbands. This ingenious answer perplexed the Roman ladies, who, really believing that the senate had deliberated on such a subject, presented themselves there next day, and requested that a decree might pass for one woman to marry two men, rather than for one man to marry two women. The senators could not comprehend the cause of this request, till young Papirius put an end to their perplexity, by relating the answer he had given his mother, to free himself from her importunity without disclosing what had passed. He received high commendations for his prudence; but a decree was made, forbidding any young man, excepting Papirius, to attend the senate in future. Thus was the custom abolished which had prevailed among the senators, of introducing their sons to the senate-house even before they were arrived at manhood, that they might be early instructed in the science of government; but Augustus restored it, according to Suetonius.

PAPIUS (Andrew) a native of Ghent, who was carefully instructed in literature and the sciences by his uncle Levinus Torentius, and, at eighteen, published Dionysius of Alexandria *de Situ Orbis*, with a translation of his own in Latin verse, and learned *Notes*. He was afterwards canon of Liege, and died in that city 1681, aged 30, leaving some Latin poems, and other works.

PAPON (John) a learned lawyer, born about 1505, in Forez. He was lieutenant-general at the siege of Montbrison, maîtres des requêtes ordinaire to Q. Catherine de Medicis, and gained great reputation by his works; the principal of which are, *Commentaries*, in Latin, *on the Custom of Bourbonnois*, not much valued; *Rapport des deux principes de l'Eloquence Grecque et Latine*, 8vo.; *Recueil d'Arrêts notables*, fol. this is esteemed; *les Notaires*, 3 vol. fol.; it is a kind of practical essay on all parts of the law. He died 1590, at Montbrison.

PAPPUS, a celebrated philosopher and mathematician of Alexandria in the reign of Theodosius *the Great*, who composed *Mathematical* Collections, in 8 books, *Pisauri*, 1588, fol.

PAPPUS (John) an eminent Protestant divine, born January 16, 1549, at Lindau; and, when but 21, appointed

pointed minister and professor at Strasburg, in which city he married; and died July 13, 1610. He left an *Abridgement* of Ecclesiastical History, in Latin, 1584, 8vo.; and some controversial works, in 4to.

PARABOSCO (Jerome) a Neapolitan, who published Novels in the style of Bocaccio, but much inferior to his, under the title of *Diporti o vero Novelle*, Venice, 1558, 8vo.; *Rome*, 1547, 8vo.; *Comedie*, Venice, 1560, 12mo.; *Lettere*, 1546, 12mo.

PARACELSUS (Aurelius Philippus Theophrastus, bombast de Hohenheim) born 1493, at Einsidten, a town in the canton of Schwitz. His father was the natural son of a prince. He made a rapid progress in the medical art, read lectures on that subject in the German language at Basil, and acquired great reputation by his chemical medicines, which he was among the first who prescribed. Paracelsus gloried in attempting to destroy Galen's method, considering it as uncertain. This drew upon him the hatred of the other physicians. He is said to have boasted of being able to prolong life for several ages by his medicines, particularly his elixir. But he experienced the fallacy of these premises himself, for he died at Saltzburg, September 14, 1541, aged 48. The best edition of his works is, *Geneva*, 1658, 3 vol. fol. They contain some good observations, but much more quackery than real science: his style is neither methodical nor clear, and he abandoned himself to all the excesses of a wild fancy, and an insupportable vanity. It is even said, that he carried his self-conceit so far as to burn Galen and Avicenna during the first lecture he gave at Basil, and apostrophised the other physicians in the following terms: *Know that my cap is wiser than all of you, and that my beard has more experience than your academies.* A satire against the pope is attributed to him, entitled, *Expositio vera harum imaginum Norimbergæ repertarum, ex fundatissimo veræ Magiæ vaticinio deducta*, 1570, 8vo.

PARADIN (William) an indefatigable writer of the 16th century, born at Cuizeau in Bresse Châlonnoise, who was still living in 1581. The following are the principal among his numerous works: *L'Histoire d'Aristée, touchant la Version du Pentateuque*, 4to.; *l'Histoire de Notre Tems*, fol.; *Annales de Bourgogne*, fol.; *De moribus Galliæ hist.* 4to.; *Mémoires de l'Histoire de Lyon*, 1625, fol.; *De rebus in Belgio, ann.* 1543, *gestis*, 8vo.; *La Chronique de Savoie*, 1602, fol. Clement Paradin, his brother, was author of, *les Alliances Généalogiques de France*, 1636, fol. and of, *les Devises Heroïques*, 8vo. He was living 1651. Several poetical pieces, by another author, named John Paradin, of Louans in Burgundy, have been printed under the title of *Micropædia*, Lyons, 12mo.

PARAMO (Lewis de) an inquisitor of Spain, who published a book in fol. 1598, printed at Madrid, at the royal press, and entitled, *De Origine et Progressu S. Inquisitionis, ejusque officii Dignitate et Utilitate*, which is scarce. The author appears to be perfectly convinced of the utility of this tribunal, and considers those who have been put to death by it as so many necessary victims to the state and to religion. If he was wrong, the conduct of the nations where that tribunal was not established, drew him into the mistake; for the religious wars, which then prevailed, have destroyed many more men than the inquisition. But both are contrary to the spirit of religion; and whenever mankind deviate from that spirit, they must necessarily fall into the grossest errors.

PARASOLS (Bartholomew de) a celebrated poet of Provence, born at Sisteron, whose father was physician to Q. Jane. He has left several good works in the Provençal dialect, among others, some verses in praise of Mary, daughter of John, king of France, and wife of Louis I. king of Naples; also five *Tragedies*, containing the whole life of Q. Jane, which he dedicated to pope Clement VII. That pontiff rewarded him with a canonry of Sisteron, and the prebend of Parasols, where our poet is said to have been poisoned, 1383.

PARCIEUX (Anthony de) born October 28, 1705, in the diocese of Usez. Having studied mathematics, he constructed sun-dials; and the beautiful meridian, which M. the duke de Nevers ordered to be placed at the Louvre, was done by him, as were many others. The science of mechanics was also among his principal studies;

dies; and the pumps at Arnouville and Crecy are not more celebrated for their great utility, than for the remarkable simplicity of their construction. Towards the end of his life, he formed a plan for bringing the little river Ivette to Paris, but had not the satisfaction of seeing it adopted, on account of the great expence which would have attended it. Parcieux died at Paris of a rheumatic gout, September 2, 1768, leaving, *a System of Plain Trigonometry*, and *of Gnomonics*, in one vol. 1741, 4to.; *Essais sur la Probabilité de la Durée de la Vie humaine*, 1746, 4to. with his answer to the objections. *Trois Mémoires sur le Projet d'amener l'Ivette à Paris*, 4to.

PARDIES (Ignatius Gaston) born 1636, at Pau, son of a counsellor to the parliament in that city. He entered the Jesuits' order at 16, and, after teaching ethics during a considerable time, devoted himself entirely to mathematics and natural philosophy. Though Pardies, in fact, followed the opinions of Descartes, he always affected to do quite otherwise, extricating himself with great ingenuity from the contradictions which this occasioned. He died at Paris 1673, aged 37, of a contagious disorder which he caught at Bicêtre, where he had officiated as a preacher and confessor during the Easter festivals. Father Pardies has left several works, extremely well written in French, and which do him honour, *Lyons*, 1725, 12mo. They consist of, *Elemens de Géometrie*, clear and accurate; *Discours sur la Connoissance de l'Ame des Bêtes*; in which he displays the arguments of the Cartesians so forcibly, and refutes them so weakly, as plainly to show that he was a Cartesian in his heart. *La Statique, ou la Science des Forces mouvantes*; *la Description de deux Machines propres à faire des Cadrans, avec une grande Facilité*; *Discours du Mouvement local*; *Horologium Thaumanticum Duplex*, 4to.; *Dissertatio de Motu et Naturâ Cometarum*, 1665, 8vo.

PARE' (Ambrose) a celebrated surgeon to Henry II. Francis II. Char. IX. and Henry III. a native of Laval in Maine, who acquired uncommon reputation, in the 16th century, by his skill and his writings. He would have been included in the massacre of St. Bartholomew, had not Charles IX. himself saved his life, by shutting him up in his chamber, saying, *It was not just that one, whose skill was sufficient for a little world, should be so murdered.* Ambrose Paré died December 22, 1590, leaving various tracts on surgery, which are esteemed, 1614, fol.

PARENNIN (Dominic) a celebrated Jesuit, who went to China 1698, and died there September 29, 1741. All the great men of the court, and the emperor himself, with whom he had held frequent conferences, attended his funeral. Several of this Father's letters may be found in the *Recueil des Lettres edifiantes et curieuses*; and his Correspondence with M. de Mairan was printed 1759, 12mo.

PARENT (Anthony) born September 6, 1666, at Paris, son of an advocate to the council, originally of Chartres. His inclination leading him to make mathematics his whole study, he shut himself up in the college de Beauvais, where, with a good collection of books, and an income of less than 200 livres, he lived contented and happy. When M. Parent found that he was sufficiently acquainted with mathematics, he took pupils, and attended the marquis d'Alegre, shortly after, in two campaigns, to instruct himself in the art of fortification, during which time he drew a great number of plans, and acquired much experience by viewing the forts. At his return to Paris, he was admitted into the academy of sciences as a geometrician, and died of the small-pox, September 26, 1716, aged 50, leaving several valuable works, the principal of which are, *Elémens de Mechanique et de Physique: Récherches des Mathematiques et de Physique*, 3 vol. 12mo.; *Arithmétique théori-pratique*, 8vo.; and several pieces in the *Memoirs* of the academy of sciences.

PARES, or PERE'S (James) a learned Spanish divine, known by the name of James of Valencia, his native place, who entered among the Augustine hermits, and was bishop of Christopolis. He died 1491. He left *Commentaries* on the *Psalms*, and *Solomon's Song*; and a book against the Jews, *de Christo reparatore generis humani*, Paris, 1518, fol.

PAREUS (David) a learned German divine, born December 30, 1548, at Franckenstein in Silesia. He was educated

cated in the Lutheran religion, but afterwards adopted the sentiments of Calvin, and was professor of ethics, and afterwards of divinity, at Heidelberg, in which situation he acquired uncommon reputation. He died June 15, 1622, aged 74. His *exegetical* works were published 1647, 4 vol. fol.: they contain several tracts against Bellarmine, and other controversial pieces. This author's Commentary on St. Paul's *Epistle to the Romans*, was burnt in England by the hangman, as containing maxims contrary to the rights of sovereigns; and was censured in the severest manner by the university of Oxford.

PAREUS (John Philip) son of the preceding, rector of several colleges, and justly considered as one of the most laborious grammarians which Germany has produced. The principal among his numerous works are, *Lexicon Plautinum*, 8vo; an edition of *Plautus*, with *Notes*, 8vo.; *Analecta et electa Plautina*, 8vo. in which he frequently abuses Gruter; *Electa Symmachiana*, 8vo. *Galligraphia Romana*, 8vo.; the *Life of David Pareus*, his father, 8vo.; *Catechesis Religionis Christianæ*, 8vo.; a book *de Deo et verâ ejus agnitione*, &c. He was living in 1645, and is supposed to have died in 1648.

PAREUS (Daniel) son of the preceding, applied like him to polite literature, with great success. He left a *Lexicon*, with *Notes* on Lucretius, 8vo.; *Mellificium Atticum*, 8vo.; this is a collection of maxims taken from the Greek writers. *Hist. Palatina*, Francf. 1717, 4to. a small work, but esteemed. *Medulla Historiæ universalis*, 12mo. &c. He was killed by robbers, or, according to some authors, at the capture of Keiserslauter, 1635.

PARFAIT (Francis) born 1698, at Paris, of an ancient and distinguished family. He discovered a taste for the theatre very early, and sought the company of actors and dramatic authors. He died 1753, at Paris, aged 55. His works are, *l'Histoire générale du Théatre François, depuis son origine jusqu'à présent*, 15 vol. 12mo.; a work of reputation, in which he was assisted by Claudius Parfait, his brother, who died June 28, 1777; as also in his *Mémoires pour servir à l'Histoire de la Foire*, 2 vol. 12mo.; *Histoire de l'ancien Théatre Italien*, 1753, 12mo.; *Hist. de l'Opera*, vol. 12mo. *Atrée*, a tragedy, and *Panurge*, a ballet, neither of which have appeared on the stage.

PARIS, son of Priam, king of Troy, and Hecuba, celebrated by all the ancient poets. Hecuba having dreamed that the child of which she was pregnant would prove the ruin of Troy, Priam gave him to his domestic, Archelaus, the moment he was born, that he might be destroyed; but Hecuba, moved with tenderness and pity, found means to convey him privately to the shepherds of Mount Ida. Paris was early distinguished for his beauty, wit, and genius; married the nymph Oenone, and was chosen by Jupiter to decide the controversy which had arisen between Juno, Pallas, and Venus, about a golden apple, thrown in by the goddess Discord during a feast of the deities, at the nuptials of Peleus and Thetis, and inscribed, *To the Fairest*. When these goddesses appeared before Paris, he adjudged the apple to Venus, and was promised Helen as a reward. Paris then went to Troy, where he made himself known to Hector and Priam, who gave him the name of Alexander, on account of the great courage which he displayed against thieves and robbers; and, having afterwards equipped a fleet, he sailed into Greece, where he was very kindly received by Menelaus, husband of Helen, and king of Mycene. But that prince being obliged to go into Crete, Paris took advantage of his absence, and carried Helen into Asia. From this rape arose the famous Trojan war, in which Hector and Troïlus, brothers of Paris, were killed, and during which Paris slew Achilles with an arrow, and was himself slain by Pyrrhus, or, according to others, by Philoctetes, about 1180 A. C. After his death, Helen married his brother, Deïphobus; but, Troy having been destroyed by the Grecians, she was restored to Menelaus, her first husband.

PARIS (Matthew) a celebrated English Benedictine, of St. Alban's, in the 13th century, and one of the most learned men of his time. He understood painting, architecture, mathematics, history, and theology, and was also a good poet and orator for that age. From the greatest integrity and regulatity

regularity, which appeared in his whole conduct, he was employed to reform the monasteries, and enforce the observance of strict discipline in them; which commission he executed with zeal and good success. He died 1259. His principal work is an excellent *Universal History*, from the creation to the year 1259. That part from William *the Conqueror*, is particularly esteemed by the learned. The best editions are, *London*, 1571, fol. and 1640, 2 vols. fol.

PARIS (Francis) born of poor parents at Châtillon, near Paris. He entered, very young, into the service of Mess. Varet, who had a house in his native village, and who cultivated the genius which they perceived him to have for literature. Being ordained priest, he served the curacy of St. Lambert, and another afterwards, and settled at Paris, where he died subvicar of St. Etienne du Mont 1718, at a very advanced age, leaving several religious works. The principal are, *Les Pseaumes en Forme de Prierres*, 12mo.; *Prierres tirées de l'Ecriture Sainte, paraphrasées*, 12mo.; *un Martyrologé, ou Idée de la Vie des Saints*, 8vo.; *Tr. de l'Usage des Sacremens de Pénitence et de l'Eucharistie*, printed 1673, by order of M. Gondrin, archbishop of Sens. *Régles Chrétiennes pour la Conduite de la Vie*, 12mo. &c. M. Paris also wrote some tracts to prove, against M. Bocquillot, *that authors may lawfully derive a reasonable profit from the works which they publish on theological and moral subjects.*

PARIS (Francis) a celebrated deacon, born at Paris, eldest son of a counsellor to the parliament, whom he was to have succeeded in that office; but he preferred the ecclesiastical profession; and, when his parents were dead, resigned the whole inheritance to his brother, only reserving to himself the right of asking for what he should find necessary. He was a man of the most devout temper, and who to great candour of mind joined great gentleness of manners. M. Paris catechised, during some time, in the parish of St. Côme; undertook the direction of the clergy, and held conferences with them. Cardinal de Noailles, to whose cause he was attached, wanted to make him curate of that parish, but found many obstacles to his plan; and M. Paris, after different asylums, where he had lived extremely retired, confined himself in a house in the faux-bourg St. Marcoul, where, sequestered from the world, he devoted himself wholly to prayer, to the practice of the most rigorous penitence, and to labouring with his hands, having, for that purpose, learnt to weave stockings. He had adhered to the appeal made by the *four bishops* from the bull *Unigenitus*, and renewed his appeal in 1720. M. Paris was desirous, also, to be an author, and left *Explications of St. Paul's Epistle to the Romans*, to the *Galatians*, and *an Analysis of the Epistle to the Hebrews*; but he has not succeeded, to say nothing more. It might be thought, for example, that his Explanations of St. Paul's words, *in sempiternum sedet*, &c. tend to prove *the inadmissibility of Christian righteousness*, which would be heresy. He died May 1, 1727, at Paris, aged 37, and was interred in the little church-yard belonging to St. Medard's parish. Though M. Paris had been useless to the appellants while alive, they thought proper to employ him in working miracles after his death; and crowds flocked to his tomb, where they practised *grimaces* and *convulsions*, in so ridiculous and disorderly a manner, that the court was at last forced to put a stop to this strange spectacle, by ordering the church-yard to be walled up, January 27, 1732. There are several *Lives* of this deacon in print, though he might perhaps never have been mentioned, had not the friends of the appellants attempted to make him work miracles. In 1731, several curates solicited M. de Vintimille, archbishop of Paris, by two *Requests*, to make judicial enquiry into the principal miracles attributed to M. Paris, and that prelate appointed commissioners accordingly; but it appeared, upon examination, that there was nothing either divine or supernatural in these pretended miracles, which had been the subject of so much conversation. v. MONTGERON.

PARISIERE (John Cesar Rousseau de la) born 1667, at Poitiers. He was bishop of Nismes, and died in that city 1736, leaving two vols. 12mo. of *Speeches, Panegyrics, Sermons*, &c. This prelate had greatly edified his diocese

by

by his instructions, and by his charity, particularly to Calvinists and children.

PARISOT (John Patrocle) author of an impious book, entitled, *la Foi dévoilée par la Raison*, Paris, 1681, 8vo.; which was suppressed from the first, and has not been the more sought after.

PARISOT (Peter) better known by the names of father Norbert, and the abbé Platel, born March 8, 1697, at Bar-le-Duc, son of a weaver. He made profession among the capuchins of St. Michiel, April 13, 1716; and their provincial going to Rome, to attend the election of a general, 1734, took father Norbert with him as his secretary. The cardinals, whose favour he gained, obtained for him the office of procurator-general of the foreign missions. He was well received, in 1736, by M. Dupleix at Pondicheri, and appointed curate there by that gentleman; but the Jesuits found means to have him removed from this situation, and obliged him to go into the American islands, whence he returned to Rome 1744. In that city he engaged in his work against the Jesuits respecting the Malabar rites; but, fearing their intrigues, retired to Lucca, and there published it in 2 vol. 4to. by which step he offended his order, who did not chuse to have any disputes with the Jesuits. Father Norbert then visited England, Venice, Holland, Prussia, and the duchy of Brunswic, where, in 1759, he obtained a licence from the pope to wear the habit of a secular priest; and, taking the name of Platel, returned to France. From thence he went into Portugal, in which kingdom his contentions with the Jesuits procured him a kind reception; but he returned at last to his native country, to reprint his great work against the Jesuits, in 6 vol. 4to. and died there 1770, after having again entered the capuchin order.

PARKER (Matthew) born August 6, 1504, at Norwich. He was appointed dean of Lincoln, and afterwards archbishop of Canterbury 1559. Some writers have asserted, that he was ordained at a tavern; but this is justly treated as a falsehood by all true critics. He died May 17, 1575, leaving a treatise *de Antiquitate Britannicæ Ecclesiæ*, London, 1729, fol. A folio volume, containing the life and actions of this celebrated archbishop, was published by John Strype, 1711.

PARKER (Samuel) born 1640, of a good family at Northampton. He was made archdeacon of Canterbury, and, afterwards, bishop of Oxford, 1686; and died in March 1687, leaving a great number of works in Latin and English; the principal are, *Tentamina Physico-Theologica*; *Disputationes de Deo et Providentiâ*, London, 1678, 4to.; *A Defence of Bishop Bramhall*; *The Divine Authority of the Law of Nature, and of the Christian Religion, demonstrated*; *A Discourse on Ecclesiastical Government*; a treatise *on the Nature and Goodness of God*; *The State of Church Government during the six first Centuries*, &c.

PARKINSON (John) an English apothecary, born 1567, author of *Theatrum Botanicum*, in English, *London*, 1640, 2 vol. fol.; *Collectio Florum*, London, 1656, fol. in English.

PARMA and PLACENZA. These duchies belonged to the Holy See, till Paul III. gave them to his son, Peter Lewis Farnese, 1545, who held them till - - - 1547

	Octavius - -	1586
*	Alexander - - -	1592
	Rainutius - - -	1622
	Odoart - - - -	1646
	Rainutius II. - - -	1694
	Francis - - -	1727
	Anthony - - -	1731
	Don Carlos, Infant of Spain,	1735
*	Charles V. emperor, -	1740
	Maria Theresa of Austria, -	1748
	Don Philip, Infant of Spain,	1765
	Ferdinand.	

v. Saint Marc's *History of Italy*, 6 vol. 8vo. and *the Universal History*, by a Literary Society of London, 36 vol. 4to.

PARMENIDES *of Elis*, a celebrated Greek philosopher, the disciple of Xenophanes, who supposed the world to be round, and placed in the centre of the universe. He admitted only two elements, fire and earth, and held that the first generation of men came from the sun, a ridiculous notion. Parmenides also taught that there were two kinds of philosophy, one founded on reason, the other on opinion, and that every thing is incomprehensible. He lived about 430, A.C. and had written his philosophy in verse, but we have only fragments of it remaining.

Plato

Plato adopted his system respecting ideas.

PARMENIO, one of the most celebrated commanders of his time, and a general in the armies of Alexander *the Great*, in whose confidence and enterprizes he had a considerable share. When Darius offered this prince all the country beyond the Euphrates, with his daughter Statira in marriage, and 10,000 talents as a condition of peace, the proposal appeared so advantageous to Parmenio, that he could not forbear exclaiming, *Were I Alexander, I would accept these offers. So would I*, replied the conqueror, *were I Parmenio.* Being afterwards made governor in Media, he was accused of conspiring against Alexander, and put to death at the age of 70, with his son Philotas, by order of that prince, 330, A.C.

PARMENTIER (John) a merchant of Dieppe, born 1494, who made himself celebrated by his taste for the sciences, and by his voyages. He died in the isle of Sumatra, 1530. Peter Crignon, his intimate friend, has given us the following account of him; "From the year 1522, he applied himself to the study of cosmography, respecting the great and heavy fluctuations of the sea, in which science, as well as in astrology, he became deeply learned. He has made several maps of the world, both spherical and flat, by which navigation is securely directed; he is the first pilot who conducted ships to Brasil, and the first Frenchman who discovered the Indies as far as the isle of Samothra or Sumatra, called Taprobana, by the ancient cosmographers. He even intended going as far as the Molucca Islands, and frequently told me that he was resolved after having returned to France, to go in search of a north passage, and from thence make discoveries to the south." John Parmentier left several poems, entitled, *Description des dignités du monde*, among which is *une Moralité à dix personnages à l'honneur de l'Assomption de la Vierge Marie*, 1531, 4to.

PARMESAN, a painter. v. MAZZUOLI.

PARNEL (Thomas) an English poet, archdeacon of Clogher, and the intimate friend of Pope, Swift, Gay, Lord Bolingbroke, Lord Oxford, &c. Swift having taken him one day to the earl of Oxford's levee, instead of presenting him, went up to the earl, whom he led through the croud of courtiers to meet Dr. Parnel. He left *the Hermit*, a tale, and other works.

PARRAIN, v. COUTURES.

PARRE (Catherine) sister of William Parre, marquis of Northampton. Being left a widow by John Nevil, Lord Latimer, she married Henry VIII. king of England, after the death of Catharine Howard. Henry was once going to have this lady tried as a heretic, but upon interrogating her himself, her answers convinced him that she had been falsely accused, and they were reconciled. After the king's decease, 1547, Catharine married a third husband within 35 days; this was Thomas Seymour, lord high admiral of England. She died 1548.

PARRHASIUS, a celebrated painter of Ephesus, or, according to some writers, of Athens, who lived about 420, A.C. The ancients mention him with great encomiums, and Pliny says that he carried his art to a high degree of perfection, and was the first who observed exact proportion. He excelled in drawing, as his rival Zeuxes did in colouring, and displayed all his art in *a Picture of the Athenians*, which admirably expressed all the virtues and vices of that celebrated people. Parrhasius is reproached with a ridiculous vanity, and excessive self-love; but if his victory over Zeuxes increased his pride, his defeat by Timanthes ought still more to have humbled him. A prize being proposed for whoever should best represent the wrath of Ajax, when he could not obtain the armour of Achilles, Timanthes won it, and Parrhasius braved his judges by the following rhodomontade: *Behold my Hero, his fate touches me still more nearly than my own. He is vanquished a second time by a man not equal to him.*

PARROCEL (Joseph) a very good French painter, born 1648, at Brignoles; his father was also a painter. Having learnt the rudiments of his art from one of his brothers, he went to improve himself at Rome, and Venice, and when he returned to France, was admitted into the academy of painting. Parrocel succeeded particularly in battles, and though he had never seen an engagement, expressed wonderfully well

well all the motions and all the fury of one, insomuch that (as he said himself) *no Painter ever killed his man better.* He died 1704. Charles Parrocel, his son and pupil, excelled in the same style, and was employed to paint the conquests of Louis XV. He died 1752. Peter Parrocel, the nephew of Joseph, and his pupil also, painted the history of Tobit in M. de Noailles' gallery at St. Germain-en-Laye, and other historical pictures. He died 1739.

PARTENIO ETIRO, v. ARETINO (Pietro).

PARTHENAY (Anne de) a lady celebrated for her genius and learning, descended from the illustrious family of Parthenay, and wife of Anthony de Pons, count de Marennes. She was among the brightest ornaments of the court of Renée de France, duchess of Ferrara, daughter of Louis XII. Anne de Parthenay had a fine voice, sung well, and understood music perfectly. She understood Greek, Latin, the Holy Scriptures, and theology, and took particular pleasure in conversing almost daily with men of learning; but this extensive curiosity proved hurtful to her, for she adopted the new opinions of Calvin.

PARTHENAY (Catherine de) niece of the preceding, daughter and heiress of John de Parthenay, seigneur de Soubise. She was married 1568, to the baron de Pons, Charles de Quellenec, who perished in the massacre of St. Bartholomew, after having defended himself like a lion against his murderers. His mother-in-law had commenced a law-suit against him for imbecility, but it did not come to a trial. In 1575, Catherine married René, viscount de Rohan, second of that name, and, being left a widow in 1585, devoted herself from that time wholly to the education of her children. Her eldest son was the celebrated duke de Rohan, by whom the Calvinists were so vigorously supported during the civil wars under Louis XIII. and her second, the duke of Soubise. She had also three daughters, Henrietta, who died unmarried, 1629; Catherine, who married a duke of Deux Ponts, and made this noble reply to Henry IV. *I am too poor to be your wife, and of too good a family to be your mistress*; and Anne, who did not marry. This latter, with her mother, endured the hardships of the siege of Rochelle, with heroic firmness. Having refused to be included in the capitulation, they remained prisoners of war, and were carried to the castle of Niort, Nov. 2, 1628. Catherine de Parthenay was then 74, and died 1631. She wrote a tragedy entitled, *Holofernes*, acted at Rochelle, and some other tragic and comic pieces which have not been printed.

PARTHENOPE, one of the Sirens, who according to the fable threw themselves into the sea in despair, because they could not charm Ulysses and his companions by their singing. The poets feign that Parthenope being cast on shore in Italy, and dying there, a city was built on the spot where she lay entombed, and was called from her name *Parthenope*, now Naples.

PARTHIANS (the) had submitted to the Persians, and had formed part of the kingdom of Seleucus, Alexander's successor. The brutal behaviour of a lieutenant under Antiochus, whose name was Agathocles, to a young man, excited them to rebellion. Arsaces, the youth's brother, placed himself at their head, and thus arose this empire, so formidable to the Romans.

		A.C.
*	Arsaces began his reign -	256
	Tiridates, or Arsaces II. -	246
	Artabanus I. - - -	217
	Phriapatius - - -	202
*	Phraates I. - -	194
	Mithridates I. - - -	141
*	Phraates II. - - -	129
	Artabanus II. - - -	128
*	Mithridates II. *the Great* -	125
	Mnarkires - - -	86
	Sinatroces - - -	77
*	Phraates III. - - -	66
	Mithridates III. - -	61
*	Orodes - - -	53
*	Phraates IV. - - -	35
	Phraataces, Orodes II. aft. Christ	13
	Vonones I. - - -	14
	Artabanus III. - -	14
	Tiridates - - -	
	Cinnamus - - -	
	Vardanes - - -	41
	Gotarzus - - - -	
	Vonones II. - - -	50
	Vologeses, Artabanus IV. -	50
*	Pacorus - - - -	90
	Chosroës - - - -	108

Parthamaspares	-	-	
Vologeses II.	-	-	134
Vologeses III.	-	-	189
Artabanus IV.	-	-	214

Parthia reunited to Persia. v. as at ARGOS.

PARUTA (Paul) a noble and illustrious Venetian, much celebrated in the 16th century for his learning and his skill in state affairs. After having been historiographer to the republic, he rose gradually to the highest offices, was sent on several embassies, made governor of Brescia, and at length elected procurator of St. Mark. He died 1598, aged 58, having had four sons. His works are, some good *Notes* on Tacitus; *Political Discourses*, Venice, 1599, 4to. very deep and much esteemed; a treatise *on the Perfection of the Political Life*, Venice, 1582, fol. translated into French by Gilbert de la Brosse, *Paris*, 1582, 4to. a very judicious work; a *History of Venice*, from 1513, to 1552, with an account of the war of Cyprus, Venice, 1605, or 1703, 4to. It is printed also in the collection of Venetian historians, 1718, 10 vol. 4to.

PARUTA (Philip) known by his most extensive researches concerning Sicily. He published the first edition of his *Sicilian Medals*, at Palermo, 1612, fol. *Rome*, 1649, *Lyons*, 1697. The Roman edition is most valued, after that of Palermo. A Latin one has been published by Havercamp, 3 vol. fol. which form part of the great collection of *Antiquities* of Italy by Grævius and Burmann, *Leyden*, 1725, and the following 45 vol. fol.

PARYSATIS, or PARISATIS, sister of Xerxes, and wife of the Persian monarch, Darius *Ochus*. Artaxerxes *Mnémon*, and Cyrus *the Younger*, were her sons; she favoured the ambition of the latter, who rebelled against his brother, and was killed at the famous battle of Cunaxa, 401, A.C. Parysatis wept incessantly for this loss, took a cruel vengeance on all those who had been concerned in his death, and caused Statira the wife of her son Alexander, whom she disliked, to be poisoned.

PAS (Manasses de) marquis de Feuquieres, one of the greatest captains in the 17th century, son of Francis de Pas, head chamberlain to Henry IV. descended from the ancient house of Pas in Artois, and of Magdeleine de la Fayette, born June 1, 1590, at Saumur. He rose by his merit and birth to the highest military offices, commanded the king's forces twice as chief, conducted the famous siege of Rochelle, where he was taken prisoner, and contributed greatly to the surrender of that important place, through the intrigues of Mad. de Noailles, his wife's mother. Being afterwards sent into Germany as ambassador extraordinary, he did great service to the state, was made lieutenant-general of Metz, Toul, and Verdun at his return, and died at Thionville, March 14, 1640, of the wounds he had received the preceding year at the siege of that city, during which he was made prisoner. His *Negociations* were printed in Germany, 1633, and 1634, *Paris*, 1753, 3 vol. 12mo. Isaac de Pas, marquis de Feuquieres, his son, was also lieutenant-general of the king's armies, counsellor of state in ordinary, governor of Verdun, and lieutenant-general of Toul. He was sent as ambassador to Germany, and Sweden, 1672, gave proofs of his courage and prudence during this latter embassy, and died ambassador extraordinary in Spain, May 6, 1688, after having been viceroy in America, 1660.

PAS (Anthony de) marquis de Feuquieres, eldest son of Isaac de Pas, and, like his grandfather, one of the greatest soldiers of his time. He signalized himself in Germany, Italy, &c. was made lieutenant-general, 1693, and died governor of Verdun, January 27, 1711, aged 63. This nobleman has left some excellent *Memoires sur le Guerre*, 4to. or 4 vol. 12mo. the attentive perusal of which cannot be too strongly recommended to young soldiers. His morose temper however appeared even in this book, he found fault with every body, and every body found fault with him. It was observed that he was the bravest man of his age, for he slept in the midst of a hundred thousand of his enemies. His jealousy of all who rose to the rank of marechals of France, proved prejudicial to the public good, and occasioned that kind of disgrace, under which he was at the time of his death.

PAS (Crispin, Magdeleine and Barbe de) eminent engravers in small, in the 16th century, whose prints from Adam Elsheimer are much esteemed.

PASCAL (Blaise) born June 19, 1623, at Clermont in Auvergne, son of Stephen Pascal, president of the court of aids in that city, and Antoinette Begon. His parents settled at Paris, 1631, thinking such a situation necessary for forming the mind and genius of their son, and young Pascal discovered such uncommon talents for the mathematics, that he is even said to have found out and demonstrated all the propositions in the first book of Euclid to the 32d, by the mere strength of his own abilities, unassisted by any book; though Descartes seems not without reason to doubt the truth of an account so little probable. But however that might be, Pascal made so rapid a progress in that science, as to write a *Treatise on Conic Sections*, at 16, which was admired by all the learned geometricians, and at 19, he invented an arithmetical machine, by which all sorts of supputations might be made without either pen or counters. He at the same time learnt Latin, Greek, and philosophy, and acquired great skill in natural knowledge. Pascal made experiments and important discoveries concerning the weight of the air, and the equilibrium of liquids, and found out several difficult problems on the cycloid, respecting which he wrote a treatise under the name of *Dettonville*, Paris, 1649, 4to. reprinted, 1658. But when about 30 years old, by the persuasion of his sister, a nun of Port Royal in the Fields, he gave up mathematics and all profane learning, that he might devote himself entirely to prayer, reading and meditating on the Holy Scriptures, and on those truths which are most essential to salvation. After this he assisted mess. Arnauld and Nicole, his intimate friends, in several works and died at Paris, August 19, 1662, aged 39, having been in a languid and infirm state of health from the age of 18, the natural weakness of his constitution being increased by his intense application to study and prayer. It is said that he always seemed to see a frightful precipice on one side of him, and had usually something placed so as to hide this disagreeable object from his view. Pascal's principal works are, the eighteen celebrated *Provincial Letters*, which were all published in 4to. during the course of 1656, to March 24, 1657. These *Letters* were revised by mess. Arnauld and Nicole, before they appeared, and have since passed through numerous editions and translations. M. de Voltaire asserts that M. de Bussy Rabutin, bishop of Luçon, told him, he once asked M. Bossuet what work he should most wish to have been the author of, if he had not written his own; to which M. Bossuet replied, *The Provincial Letters*. Though these *Letters* were published in 1656, their style is not grown obsolete, nor does the reader discover in them any marks of those changes and alterations which time produces in living languages. Hence it seems probable that the epoch when the French tongue came to be fixed is principally to be referred to this publication. The Elzevirs have printed the *Provincial Letters* under the name of *Cologne la Vallée*, 1657, 12mo. There is a Dutch edition, 1739, 4 vol. 12mo. with *Notes* by Wandrock (Nicolas) and another in four languages, *Cologn*, 1684, 8vo.; *Thoughts on Religion*, Amsterdam, 1688, 12mo. These Thoughts are written without connexion or order, M. Pascal having only committed them to paper as materials for a work in which he proposed to demonstrate the truth of Christianity against atheists, free-thinkers, and Jews; but his constant indispositions prevented the execution of this laudable plan. Several pieces in favour of the Paris curates, against *l'Apologie des Casuistes*, written by Father Pirot, 1658; a treatise *de l'Equilibre des Liqueurs*, 12mo.; and another *du Triangle Arithmetique*, 1665, 4to. All this author's works are written in elegant French; they discover great wit, genius, and delicacy, with a lively and firm faith in the mysteries of our holy religion; which proves that the greatest geniuses may be truly religious. *Pascal*, says the celebrated Bayle, *confounds the Free-thinkers more than a dozen missionartes let loose upon them would do; they can no longer tell us that piety belongs only to weak minds; for they behold it carried to the highest degree by one of the highest geometricians, the most subtile metaphysicians, and the most penetrating*

geniuses that has ever appeared in the world. M. Pascal's *Life*, written by his sister madame Perrier, is prefixed to his *Thoughts*.

PASCHAL I. a Roman, succeeded pope Stephen IV. 817, and sent legates to Louis *le Débonnaire*, which prince confirmed in his favour the donations made to the Holy See. He received at Rome the Greeks, who had been banished for the worship of the Holy Images, and crowned the emperor Lotharius. He died May 12, 824. Paschal I. was a pious and learned pope, adorned with every ecclesiastical virtue; but he wanted firmness, whence arose the factions which divided Rome, the murders and other crimes committed during his pontificate.

PASCHAL II. a Tuscan, originally called *Rainier*, who succeeded pope Urban II. August 12, 1099. He excommunicated the antipope Guibert, conquered several petty tyrants who troubled the Romans, held several councils, and involved himself in great contentions with Henry I. king of England, and the emperor Henry IV. concerning investitures. He contributed by his intrigues to dethrone the emperor, and refused to crown Henry V. his son, unless he would renounce the right of investitures; but having been kept a prisoner by the young prince two months, was afterwards compelled to crown him. He died January 22, 1118. Several of this pope's *Letters* are in P. Labbe's *Councils*. v. ALEXANDER III. SERGIUS I.

PASCHAL (St. Peter) a celebrated monk of la Merci in the 13th century, who, having taught philosophy and theology with reputation, was appointed preceptor to the infant Don Sancho, and afterwards bishop of Jaën in 1295. He strenuously opposed the Mahometan religion, and being taken by the Moors of Grenada, 1297, was kept some time in slavery, and suffered a cruel death for the Christian faith at the beginning of the 14th century.

PASCHAL (Charles) born at Coni in Piedmont, vicomte de Quente. He was counsellor of state and advocate-general to the parliament of Rouen, and the intimate friend of Pibrac, whose life he wrote. M. Paschal went as ambassador to Poland, afterwards to England, and the Grisons, and died paralytic at his estate of Quente near Abbeville, 1625, aged 79. His works are, a valuable treatise, entitled, *Legatus*, Elzevir, 1643, 12mo.; *The Life of Pibrac*, 1584, 12mo. in Latin, it is curious, and has been translated into French by du Faur d'Hermay, 1617, 12mo.; *De Coronis*, a good work, *Leyden*, 1671, 8vo.; *Censura animi ingrati*, 8vo.; *Legatio Rhætica*, 8vo. but little valued, &c.

PASCHASIUS RATBERT, a celebrated Benedictine of the 9th century, born at Soissons, and carefully educated by the monks of Notre Dame in his native city, in the exterior part of their abbey. He afterwards took the religious habit under St. Adelard in the abbey of Corbey, and during the exile of his abbot Wala, who succeeded Adelard, wrote about 831, a treatise *on the Body and Blood of Christ*, for the instruction of the young monks at New Corbey in Saxony, where he teaches, that the same body of Christ which was born of the Virgin, which was crucified, rose again, and ascended into heaven, is really present in the Eucharist. This treatise made a great noise in the reign of Charles *the Bald*. Bertram (otherwise Ratram,) John Scotus Erigenus, and some others, wrote against Paschasius Ratbert, who was then abbot of Corbey, and Frudegard, abbot of New Corbey, wrote to him on the subject about 864, informing him that many persons understood in a figurative sense the words *This is my Body*, *This is my Blood*, in the institution of the Eucharist, and supported themselves on the authority of St. Augustine. Paschasius on the other side maintained that he taught nothing in his treatise different from the faith of the church, nor from what had been universally believed from the time of the apostles; but these disputes, together with some disturbances raised against him, induced him to resign his abbey, and he died soon after, April 26, 865. He was only a deacon, having declined taking priest's orders from a principle of humility. The minister Claude, and several other Calvinistical writers have asserted that Paschasius Ratbert was the first who taught the doctrine of *the real presence of Christ's Body in the Eucharist*, and that he was

in this point an innovator; but mess. Arnauld and Nicole have clearly shown in the excellent work *on the Perpetuity of the Faith*, that Paschasius has taught nothing new on the subject, and that the *Real Presence* has been always believed and taught in the church. His remaining works are, *Commentaries* on St. Matthew, on Psalm xliv, and on the Lamentations of Jeremiah; a treatise *on the Body and Blood of Christ in the Eucharist*, and an *Epistle* to Frudegard on the same subject; *The Life of St. Adelard*, and other works in the Library of the Fathers, which Father Sirmond printed separately at *Paris*, 1618, fol. Father d'Acheri in tom. xii. of his *Spicilegium*, has published Paschasius Ratbert's treatise *de Partu Virginis*, another question much agitated in the 9th century. His treatise *de Corpore Christi* has been inserted by duke Martenne in his collection, where it is more accurate than in P. Sirmond's edition, also some other works discovered since the year 1618.

PASIPHAE, daughter of Apollo or the Sun, and the nymph Perseïs, and married to Minos, king of Crete, by whom she had Androgeos, Ariadne, and Phedrus. The fable relates that she conceived a passion for a bull, and in consequence of it produced the *Minotaur* who lived in the labyrinth, and was killed there by Theseus. It is supposed that Pasiphae formed a criminal connexion with one of her husband's generals, named Taurus, and had by him a son, who from the names of *Minos* and *Taurus*, was called *Minotaur*, which gave rise to the fable of her falling in love with a *Bull*, and producing the monster called *Minotaur*.

PASOR (Matthias) born April 12, 1599, at Herborn, and chosen professor of mathematics at Heidelburg, 1620. The wars in the palatinate obliging him to go into England, he became professor of Hebrew at Oxford, afterwards of mathematics, and lastly of Oriental languages. Pasor was invited to Groningen, 1629, where he taught philosophy, mathematics, and theology successively, and died unmarried, 1658. He published nothing of his own but some *Theses*, and a treatise containing general ideas of some particular sciences; but he published the works of his father George Pasor, the principal among which are, a *Lexicon*, of all the Greek words in the New Testament, *Elzevir*, 1672, 8vo. and a *Greek Grammar*. George Pasor was professor of divinity and Hebrew at Herborn, and afterwards of Greek at Franeker, where he died December 10, 1637.

PASQUALIGO (Zachariah) a Theatin of Verona, who lived about the middle of the 17th century, and wrote *Praxis Jejunii*, Genoa, 1655, fol. and a treatise *against the practice of making Eunuchs to preserve the voice.*

PASQUIER (Stephen) an eminent advocate, and counsellor to the parliament of Paris, afterwards advocate-general to the chambre des comptes, born 1529, at Paris. He was one of the most learned men of his age, and pleaded with universal applause during a considerable time, being retained in all the capital causes, among others in that of the university of Paris against the Jesuits. Henry III. rewarded his merit by making him advocate-general to the chambre des comptes. Pasquier was well acquainted with history, particularly that of France, and gained immortal fame by his talents and writings. He died at Paris, August 31, 1615, aged 86, closing his eyes himself. His principal works are, *Recherches de la France*, 1665, fol.; *Epistles*, 2 vol. 8vo.; *Poems* in Latin and French, the former are most esteemed. The best among the French are, *La Puce*, and *La Main*. All his works except *Le Catéchisme des Jesuites*, 1602, 8vo. and *Les Ordonnances d'Amour*, a licentious piece, *Antwerp*, (Mans,) 1674, 8vo. have been printed at Trevoux, 1723, in 2 vol. fol. with those of his son Nicholas, and abound with marks of genius, wit, Attic salt, the graces of style, and that *urbanity* which characterizes the beaux esprits. His warmth against the Jesuits raised him an opponent in Pere Garasse. Pasquier left three sons, all worthy of his name: Theodore, advocate-general to the chambre des comptes while his father was living; Nicholas, *Maître des Requêtes*, by whom we have some curious *Letters*, 1623, 8vo. and with his father's works; and Guy, auditor of the accounts. They wrote in defence of their father against three pieces by Pere Garasse.

PASQUILLUS, v. CURIO.

PASQUIN, a marble statue of an ancient gladiator, placed near the Ursno palace at Rome, on which the wits fix satirical billets called *Pasquinades* during the night. This custom is said to have originated from a Roman cobler named *Pasquin*, a great dealer in *bon mots*, at whose shop the jesters of his time used to assemble. His death having deprived them of that meeting place, they made use of an antique statue newly dug up, to continue their wit, and satirical strokes, gave it the name of Pasquin, and privately fixed upon it their slander or their jests. The same liberty continues to this day. In satirical dialogues Marforeo is introduced as Pasquin's colleague.

PASSÆUS (Crispin) a learned florist of Arnheim, where he published the four parts of his *Hortus Floridus*, in 1607, 1614, 1616, and 1617, 4to. plates oblong.

PASSAVANTE (James) a celebrated Dominican, born of a distinguished family at Florence, and author of a treatise *on Penitence*, which was reprinted by the academy *della Crusca*, 1681, and has been printed again, 1725, 4to. as one of the best written Italian books. He died June 15, 1357.

PASSEMANT (Claude Simeon) born 1702. Notwithstanding his taste for natural philosophy and astronomy, he yielded to his mother's advice of placing himself first with an attorney, and afterwards with a woolen draper. The leisure frequently inseparable from this situation rendered it tolerable to him, as it afforded him an opportunity of gratifying his prevailing inclination for optics and astronomy. His progress in those sciences had already made him known to his advantage by several members of the academy of sciences, when on his mother's decease he took a mercer's shop, but left the care of business to the companion he had chosen, Mary Anne Olivier, whom he married at the age of 31. Devoting himself from this time wholly to the depths of natural philosophy, he published a volume in 12mo. 1738, on the construction of a reflecting telescope from sixteen inches, to six feet and a half, the latter producing the effect of a telescope 150 feet long; and some time after, he wrote *La Description et l'Usage des Telescopes, Microscopes, &c. de l'invention de M. Passemant.* His principal pursuit was optics, but he constructed other machines relative to astronomy; among these, the astronomical pendulum, with a moving sphere, which he had the honour of presenting to Louis XV. and which was placed in an apartment at Versailles. The planetary motions in this machine are so accurate, as to agree exactly with the astronomical tables. M. Passemant made another for the grand Signor, where the rising and setting of the Sun and Moon were represented, and a third for the king of Golconda, a description of which may be seen in the account which he published of his works. This machine did not reach the place of its destination, but it is in the possession of M. Baquencourt, nephew of M. Dupleix. He made for his majesty optical boxes, telescopes, barometers which fall ten feet from fair to foul weather, a burning glass 45 inches in diameter, which melts a piece of silver in three seconds, also equation watches. It was M. Passemant who in 1765, gave in the proper plans for making canals, by means of which ships might come up to Paris; and his proposal is inserted in M. de la Lande's work *on Navigable Canals*, published 1778; but he had not the satisfaction of seeing it accomplished, being carried off in twenty four hours, by a lethargy, November 6, 1769. He left two daughters married, and his widow received a pension with the apartment which the king had allotted to her husband at the Louvre.

PASSERAT (John) born October 18, 1534, at Troyes. He succeeded Ramus in the rhetorical chair at the Royal College, 1572, but discontinued his lectures during the troubles of the league, and did not resume them till Henry IV. entered Paris in triumph, 1594. Passerat was then attached to Henry de Mesmes, his Mecænas, in whose house he resided thirty years, and died there of a palsy, September 12, 1602, aged 68. His works are, good *Commentaries* on *Catullus*, *Tibullus*, and *Propertius*; a learned book *de Cognitione Litterarum*, 1606, 8vo.; *Prefaces* and *Speeches* on various subjects, in Latin, 1606, 8vo. full of wit and learning. *Poems*, Latin and French, his

Latin

Latin *Epigrams* are the most esteemed. He wrote his poem *on Hunting Dogs*, in French verse, at the request of Henry III. His other poetry consists of *Sonnets*, *Songs*, *Odes*, and *Epitaphs*, 1606, 8vo.; a French translation of Apollodorus, &c. All his works are written in elegant Latin, and it was he who with Nicholas Rapin, wrote the verses in the *Satyre Menippée*, Ratisbon, 1709, 3 vol. 8vo. excepting the *Lamentation sur le trepas de l'Asne Ligueur*, which is by Durant de la Bergerie. He was buried at Paris in the Jacobin Church, rue St Jacques, where John James de Mesmes erected a monument to him with a short epitaph. Passerat had made one for himself, in which he said,

Mea molliter ossa quiescant,
Sint modo carminibus non onerata malis.

PASSIGNANI (Dominico) an ingenious Italian painter of Florence, who was Frederic Zuccharo's pupil, and has left several capital works at Rome, in which his correctness of drawing and grandeur of expression are much admired. He died at Florence, aged 80, in the pontificate of Urban VIII.

PASSEONEI (Dominico) born 1682, of an illustrious family at Fossombrona. He began early to form the library which has since proved so useful to the literati of Europe. He was employed by Clement XI. and his successors in several nunciatures in the low countries in Switzerland and at Vienna, and at length made cardinal, 1738. Benedict XIV. appointed him librarian of the Vatican, 1755, and the academy of inscriptions admitted him a foreign associate. He died of an apoplexy, 1761, which the author of his eulogy attributes to the violence he did himself in signing the brief of condemnation issued against Mesenguy's *Exposition of the Christian doctrine*. This is certain that he was not favourable to that author's enemies. Cardinal Passionei left *Acta Legationis Helveticæ*, fol. The Greek and Latin *Inscriptions* which he collected have been published by his nephew, *Lucca*, 1764, fol.

PASTOUREAUX, v. JACOB.

PASTRENGO, v. WILLIAM.

PATEL, a painter who has left some landscapes, and pieces of architecture which are esteemed.

PATER (John Baptist) a painter, born 1695, at Valenciennes. He was pupil of Watteau, and distinguished himself by his colouring, but took more pains to get money than to bring his works to perfection. He died 1736, at Paris.

PATER (Paul) a celebrated German scholar and philosopher, born 1656, at Menersdorf in Hungary, but driven early in life from his native country, in consequence of his attachment to the Protestant religion. He became successively librarian to the duke of Wolfembuttle, professor at the college of Thorn, and lastly professor of mathematics at Dantzic, where he died 1724. Pater was so indefatigable, and of so strong a constitution, that he usually slept but two hours in summer, and four in winter. His epitaph, which he wrote himself, displays an uncommon and valuable character: *Hic situs est Paulus Pater, Mathematum Professor, qui nescivit in vitâ quid sit cum morbis conflictari, irâ moveri, cupiditate aduri. Decessit vitâ cœlebe.* He was author of several philosophical and literary works.

PATERCULUS, v. VELLEIUS PATERCULUS.

PATERIUS, an ecclesiastical author of the 8th century, the disciple and intimate friend of St. Gregory *the Great*, notary of the Roman church, and lastly, (as is supposed,) bishop of Brescia. He has left a kind of *Commentary* on the whole of the Old Testament, and the greatest part of the New, taken from St. Gregory's works, with which it may be found.

PATIN (Guy) a celebrated professor of physic in the royal college at Paris, born August 31, 1601, at Hodenc-en-Bray, a village of Beauvoisis four leagues from Beauvais. His gay and satirical conversation, joined to a lively wit, and well furnished memory, made his company much sought after; and when he spoke in public, and presided over the medical disputations, all Paris crouded to hear him. M. Patin had an excellent library, and understood books well; but his taste is not always to be trusted in the judgement which he passes upon them. He affected singularity in his Latin phrases, and in his dress. It has been remarked that M. Patin resembled Cicero in the face,

face, and Rabelais in many parts of his disposition. He died 1672, of vexation, because the faculty had placed emetic wine in the class of purgatives, to which he had always objected. His works are, *Letters*, 5 vol. 12mo. very satirical, and in general far from accurate as to facts, particularly on subjects relative to religion; he continually attacks in them cardinal Mazarini's administration, the chemists, and the use of antimony. *Le Medecin et l'Apothecaire charitables*; Notes on Nicholas Allain's treatise *on the Plague*, &c. He left two sons, Robert Patin, a learned physician, who died 1671, and Charles, the subject of the next article.

PATIN (Charles) a skilful physician and eminent antiquary, born February 23, 1633, at Paris. He was carefully educated by his father, Guy Patin, and made so astonishing a progress in his studies, that when only 14, he maintained theses in Greek and Latin, on every branch of philosophy in presence of thirty four bishops, the popes nuncio, and many other persons of distinction. Charles Patin also practised physic with success, and taught it with reputation at Paris for some time; but fearing to be imprisoned, for what reason is not known, (some are of opinion that it was for having circulated a satirical work against a prince of the blood, which he had promised to suppress; he was at least concerned in importing the libels printed in Holland against the king and the state,) he travelled into Germany, Holland, England, Switzerland, and Italy, and settled at last at Padua, where he was appointed professor of physic, and afterwards first professor of surgery. He was a long time head and director of the academy of the *Ricovrati*, and died at Padua, 1694, leaving a great number of works, chiefly on medals, which are esteemed. The following are the principal, *Itinerarium Comitis Briennæ*, 8vo.; *Familiæ Romanæ ex antiquis Numismatibus illustratæ*, 1663, fol. the second edition, 1703, is enlarged. It was written by Fulvius Ursinus, canon of St. John de Lateran. *Imperatorum Romanorum Numismata*, Amsterdam, 1697, fol.; *Thesaurus Numismatum*, Amsterdam, 1672, 4to. much valued.; *Thesaurus Numismatum antiquorum, Mauroceni*, Venetiis, 1684, 4to.; *De Numismate antiquo Augusti et Platonis*, Bas. 1675, 4to.; *De Num. antiquo Horatii Coclitis*, Patavii, 1678, 4to.; *Judicium Paridis in Num.* Pat. 1679, 4to.; *Suetonius illustratus*, Basiliæ, 1675, 4to.; *De optimâ Medicorum sectâ*, Pat. 1676, 4to.; *Disert. de Peste*, Aug. Vind. 1683, 4to.; *Lyceum Patavinum*, 1682, 4to.; *Relations historiques et curieuses de divers Voïages*, 12mo.; *Traité des tourbes combustibles*, 12mo.; Treatise *des Fievres*, Pat. 1677, 4to.; Treatise *du Scorbut*, Pat. 1679, 4to. a third treatise to prove *that a good Physician should be a Surgeon also*, Pat. 1681, 4to. and several others. *L'Introduction à l'Histoire par la connoissance des Médailles*, 1691, 12mo. In this work he has merely copied Savot. His wife and his two daughters were very learned women, and all three members of the *Ricovrati*. They have left some works, viz. *A Collection of Moral and Christian Reflections*, by madame Patin; A *Speech* in Latin, on occasion of the raising the siege of Vienna, by Charlotte, her eldest daughter, and *Tabellæ Selectæ*, Patavii, 1691, fol. by the same lady; lastly, by Gabrielle, the youngest daughter, a *Panegyric on Louis XIV.* and a *Dissertation* in 4to. on the *Phœnix* in a medal of Antoninus Caracalla.

PATKUL (John Reginold) a Livonian gentleman, who having impatiently borne the loss of his country's privileges under the absolute authority usurped by Charles XI. and Charles XII. attempted on the death of the former to deliver Livonia to the czar, or to the king of Poland. His project failing, he entered his Polish majesty's service, and was invested with the dignity of Russian resident in Saxony; but Charles XII. nevertheless obliged king Augustus by the treaty of Altranstadt to deliver up Patkul. The czar in vain demanded him, he was broken on the wheel, and quartered by order of Charles XII. 1707.

PATRIARCHS, a title given to the fathers of families who preserved a knowledge of the true God, before Abraham and his descendants, down to Moses. Here follow the years of their birth before Christ.

* Adam - - -	4004
* Cain - - -	4003
* Abel - - -	4002
* Seth - - -	3874

* Enos	3769
* Cainan	3710
Mahalaleel	3609
* Jared	3544
* Enoch	3382
Methuselah	3317
* Lamech	3130
* Noah	2978
* Japheth	2448
* Shem	2446
The Flood	2348
* Arphaxad	2346
* Salah	2311
* Heber	2281
Peleg	2247
Reu	2217
Serug	2185
* Nahor	2155
* Terah	2126
* Abraham	1996
* Sarah	1986
* Melchizedek blessed Abraham	1912
* Ishmael	1910
* Isaac	1896
* Jacob	1836
* Reuben	1752
* Simeon	1749
* Levi	1748
* Judah and Dan	1747
* Naphtali and Gad	1746
* Issachar and Asher	1741
Zebulon	1740
* Joseph	1737
* Benjamin	1729
* Manasseh	1712
* Ephraim	1711
Kohath, son of Levi	1662
Amram, son of Kohath	1630
* Aaron, son of Amram	1574
* Moses, son of Amram	1571

v. the Jewish history by Josephus, and Vence on the bible.

PATRICE (Francis) v. PATRITIUS.

PATRICE *Patricius* (Augustine Piccolomini) born of an illustrious family at Sienna. He was first canon of his native city, afterwards appointed secretary to pope Pius II. in 1460, by whose order he abridged the acts of the council of Basil, which *Abridgement* is printed in tom. 3, of P. Labbe's *Councils*. Patricius was also master of the ceremonies in pope Paul the second's chapel, and bishop of Pienza in Tuscany. He died 1496. The treatise *on the Rites of the Roman Church*, which Christopher Marcellus, bishop of Corfu published in his own name at *Venice*, 1516, fol. is attributed to Patricius, and he assisted in the *Pontifical*, printed at Rome, 1485, fol. In Mabillon's *Musæum Italicum*, may be found his *Adventus Frederici III.*; *Ad Paulum II.*; *Vita Bencii*, and in Freher *De Comitiis Ratisbonæ celebratis*; his other works remain in MS.

PATRICIUS (Andrew) a learned Pole of the 16th century, provost of Warsaw, archdeacon of Wilna, and first bishop of Wenden. He died 1583. He has left several works both on polite literature, and controversial subjects, among others, *Commentaries* in Latin on two of Cicero's *Orations*, and *Speeches* in Latin, addressed to king Battori.

PATRICIUS (Peter) a native of Thessalonica, sent by Justinian, 534, on an embassy to Amalasontha, queen of the Amazons, and in 550, to Chosroes king of Persia, for the purpose of concluding a peace with him. Some fragments relative to these embassies may be found in the body of the Byzantine history, 1648, fol.

PATRICK (St.) bishop and apostle of Ireland in 431, a native of Scotland. He founded the Metropolitan church at Armagh, introduced the use of letters in Ireland, and died about 460. Many fabulous stories are told about St. Patrick's purgatory, which was a cavern in an Irish monastery, where torments of hell were represented. Some works are ascribed to him, *London*, 1656, 8vo. and in the Library of the Fathers.

PATRICK (Simon) an eminent English bishop, born September 8, 1626, at Gainsborough in Lincolnshire, son of a reputable tradesman in that place. He was appointed vicar of Battersea in Surry, afterwards minister of St. Paul's Covent Garden, dean of Peterborough, 1678, and bishop of Chichester, 1689; but was translated to Ely, 1691, where he died May 31, 1707, aged 81. Bishop Patrick has left *Commentaries* on the *Pentateuch*, and other parts of Scripture, a collection of *Prayers*, and several works besides, written in excellent English, and containing great learning, but the author displays too much heat against the faith of the church of Rome.

PATRITIUS, PATRICIUS, or PATRICE (Francis) of Sienna, a celebrated

brated bishop of Gayetta in the Terra di Lavoro, who died 1494, leaving many very learned works. The principal are, *De Regno et Regis institutione*, 1531, fol.; *De Institutione Reipublicæ*, 1519, fol. They have both been translated into French; the first by John de Ferray, *Paris*, 1577, 8vo. the second *Paris*, 1520, fol. M. de la Mouchetiere has given a new translation, *Paris*, 1610, 8vo.

PATRITIUS, PATRIZIO, or PATRICE (Francis) a celebrated philosopher, and one of the most learned men of his time, a native of Clissa in Istria, who taught philosophy at Ferrara and Rome with uncommon reputation, and was a professed enemy to the sentiments of the *Peripatetics*. He died 1597, at Rome, aged 67. He left an *Art of Poetry*, in Italian, 1536, 4to.; *La Militia Romana*, Ferrara, 1583, 4to.; many miscellaneous works, and an edition of the books ascribed to Hermes Trismegistus.

PATRIX, PATRIS, or PATRICE (Peter) a French poet, born 1583, at Caen, son of a counsellor to the bailiwic of that city. He attached himself to the duke of Orleans through every change of fortune, but did not enrich himself. After Gaston's death he was equally faithful to the princess his widow, who did not contribute more to his happiness. Patrix was a man of a pleasant wit, and lively disposition, and made himself agreeable in all polite companies by his repartees and *bon mots*, which he continued to the end of life. It is said that when his friends congratulated him on his recovery from a dangerous illness at the age of 80, and urged him to leave his bed, he replied, *Alas, Gentlemen, it is not worth while to dress myself.* He died at Paris with sentiments of fervent piety, 1671, aged 88, after having taken every method to suppress the gay and licentious pieces he had written in his youth. All his works which remain are, a collection of verses, *Blois*, 1660, 4to. entitled, *La Miséricorde de Dieu sur un Pécheur pénitent*; a poem, entitled, *La plainte des consonnes, qui n'ont pas l'honneur d'entrer dans le nom de Neufgermain.* This may be found in Voitore's works; miscellaneous *Poems*, inserted in Barbin's collection, which are admired for their simplicity. He made the following celebrated lines a few days before his death:

Je songeois cette nuit, que de mal consume,
Cote a cote d'un Pauvre on m'avoit inhume;
Et ne pouvant souffrir ce facheux voisinage,
En Mort de qualite je lui tins ce langage:
Retire-toi, coquin, va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi.
Coquin! ce me dit-il d'une arrogance extreme,
Va chercher tes coquins ailleurs, coquin toi-meme;
Ici tous sont egaux, je ne te dois plus rien,
Je suis sur mon fumier, comme toi sur le tien.

PATROCLUS, son of Menætius and Sthenele, educated by Chiron with Achilles, and celebrated for the strict friendship which subsisted between him and that hero. He was among the Grecian princes who went to the siege of Troy; and perceiving that Achilles, who had quarrelled with Agamemnon, would no longer fight for the Greeks, after trying in vain to persuade him, he put on his armour, that he might at least terrify the Trojans by his outward appearance. This artifice reanimated the dismayed Grecians. Patroclus put the enemy to flight, who took him for Achilles, and vanquished Sarpedon in a single combat; but being discovered, was himself conquered and slain by Hector. Achilles became furious on hearing of his death, and revenged it by killing Hector, whose corpse he barbarously dragged round the walls of Troy.

PATRONA (Kalil) a native of Albania and a Janissary, who carried on a small traffic with old cloaths at the time that a duty was laid on all retail merchandize at Constantinople; but being dissatisfied, because he thought himself too largely taxed, he leagued with his companions, and deposed Sultan Achmet. Mahmoud, who was then proclaimed Sultan, appeared to favour Patrona at first, till perceiving that he daily formed new pretensions, he sent for him to the hall of audience, as if to confer upon him the offices he aspired to, and there had him murdered with those who accompanied him, in 1730.

PATRU (Olivier) born 1604, at Paris. He attended the bar with success, and his reputation gained him a place in the French academy, 1640. M. Patru made a speech of thanks on his

his reception, with which the academicians were so much pleased, as to order that every new member should in future make one of a similar kind on being admitted; and this rule has been observed ever since. Vaugelas received great assistance from him in his *Remarks on the French language*, which M. Patru so perfectly understood, that Despreaux and the most eminent writers consulted him as an oracle; nor were the qualities of his heart inferior to those of his head. Though his fortune was always narrow, he was never known to repine at it; M. Colbert visited him in his last illness, and sent him a present of five hundred crowns. He died January 16, 1681, at Paris, aged 77. He has left *Plaidoyers*, and other works written in elegant French, the best editions of which are, 1714, 4to. and 1732, 2 vol. 4to. It was M. Patru who introduced order, precision, decorum, and eloquence of speech at the bar. When M. Conrart, a member of the French academy died, one of the first noblemen at court, but whose mind was very moderately cultivated, having offered for the vacant place, opened the meeting with the following apologue: *Gentlemen, an ancient Grecian had an admirable Lyre; a string broke, instead of replacing it with one of catgut, he would have a silver one; the Lyre with its silver string was no longer harmonious.* Towards the close of his life, Boileau hearing that indigence had obliged him to propose selling his library for a very moderate sum, offered him half as much more, and generously made it part of the agreement that it should only be his, in case he survived Patru, pretending that he had not then a convenient place for the books, and that to make one would be attended with an expence which he had rather defer to a future time. The *Dialogues sur les Plaisirs entre Patru et d'Ablancourt*, 1714, 12mo. were not written by those learned men.

PATU (Claudius Peter) advocate to the parliament, who died August 20, 1757, at Paris, his native place, aged 28. He translated from the English, *a Selection of small Theatrical Pieces*, 1756, 2 vol. 12mo. and wrote with M. Portelance the Comedy of *Les Adieux du Goût*, 1754. The greatest part of his life was spent in travelling.

PAVILLON (Nicholas) an eminent bishop of Alet, born 1597, son of Stephen Pavillon, corrector to the chamber of accounts, and grandson of Nicholas Pavillon, a learned advocate to the parliament of Paris. Cardinal Richelieu, knowing his piety and talents, made him bishop of Alet, 1637, at the request of the duchess d'Aquillon, and M. Vincent, under whose direction he had placed himself. M. Pavillon spared no pains to restore regularity, and ecclesiastical discipline in his diocese, contributed much to the conversion of Armand, prince of Conti, and zealously disharged all his ministerial duties: but complaints were nevertheless made against him at court, and the king appointed judges, on whose report a decree of council intervened in favour of M. d'Alet. The *Factums* drawn up by M. Arnauld on this subject, are worth reading. M. Pavillon died at Alet, December 8, 1677, aged 80, having first published the celebrated *Ritual*, known by the name of the *Ritual of Alet*, 1677, 4to.; *Ordinances*, and *Synodal Statutes* for his diocese, 1675, 12mo. &c. He was among those bishops who were most talked of for defending the writings of Jansenius and the ecclesiastical immunities in the affair of the *Regale*. His *Life* was published, 1738, 3 vol. 12mo.

PAVILLON (Stephen) born 1632, nephew of the preceding. After having been advocate-general to the parliament of Metz, which office his infirmities obliged him to resign, he settled at Paris, and there formed a society of friends and persons of genius, whom he frequently assembled at his house, that he might enjoy the pleasure of their conversation. M. Pavillon was admitted into the French academy, 1691, afterwards into that of inscriptions and belles lettres, and died at Paris, Jannary 10, 1705, aged 73. He has left several short pieces both in verse and prose, written with great spirit and delicacy. The best edition of his works is *Amsterdam*, 1720, 12mo. *Paris*, the same year 12mo. and since, *Paris*, 2 vol. small 12mo. They consist of *Odes*, *Letters*, &c. written with great wit, and in a very natural and delicate style.

PAVIN (Denys Sanguin de St) a French poet, born at Paris, son of a president *aux Enquêtes*, who was also provost of the merchants, and a man of merit. M. Pavin entered the ecclesiastical profession, but his passion was wholly for the belles lettres and poetry, which he diligently cultivated. He spent the greatest part of his life at Livri, of which he was abbot, and lived in a voluptuous, indolent style, circulating and practising the pernicious maxims he had learnt from his master, the poet Theophilus, and to which he was so strongly attached, that Boileau in his first satire places St. Pavin's conversion among things morally impossible:

Saint Sorlin Janseniste et St. Pavin bigot.

St. Pavin being much offended with Boileau's verses, revenged himself by the sonnet which begins:

Despreaux grimpe sur le Parnasse,
Avant que personne en scut rien,
Trouva, &c.

And Boileau answered him by the following epigram:

Alidor assis dans sa chaise,
Medisant du Ciel a son aise,
Peut bien medire aussi de moi:
Je ris de ses discours frivoles,
On sait fort bien que ses paroles,
Ne sont pas articles de foi.

The story of St. Pavin's having been converted by hearing a terible voice at the time Theophilus died, 1625, is entirely without foundation, for his conversion preceded his own death but a very short time. He died, 1670, leaving several poems in a very delicate style, which form part of vol. 4. of Barbin's collection. The following epigram was written by him:

Thirsis fait cent vers en une heure;
Je vais moins vite et n'ai pas tort:
Les siens mourront avant qu'il meure;
Les miens vivront apres ma mort.

A judgement may be formed of St. Pavin's personal merit, by this epitaph written for him by M. Fieubet, master of the requests, and one of the most polished geniuses France has produced:

Sous ce tombeau git Saint Pavin,
Donnes des larmes a sa fin,
Tu fus de ses amis peut-etre?
Pleure ton sort, pleure le Sien:
Tu n'en fut pas? pleure le tien,
Passant, d'avoir manque d'en etre.

A collection of his works was published, 1759, 12mo. with Charleval, Lalane, and Montplaisir. He was related to Claudius Sanguin, steward of the houshold to the king, and the duke of Orleans, who published *les Heures* in French verse, *Paris*, 1660, 4to. in which the whole Psalter is translated.

PAUL (St.) an apostle of Jesus Christ, and teacher of the Gentiles, born of Jewish parents at Tarsus in Cilcia. His father, who was a Pharisee, educated him carefully, and sent him to study the law under Gamaliel at Jerusalem, where Paul some time after, being animated by a blind zeal for the Jewish religion, raised a violent persecution against the Christians. He procured St. Stephen to be stoned, and, breathing nothing but blood and slaughter, obtained from the high priest letters to Damascus, empowering him to sieze all the disciples of Christ, and bring them in chains to Jerusalem; but having been miraculously converted on the way, in the year of our Lord 35, he was baptized at Damascus, by Ananias, and immediately preached the gospel with zeal in Arabia, at Jerusalem, Cæsarea, and Tarsus. From thence St. Barnabas carried him to Antioch, where they converted so great a number of persons in the year 38, that the appellation of *Christians*, was then first given to our Saviour's disciples. Paul and Barnabas went afterwards into the isle of Cyprus, and then to Paphos, where they converted the pro-consul Sergius Paulus, and it is supposed to have been from this magistrate that the apostle of the Gentiles took the name of Paul, for he was before called *Saul*. From Paphos they visited Asia Minor, making numerous converts, both among the Jews and Gentiles at Iconium, whence they went to Lystra; Paul there healed a cripple, which miracle made so strong an impression on the people, that they attempted to worship the apostles as gods.

gods. Having preached the gospel in several other cities, they were sent from Antioch to Jerusalem in the year of our Lord, 51, for the purpose of consulting the apostles, concerning the observation of legal ceremonies. This question being decided by the council of Jerusalem, St. Paul returned to Antioch with St. Barnabas; but they afterwards separated on St. Mark's account, and St. Paul taking Silas with him, travelled over Syria, Cilicia, Lycaonia, Phrygia, Galatia, Macedonia, &c. He converted Dionysius *the Areopagite* at Athens, and being returned to Jerusalem in 58, was there arrested by the tribune Lysias, and carried to Felix, governor of Judea. (He was only deputy to the governor of Syria, and Lysias gives him the title of governor merely out of respect) Felix kept him a prisoner two years at Cæsarea. St. Paul appeared afterwards before Festus, the successor of Felix, who would have carried him to be tried at Jerusalem, but the apostle, having been informed that the Jews meant to kill him by the way, appealed unto Cæsar. He was heard some days after by king Agrippa II. and then set out for Rome, where he arrived after his shipwreck in 61, and remained there a prisoner on his parole two years, at the end of which time he went to preach again in Asia and Greece; but returning afterwards to Rome with St. Peter, he was beheaded in that city, June 29, 66, according to the most probable opinion. It is said that Nero condemned this apostle to death, because he had converted Poppea Sabina, his concubine. We have fourteen of St. Paul's *Epistles* remaining, all of which bear his name, excepting that to the Hebrews. They are written in Greek, and arranged, not according to the order in which they were composed, but according to the dignity of those to whom they are addressed, viz. The Epistle *to the Romans*, written from Corinth about the year 57; The first and second *Epistles to the Corinthians*, written from Ephesus about 57; The *Epistle to the Galatians*, written at the end of 56; The *Epistle to the Ephesians*, written from Rome during his confinement; The *Epistle to the Philippians*, written about 62; The *Epistle to the Colossians*, written the same year; The *First Epistle to the Thessalonians*, which is the most ancient, was written in 52, the second some time after; The first *Epistle to Timothy* in 58, the second, from Rome, during his imprisonment; The *Epistle to Titus* in 63; The *Epistle to Philemon*, written from Rome in 61; and lastly, *The Epistle to the Hebrews*. These fourteen Epistles are received by the Church as canonical, and written by divine inspiration. Of all the holy Fathers, St. John Chrysostom has left the best Commentaries on St. Paul's writings, and speaks the most eloquently of this divine apostle. The *Epistle to the Laodiceans*, the *Letters to Seneca*, and the *Acts of St. Theaclea*, attributed to St. Paul by some ancient writers, are certainly spurious.

PAUL (St.) the first hermit, i. e. the first Christian Solitary mentioned in history. He was born in the lower Thebais, of very rich parents, whom he lost at 15; and the persecution under Decius arising in 250, when he was 22, he fled to the desert, where he spent the remainder of his life, and died there 351, aged 113. It is said, that after he had lived on Palm dates till the age of 53, a crow miraculously carried him bread every day, and that two lions dug the grave in which St. Anthony buried him.

PAUL I. succeeded pope Stephen II. his brother, May 29, 757. He informed Pepin of Stephen's death, and his own election, promising him the same assistance and fidelity, even to the effusion of blood. Paul had frequent recourse to this prince against Desiderius king of the Lombards; he founded several churches, and died June 26, 767, after having governed with prudence and wisdom. Twenty two of his *Letters* may be found in Gretser's collection.

PAUL II. (Peter Barbo) a noble Venetian, nephew on the mother's side to pope Eugenius IV. He succeeded pope Pius II. August 29, 1464, granted several privileges to the cardinals, tried in vain to unite the Christian princes in a war against the Turks, and omitted nothing which could procure peace to Italy. This pope sent cardinal d'Arras into France, 1467, that he might register in parliament the letters patent by which Louis

XI. had abolished the Pragmatic sanction; but the attorney-general, and the university of Paris, opposed the enrolment. He excommunicated the king of Bohemia, who persecuted his Catholic subjects, and published a crusade against him, but without effect. Paul II. died suddenly, July 26, 1471, aged 54, in consequence of having eaten too much melon at dinner. He had a handsome person, was fond of pomp and exterior grandeur. He had tears at command, and always endeavoured to obtain by them what he could not obtain by intreaties. It was this pontiff who reduced the jubilee to 25 years, by a bull, dated April 19, 1470. He was no friend to men of learning, and suppressed the college of abbreviators, which was composed of all the distinguished geniuses in Rome. Platina, one of this college, concludes his history of the popes with Paul II. whom he does not spare; but as he had been deprived of his property, and twice sent to prison, by that pontiff's order, we must not depend upon every thing he says. Paul II. left *Letters* and *Ordinances*, and a treatise *on the Rules of the Chancery*, is ascribed to him. Cardinal Quirini has written his *Life*, Rome, 1740, 4to.

PAUL III. (Alexander Farnese, a Roman, bishop of Ostia, and dean of the sacred college) unanimously elected pope, October 13, 1534. He called a general council at Mantua, but transferred it afterwards to Trent, where the first session was held, December 13, 1545. He joined with the emperor and the Venetians in a league against the Turks, which failed; and engaged Francis I. and the emperor Charles V. to meet at Nice, where they agreed to a ten years truce, but it was broken through the ambition of Charles. Paul III. established the inquisition at Naples, approved the Jesuit's society, condemned the *Interim* of Charles V. and acted with great rigour towards Henry VIII. king of England. He was a learned and judicious man, wrote well in verse and prose, and patronized the literati. Before he entered the ecclesiastical profession, he had a daughter, who married Bosio Sforza, and a son named Peter Louis Farnese, whom he made duke of Parma and Placenza. This latter was father of Octavio, by whose ingratitude his grandfather Paul III. is said to have been so deeply afflicted, that he died in consequence, Nov. 10, 1549, aged 82, after having frequently repeated these words: *Si mei non fuissent dominati, immaculatus essem et emundarer à delicto maximo.* He understood astronomy, and wrote several letters to Erasmus, Sadolet, and other learned men.

PAUL IV. (John Peter Caraffe, archbishop of *Theate*, otherwise Chieti, founder of the Theatin order, with St. Gaëtan) succeeded pope Marcellus II. May 23, 1555, being at that time near 80. His great age did not however render him milder; he rudely sent back Ferdinand's ambassador, because that prince had accepted the empire without consulting him, and Ferdinand in revenge would not be crowned at Rome, which example his successors have followed. Paul IV. acted in the same manner towards queen Elizabeth's ambassador, pretending that she must yield up her claims to him, for she had no right to the throne, being a bastard; but Elizabeth broke with the court of Rome, without waiting for his answer. He understood the languages and theology, took pains in reforming the manners and habits of the ecclesiastics, condemned abuses and impious books, punished blasphemers, prohibited infamous houses, and banished even his own nephews from Rome, because they made an ill use of their authority against the laws of justice and religion. This pope extended the power of the inquisition, and granted great privileges to that tribunal. He obliged the bishops to reside in their dioceses, and the monks to retire to their monasteries, established the archbishoprics of Goa, Cambray, Malines, and Utrecht, and laboured with cruel zeal to restore the Catholic religion in England, in queen Mary's reign. Paul IV. joined Henry II. king of France, and the Swiss in opposing the Spaniards, who were then ravaging Italy, and were accused of being the authors of a conspiracy which was formed against him. He died August 18, 1559, aged 83. His extreme severity had made him so many secret enemies, that immediately after his death, the populace rose furiously, broke his statue in pieces, demolished

demolished the arms and monuments of the Caraffe family, and burnt the inquisitor's house. This pope drew up the *Rule* of the Theatin order, and a profession of faith used by bishops at their consecration.

PAUL V. (Camillo Borghese) a native of Rome; he was cardinal de St. Chrysogne, and succeeded pope Leo XI. May 16, 1605. He was an able lawyer, and had cardinals Bellarmine and Baronius for his competitors in the papacy. Immediately on his election he revived the celebrated congregations *de Auxiliis*, and afterwards forbad the two parties to censure each other. He laid the Venetian republic under an interdict, for having made laws which he thought injurious to the liberties of the clergy; one prohibited the founding any monastery without leave from the republic; the other, the alienation of ecclesiastical property. The senate had also referred to the secular power, the trial of a canon and a priest, who were guilty of murder and sacrilege. Hence arose a great dispute, which forms one of the most important points in the history of the 17th century; but it was happily terminated, April 21, 1607, by the interposition of Henry IV. king of France, and the endeavours of cardinal de Joyeuse. Paul V. approved the congregation of priests of the Oratory in France, the order of nuns of the visitation, besides several other new institutions, and canonized St. Charles Borromeo. He died Jan. 28, 1621, aged 66.

PAUL *of Samosata*, bishop of Antioch, a famous heresiarch in the 3d century, deposed by the council of Antioch, about 270. His followers were called *Paulianists*, and he is justly considered as the forerunner of the Arians. He denied our Saviour's divinity, and said that the Trinity was not three gods, but three attributes of the deity. Paul of Samosata was condemned in a council at Antioch, 270.

PAUL *of Tyre*, a rhetorician, who taught about the year 120, and being deputed by his fellow citizens to the emperor Adrian, obtained from that prince the title of Metropolitan, for the city of Tyre. He has left some works in Greek on rhetoric.

PAUL, an eminent lawyer in the 2d century, counsellor of state with Ulpian and Papinian.

PAUL ÆGINETTA, or *of Ægina*, a celebrated Grecian physician in the 7th century, so called because he was born in the isle of *Ægina*, now *Engia*. He has left an *Abridgement* of Galen, and several other works in Greek, very curious and interesting, *Venice*, 1728, fol. in Latin, 1538, 4to. and reprinted several times since.

PAUL, a deacon of Aquileia, called *Warnefride*, from his family name. He was secretary to Desiderius, king of the Lombards, and died a monk of Mont Cassino, at the beginning of the 9th century, leaving a valuable *History of the Lombards*, in six books, which may be found in the collections of Vulcanius and Grotius, and with the Eutropius of Rome, 1471, fol. besides several other works. Part of them are in the Library of the Fathers. The hymn of St. John, *Ut queant laxis*, &c. is also ascribed to this author.

PAUL, a deacon of Merida, in Spain, in the 7th century, who has left a *History* of the Fathers of his native country, a tolerably good edition of which was published at *Antwerp*, 1635, 4to.

PAUL *of Burgos*, a learned Jew of the 15th century, born in that city, who embraced Christianity, and entered the ecclesiastical profession after his wife's decease. He was appointed preceptor to John II. king of Castille; afterwards archdeacon of Trevigno, bishop of Carthagena, bishop of Burgos, and is said to have died patriarch of Aquileia, August 29, 1435, aged 82. He has left *Additions* to Nicholas de Lyra's *Postilles*; a treatise, entitled, *Scrutinium Scripturarum*, Mant. 1474, fol. reprinted several times; and other learned works. His three sons were baptized with him, and recommended themselves by their merit. Alphonso was bishop of Burgos, and wrote an Abridgement of the Spanish History, in *Hispania illustrata*, 4 vol. fol. Gonsalvo, the second son, was bishop of Placentia; and Alvarez, the third, published a History of John II. king of Castille.

PAUL (St. Vincent de) v. VINCENT *de Paul* (St.)

PAUL (Father) v. SCARPI.

PAULA (St.) a Roman lady, illustrious

trious for her birth, piety, and genius, who, being left a widow, renounced all the splendour and pleasures of Rome, and retired to the monastery of Bethlehem, where she led a life of penitence under St. Jerome's direction, and exhibited an edifying example of every Christian virtue. St. Paula learnt Hebrew, that she might the more clearly understand the Holy Scriptures, which were her whole comfort. She died January 26, 407, aged 57. St. Jerome has written her life.

PAULET (William) son of Sir John Paulet, descended from a noble and ancient family in Somersetshire, and appointed treasurer of the household under Henry VIII. who created him a baron. He held several other important posts under Edward VI. and was confirmed in his office of lord treasurer by Q. Mary and Q. Elizabeth. This nobleman died at the age of 97, having lived to see 103 persons descended from him. It is said, that, being asked how he contrived to maintain his ground during four reigns, amidst so many troubles and revolutions in church and state, he replied, *By being a willow, and not an oak.*

PAULIN (captain) v. ESCALIN.

PAULINA, a Roman lady, illustrious for her birth, beauty, and virtue, wife of Saturninus, governor of Syria in the first century. A youth named Mundus, being violently in love with her, and finding that he could neither gain her affections by presents, nor by any other method, bribed the priests of Isis, who signified to Paulina that the god Anubis desired a private interview with her. The lady, who considered this as a great honour, consented to lie in the chamber of the pretended Anubis, where Mundus, having concealed himself, accomplished his wishes. Some time after, however, Paulina, being informed of this artifice by the young man, discovered it to her husband, who laid his complaint before Tiberius; upon which that prince ordered, that the priests of Isis should be hanged, the temple destroyed, the statue of Isis thrown into the Tiber, and Mundus banished.

PAULINUS (St.) a celebrated bishop of Nola, and doctor of the church, born about 353, at Bourdeaux, of an illustrious and consular family. The poet Ausonius was his master; he was consul of Rome 378, after the death of Valens, and married Therasia, who brought him a large dower; but, having been baptized by Delphinus, bishop of Bourdeaux 389, he lived in continence with his wife, and distributed his wealth to the poor and the churches. St. Paulinus was ordained priest at Barcelona on Christmas day 393, at the solicitation of the people, and settled afterwards near Nola, where he made his house a community of monks, employing himself, with his wife, in acts of charity, and the practice of every Christian virtue. He was appointed bishop of Nola 409, and died June 22, 431, aged 78, leaving many works in verse and prose, which are in the Library of the Fathers. The most complete edition of them is, *Verona*, 1736, fol. by Maffei: that by le Brun Desmarettes, 1685, 2 vol. in one vol. 4to. is esteemed. They consist of 50 *Letters*, translated into French 1724, 8vo. which St. Augustine was never weary of reading; an elegant *Discourse on Almsgiving*; a *Hist. of the Martyrdom of St. Genés*, and 32 *Poems*, most of them in praise of St. Felix. St. Jerome, St. Augustine, and other great men their successors, speak in high terms of St. Paulinus. Dom. Gervaise has written his *Life*, 4to.

PAULINUS (St.) patriarch of Aquileia, a doctor of the church in the 8th century, born in Austria. He distinguished himself at the council of Francfort 794, and died January 11, 804, leaving a book against Felix d'Urgello and Elipand of Toledo, and several other works, the most complete edition of which is, *Venice*, 1737.

PAULINUS, bishop of Treves, a defender both of the doctrine and person of St. Athanasius in the 4th century. He was condemned in an Arian assembly held at Arles, the acts of which may be found in P. Labbé's *Councils*, and died in Phrygia, after five years banishment, 359.

PAULLI (Simon) professor of physic at Copenhagen, and first physician to his Danish majesty, born April 6, 1603. He became bishop of Arhusen, and died April 26, 1680, aged 77, leaving a book, entitled, *Flora Danica*, 1647, 4to. *Francf.* 1708, 4to. in which he describes the uncommon plants growing

growing in Denmark and Norway; another, entitled, *Quadripartitum Botanicum viridaria, varia, regia et publica*, Haffniæ, 1655, 12mo.; a treatise *on the Abuse of Tobacco and Tea*, Argent. 1681, 4to.; *De febribus malignis*, 1678, 4to.; and other learned works.

PAULMIER *de Grentemesnil* (Jacques le) a learned critic of the 17th century, born of a good family in the territory of Auge, December 5, 1587. He was educated in the Protestant religion, and, after having served with honour in Holland and France, retired to his own home, that he might devote himself to study, and died at Caen, October 1, 1670, aged 83. His principal works are, *Observationes in optimos Autores Græcos*, Leyden, 1668, 4to.; *A Description of Ancient Greece*, in Latin, 1678, 4to. A full account of the author's life is prefixed to this last work. Julian le Paulmier, his father, was doctor of physic at Paris and Caen, and physician to the duke of Anjou, brother of Charles IX. He was eminent both for learning and courage, and died at Caen 1588, aged 68, leaving a treatise *de Vino et Pomaceo*, 8vo.; another *de Lue Venereâ*, 8vo.; *de Morbis contagiosis*, 4to.

PAULUS SILENTIARIUS, a Greek poet of the 6th century, who wrote a poem on the church of St. Sophia, which may be found at the end of Cinnamus, *Paris*, 1670, fol.

PAULUTIO (Anafesto) first doge or duke of Venice. That republic was originally governed by tribunes, who were elected annually; and this custom lasted 200 years; but, about 697, the Venetians chose a doge, which doge was Paulutio, to whom succeeded two others. After this the government of the republic was given to generals of the army, their authority being limited to one year; but, at the end of six years, they elected doges as before, which custom has continued ever since.

PAUSANIAS, a celebrated Lacedemonian general, and one of the greatest captains of ancient Greece, who, with Aristides, gained the famous battle of Platea, against Mardonius the Persian general, 479 A.C. He afterwards defeated the Persians by sea, delivered several Grecian towns from their yoke, and took the city of Byzantium from them. Infatuated at length by prosperity, he determined to aggrandize himself at the expence of his country, and engaged to make Xerxes master of all Greece, if he would give him his daughter in marriage. This Xerxes promised to do; but, one of the letters being intercepted, Pausanias fled to the temple of Minerva, where he was starved to death, 474 A.C. the entrance of the temple being immediately stopped up with large stones.

PAUSANIAS, a learned Greek historian and orator of the 2d century, in the reign of Antoninus *the Philosopher*, who, after having resided a long time in Greece, went to Rome, where he died at a very advanced age, leaving an excellent *Description of Greece* in ten books, containing not only the situation of different places, but an account of the antiquities, and whatever is most interesting and curious respecting ancient Greece. The best edition of Pausanias, in Greek and Latin, is 1696, fol. with *Notes* by Khunius. It has been translated into French by the abbé Gédoin, *Paris*, 1731, 2 vol. 4to.

PAUSIAS, a celebrated painter of Sicyon, the pupil of Pamphilius, who made himself famous by a particular kind of painting called the *caustic*, because it consisted in burning the colours into wood or ivory. His most capital picture was that of a drunken woman, so skilfully painted, that all the features of her inflamed countenance were seen through the cup which she was emptying.

PAUTRE (Anthony le) a Parisian architect, who excelled in the ornaments and decoration of buildings, and was architect to Louis XIV. and monsieur his only brother. He planned the cascades, which are so justly admired, at the castle of St. Cloud, and built the church of the nuns of Port-royal at Paris, in 1625. Le Pautre was received into the royal academy of sculpture, December 1, 1671, and died some years after. His *Œuvres d'Architecture* are engraved in one vol. folio. John le Pautre, his relation, born 1617, at Paris, was placed with a joiner, who taught him the first rudiments of drawing; but he soon surpassed his master, and became an excellent designer,

signer, and skilful engraver. He perfectly understood all the ornamental parts of architecture, and the embellishments of country houses, such as fountains, grottos, jets-d'eau, and every other decoration of the garden. John le Pautre was admitted a member of the royal academy of painting and sculpture April 11, 1677, and died February 2, 1682, aged 65. His work contains above 782 plates, which were much valued by the chevalier Bernin: it is divided into three vol. fol. Peter le Pautre, related to the two preceding, was born at Paris, March 4, 1659, and excelled so much in statuary as to be appointed sculptor to his majesty. He executed at Rome, in 1691, the beautiful group of Eneas and Anchises, which is in the grand walk at the Thuilleries; and completed, in 1716, that of Arria and Pœtus (or rather of Lucretia stabbing herself in presence of Collatinus) which Theodon had begun at Rome. Several of his other works embellish Marly. This ingenious artist was professor and perpetual director of St. Luke's academy, and died at Paris, January 22, 1744, aged 84.

PAYS (René le) born 1636, at Nantes. He resided almost wholly in Dauphiny, where he was director-general of the excise. His *Amitiés, Amours et Amourettes*, printed 1685, 12mo. had many admirers both at court and in the city. It appears from some of his letters, that he visited Holland and England. He was a member of the academy at Arles, was made knight of St Maurice by the duke of Savoy, who much esteemed him, and died at Paris, April 30, 1690, aged 54, having, a few years before, lost a vexatious law-suit through the dishonesty of one of his associates, who had carried off certain sums which he was obliged to replace. His *Zélotide, Histoire galante*, is considered as the worst of his works, which have passed through several editions. His *New works*, in 2 vol. 12mo. *Paris*, 1672, are full of wit and humour. He was called *Voiture's Ape*; but Boileau, who could not bear to have him ranked with that celebrated writer, makes a rustic, in his third satire, say,

Le Pays, sans mentir est un bouffon plaisant:
Mais je ne trouve rien de beau dans ce Voiture.

Le Pays received this raillery like a man acquainted with the world, wrote a jocose letter from Grenoble to one of his friends on the subject, and, on his arrival at Paris, made a visit to Boileau, with whom he kept up the gaiety of his character. The satirist felt, at first, much embarrassed, and excused himself by saying, that he only mentioned him in his works because he had met with some persons that preferred him to Voiture. Le Pays readily condemned this preference, and they parted good friends.

PAZZI (James) head of the faction at Florence which opposed the Medici family. He joined with Francis Salviati, archbishop of Pisa, and cardinal Riario, to destroy the two brothers, Julian and Laurentius. It was agreed that Pazzi should murder them, the archbishop seize the palace, and Riario approve the whole proceeding in the Pope's name. This plan was executed April 26, 1478. Julian was assassinated in the church during mass, and Laurentius slightly wounded in the same church, but he escaped into the vestry. The archbishop in the mean time walked about the palace, that he might be ready to secure it the moment he heard the two brothers were dead; but the standard-bearer, suspecting something wrong, on the first rumours of the populace, arrested both him and Pazzi, who were hanged at the palace windows. Riario escaped in consequence of his dignity of cardinal, and was sent back to Rome a month after.

PEARSON (John) born 1613, at Snoring. He took holy orders in 1639, had good church preferment, and, in 1672, was made bishop of Chester, where he died 1686, leaving many very learned works, written in a style of sound and judicious criticism, and with great prudence and moderation. The principal are, *Vindiciæ Epistolarum Sancti Ignatii*, 1672, 4to. in which he proves the authenticity of St. Ignatius Martyr's Epistles against some Calvinists. *Annals of St. Cyprian's Life and Works*, which may be found in the edition of that Father published by John Fell, bishop of Oxford. An excellent *Exposition of the Apostles' Creed*, in English, which has been translated into Latin, *Francf.* 1691, 4to. *Annals* of St. Paul's

Paul's life, and *Lectures* on the *Acts of the Apostles*, with Chronological *Dissertations* on the order of succession of the first bishops of Rome; the whole in Latin, entitled, *Opera Posthuma*, Lond. 1688, 4to. *Prolegomena in Hieroclem*, with the works of that philosopher, 8vo. &c. He published, with his brother Richard, who was a Roman Catholic, and died 1670, an edition of the *Great Critics*, London, 1660, 10 vol. fol. reprinted at *Amsterdam*, 1684, 8 tom. in 9 vol. fol.; to which must be joined the *Thesaurus Theologico-Philologicus*, Amsterdam, 1701, and 1702, 2 vol. fol. Capelli, Raleigh, and L. de Dieu, *Critica sacra*, each in one vol. fol. The *Synopsis criticorum*, London, 1663, or *Utrecht*, 1684, 5 vol. fol. is valued.

PE'CHANTRE' (Nicholas de) a French poet, born 1638, at Toulouse, author of *Geta*; *le Sacrifice d'Abraham*; *Joseph vendu par ses Freres*; *Jugurtha*, and *la Mort de Neron*. Péchantré, who usually wrote at an ordinary, is said to have one day, by mistake, left a paper there containing the plan of this last piece, and on which he had written, after some cyphers, *Here the king is to be killed*. His landlord immediately acquainted the commissary with this affair, and put the paper into his possession. Our poet, on returning to his ordinary, found himself surrounded by armed men, who were going to arrest him; but, perceiving his paper in the commissary's hand, he exclaimed with great joy, *Ah, there it is; this is the scene in which I mean to introduce the death of Nero*. His innocence being thus discovered, the adventure became only a subject of mirth. He died 1709, at Paris. He also left two operas, *Amphion* and *Parthenope*, which he finished not long before his death.

PECK (Peter) *Peckius*, a learned lawyer, born at Zirick-Zee in Zealand, who taught law at Louvain during forty years, was appointed counsellor of Malines 1586, and died there July 16, 1589, aged 60. His remains were carried to Louvain, and interred in St. Michael's church, where his wife and children raised a tomb to his memory. Peck left several works on law, which are esteemed: *Paraphrasis in universam legatorum materiam: de Testamentis conjugum: de amortizatione bonorum à Principe impetrandâ: de Ecclesiis Catholicis ædificandis et reparandis:* the whole printed at *Antwerp*, 1666, fol. &c. Peter Peck, his son, counsellor of Malines, eminent for his talents, learning, and piety, died 1625, leaving, *Votum pro Studiis humanitatis*, a poem.

PECQUET (Anthony) born 1704. He was grand-maître des eaux et forets of Rouen, and superintendant in reversion of the royal military school. He died August 27, 1762. M. Pecquet translated the *Pastor Fido*, Tasso's *Aminta*, and the *Arcadia* of Sannazarius; and wrote *l'Art de Négocier*; *Pensées sur l'Homme*; *Discours sur l'Emploi du Loisir*; *Parallele du Cœur, de l'Esprit et du bon Sens*; each in one vol. 12mo.; *Analyse de l'Esprit des Loix, et l'Esprit des Maximes politiques*, 1757, 3 vol. 12mo.; *Loix Forestieres de France*, 1753, 2 vol. 4to.

PECQUET (John) a learned doctor of physic, born at Dieppe, who has immortalized his name by discovering the reservoir of the chyle, which is called, from his name, *Pecquet's Reservoir*. He published some new *Anatomical Experiments*, 1651, 4to. and was physician to M. Foucquet, with whom he conversed in his leisure hours on the most interesting questions of natural philosophy. He died Feb. 1674, at Paris.

PEDRUZZI (Paul) a Jesuit of Mantua, who was chosen by Ranucius, duke of Parma, to arrange his cabinet. He passed the greatest part of his life there, and died January 20, 1721, aged 75, after having published the first 8 vols. of the *Museo Farnese*, 1694 to 1727, 10 vol. fol.

PEGASE (Manuel Alvarez) an eminent Portuguese lawyer, born at Estremos in the 17th century, and died November 12, 1696, at Lisbon, aged 60, leaving a *Collection of the Laws and Ordinances of Portugal*, 14 vol. fol. with *Notes*, and other learned works.

PEGASUS, a winged horse, celebrated in fabulous history, produced by Neptune, or, according to some, from the blood of Medusa, when Perseus cut off her head. He caused the fountain Hippocrene to spring up by a stroke of his foot. Bellerophon mounted him to attack the Chimæra, and he was afterwards placed among the stars. It is supposed that Pegasus was the name of a ship belonging to Bellero-

phon, or of his swiftest course, whence arose the poetical fiction of his having wings.

PEGUILLON. v. BEAUCAIRE.

PEIRESC (Nicholas Claudius Fabri, seigneur de) counsellor to the parliament of Provence, and abbot of Guistres in Guienne, born December 1, 1580, at the castle of Bougencier in Provence, of a noble and ancient family. He was well acquainted with all the sciences, and particularly skilled in antiquity. His valuable cabinet of medals contained above a thousand Greek ones, which he could clearly explain. M. de Pieresc died at Aix, June 24, 1637. The Roman academy paid uncommon respect to his memory, and ordered a funeral oration for him. Gassendi has written his *Life*, in Latin, *Hague*, 1651, 12mo. translated into French by Requier, 12mo. He left several MSS. on different subjects, but there is nothing of his in print, excepting a *Dissertation on an ancient Tripod*, in tom. x. of P. Desmolet's *Mémoirs*.

PELAGIA (St.) an illustrious penitent of the 5th century, who was originally the principal actress at Antioch; but, being converted and baptized, retired to Mount Olivet near Jerusalem, and there lived very austerely under the disguise of a man, taking the name of Pelagius. Her sex was discovered after her death.

PELAGIA (St.) a virgin and a martyr of Antioch in the 4th century, who, during the persecution under Maximin Daïa, threw herself from the top of her house on the pavement, that she might, by this violent death, preserve her honour from the attempts of some persons sent by the heathen magistrates to deprive her of it.

PELAGIUS I. a Roman, deacon of the Roman church, archdeacon under pope Vigilius, and surrogate in the East, where he distinguished himself by his prudence and firmness. He was elected pope 555, and partly owed his elevation to the emperor Justinian, who esteemed him much. Pelagius condemned the *Three Chapters*, which he had before warmly defended, and took pains to have the fifth council received. He was extremely serviceable to the Romans when the Goths besieged them, both by distributing provisions, and by obtaining several privileges for the citizens from Totila, when Rome was taken in 556. He died March 2, 560. Sixteen of this pope's *Epistles* remain. The right which the emperor Justinian then arrogated to himself, in the election of the sovereign pontiff, and which was claimed by his successors, occasioned afterwards much longer vacancies in the see of Rome than had been formerly known.

PELAGIUS II. a Roman, son of Wingil, or Vinigilde, which is a Gothic name. He succeeded pope Benedict I. Nov. 27, 578, and laboured zealously, but without effect, to reunite with the church the bishops of Istria and Venetia, who had made a schism in defence of the *Three Chapters*. He opposed John *the Faster*, patriarch of Constantinople, on his assuming the title of *Œcumenical Bishop*, and was extremely charitable to the poor. A pestilential disease broke out in this pontiff's time, of so malignant a nature, that persons frequently expired while sneezing or yawning; whence some historians derive the custom of saying *God bless you*, to those who sneeze, and of crossing the mouth when one yawns. Pelagius died of this pestilence, February 12, 590. Ten *Epistles* have been ascribed to him; but the first, second, eighth, and ninth, are certainly spurious.

PELAGIUS, a famous heresiarch, born in Britain in the 4th century. He took the monastic habit, and was distinguished at first for his piety and learning; but, giving himself up afterwards to his own vain fancies, and the speculations of a profane philosophy, fell into many errors. He taught, *that man could work out his salvation by the mere natural force of Free Will, unassisted by Grace; and might, of himself, attain to a state of perfection, in which he should no longer be subject to passion nor sin; that Grace is given in proportion as it is merited; that there is no such thing as original sin; and that children who die unbaptized are not damned.* Pelagius began to spread his errors at Rome about the year 400, and had many followers there. The most celebrated among these was Cælestius, who accompanied him to Sicily about 409, and to Africa 411, whence Pelagius went into Palestine.

Palestine. He was kindly received there by John of Jerusalem, St. Jerome's enemy; but his errors, being laid before the council of Diospolis, were condemned, till he deceived the fathers of that council by ambiguous answers, and thus obtained absolution from them. In the mean time the African bishops, who had condemned Pelagius and Cælestius in the councils of Carthage and Milevum, wrote, in strong terms, to Rome, to pope Innocent I. by whom they were also condemned. This holy pontiff dying soon after, they both presented themselves before pope Zosimus, his successor, and obtained permission to speak in their defence: but it was not long before Zosimus discovered and condemned their errors. The emperor Honorius banished them from Rome, by a decree published at Ravenna, April 30, 418. Pelagius then went into Palestine, whence he was again driven; nor is it farther known what became of him; but there is every reason to believe that he returned to Britain, and there propagated his erroneous opinions, which induced the Gaulish bishops to send St. Germain d'Auxerre thither to refute them. The Pelagian heresies spread both in the East and West, and took such deep root, that it has subsisted to this day in different sects. His works which remain are, a letter to *Demetriades*, in tom. 2. of the Benedictine edition of St. Augustine; some fragments of his four books *on Free Will*, and *Commentaries* on St. Paul's Epistles, which may be found in the *Appendix operum S. Augustini*, Antverpiæ, 1703, fol. St. Augustine has written the most forcibly against him of all the holy Fathers. His followers are called Pelagians. Cardinal Noris has written the history of these heretics, and father Patouillet also, 1751, 12mo.; but this last is not so much a life of Pelagius, as a series of invectives against those who adopt St. Augustine's sentiments, respecting the manner in which grace operates on the human heart.

PELAGIUS ALVAREZ, or ALVARES PELAGE. v. PAES.

PELARGUS. v. STORCK.

PELETIER. v. PELLETIER.

PELEUS, married to Thetys, a Nereid, by whom he had Achilles.

PELIAS, son of Neptune and Tyro, and brother of Æson, king of Thessaly. He usurped the kingdom, to which his nephew Jason was heir; who, having been concealed from his fury till he had attained the age of 20, then discovered himself, and demanded his dominions. Pelias did not refuse to restore them, but persuaded Jason to attempt the acquisition of the Golden Fleece, hoping that he would perish in this expedition. He grew afterwards still more savage and cruel, and was at length killed by his own daughters, to whom Medea made a promise of restoring him to his youth, as she had done Æson.

PELISSIER, PELICIER, or PELLICIER (William) a celebrated bishop of Montpellier, born at a small town in that diocese. He was much esteemed by Francis I. whom he accompanied to Marseilles, and who sent him as ambassador to Venice 1540. This prelate obtained from Paul III. the secularization of his chapter, with permission to transfer his see of Maguelone to Montpellier, which he did on his return from the Venetian embassy. He strenuously opposed the progress of Calvinism in Languedoc, but was nevertheless accused by his enemies of entertaining sentiments favourable to it, and even of being a libertine. M. Pelissier died at Montpellier 1568, of an ulcer in his bowels, occasioned either by the ignorance, or the malice, of an apothecary, who gave him pills of coloquintida not sufficiently powdered. This bishop had a noble library, and some very valuable MSS. purchased at Venice and elsewhere, many of which are in the royal library, and he left several works of his own in MS. Cujas, Rondelet, Turnebus, M. de Thou, Scevole de Sainte Marthe, and other learned men, speak of him in very high terms.

PELLEGRIN (Simon Joseph de) a French poet, son of a counsellor to the see of Marseilles, in which city he was born. He entered young into the Order of Servites, and remained among them a considerable time at Moutiers, in the diocese of Riez; but growing weary of that kind of life, he quitted it, went back to his native place, and embarked on board a ship as chaplain. Returning to Marseilles, 1703, after

two voyages, he gained the poetical prize in the French academy 1704, by an *Epistle on the glorious Success of his Majesty's Arms in* 1703. With this *Epistle* he sent an *Ode* on the same subject, and went himself to receive the prize. The abbé de Choisi told him on this occasion, that he had had a competitor who held the votes of the academy for some time in suspense; but he found that the piece which had caused their suspense was the very *Ode* sent by the abbé Pellegrin with his *Epistle*. This singular circumstance having made some noise, Mad. de Maintenon wished to see the author of these two pieces. The abbé Pellegrin was extremely well received by that lady; obtained, through her interest, a brief for entering the order of Clugni, and, in return, wrote some *Hymns* for the young ladies of St. Cyr. Having no fortune, he supported himself by keeping, as it were, an open shop of *Epigrams*, *Madrigals*, *Epithalamiums*, and *Compliments* for all kinds of festivals, and other occasions, which he sold for more or less, according to the number of verses, and their various measure. He also wrote for the different theatres in Paris, and for the comic opera, though he said mass every day, which gave occasion for the following lines:

Le matin Catholique, et le soir Idolatre,
Il dina de l'Autel et soupa du Theatre.

Cardinal de Noailles interdicted him, and this interdiction was never taken off. The abbé Pellegrin had afterwards a salary from the *Mercure*, in which he was employed for the part relative to public diversions. The various satirical strokes levelled at him never provoked him to make sharp replies; nor did he ever attack any person's reputation. He died at Paris, in a truly religious frame of mind, September 5, 1745, aged 82. His works are, *Cantiques Spirituels*, 8vo.; *Noels*, 8vo.; *Hist. de l'Ancien et du Nouveau Testament, mise en Cantiques*, 2 vol. 8vo.; *Les Pseames de David en Cantiques*, 8vo.; *l'Imitation de J. C. en Cantiques*, 8vo. The works of *Horace*, in French verse, *Paris*, 1715, 2 vol. 12mo. This contains only the five books of *Odes*, his bookseller and the public having dispensed with his translating the rest. He added the text of Horace to his translation, on which circumstance M. de la Monnoye wrote the following elegant epigram:

Il faudroit, soit dit entre nous,
A deux Divinites offrir ces deux Horaces;
Le Latin a Venus, la Deesse des Graces,
Et le Francois a son Epoux.

A great number of *Odes*, *Tragedies*, *Comedies*, and *Operas*. Among these latter works the opera of *Jephté Pélopée*, a tragedy, and *le Nouveau Monde*, a comedy, are most esteemed; but it is doubted whether he was really the author of the last mentioned. This is however certain, that the abbé Pellegrin was neither destitute of talents nor merit; but indigence obliged him to work in haste, and write vast numbers of pieces, the greatest part of which are of no value, many indecent, and some few worth reading.

PELLEGRINO TIBALDI, or PELLEGRINO *da Bologna*, a celebrated painter and architect of the 16th century, born at Bologna, son of a Milanese architect. He excelled both in his father's profession, and in painting; but being, like all ingenious artists, ignorant of the means of bringing his talents into notice, and growing weary of a toilsome life, he threw himself on the ground behind a bush, resolving to perish there with hunger. Pope Gregory XIII. walking near the spot, was attracted to it by a plaintive voice, and having, with great astonishment, learnt Pellegrino's design, employed him in his buildings. This artist was also patronized by cardinal Borromeo, and Philip II. king of Spain; and died at Milan, loaded with wealth and honours, 1591, aged 70.

PELLETIER (James) a learned physician, and celebrated mathematician, born July 25, 1517, of a respectable family at Mans. He was made principal of the college of Bayeuz, and afterwards of that of Mans at Paris, where he died in July 1582, leaving some bad *Poetical works*, consisting of translations in verse, 1547, 8vo.; another *Collection*, 1555, 8vo.; another, 1581, 4to.; Horace's *Art of Poetry*, in French verse, 1545, 8vo.; *An Art of Poetry*, in prose, 1555, 8vo. containing some good rules, and just ideas. *Dialogues on the French Orthography and Pronunciation*, 8vo. in which he attempts

to reform both, according to an absurd system of spelling words as they are spoken, which system he has followed in his French writings, and by that means rendered the perusal of them still more disagreeable. He wrote this paltry work while he was secretary to the bishop of Mans. *Commentaries*, in Latin, on Euclid, 8vo. and some other mathematical works, which were esteemed at that time, though the author has not discovered *the Quadrature of the Circle*, as he pretended. *A Description of Savoy*, 1572, 8vo.; a small tract, in Latin, *on the Plague*; another treatise, written to reconcile several passages in Galen; and some others, collected in one vol. 4to. 1559. He had five brothers, all men of genius, and celebrated in the literary world. James, or Julian, the youngest, who succeeded his brother John, as curate of St. Jacques-la-Bouchain in 1583, was a famous leaguer, one of the council of the sixteen, had a share in Brisson's death, and fled, after the reduction of Paris, having been condemned to be broken alive on the wheel for that crime, 1595.

PELLETIER (Claudius le) born 1680, at Paris. Having made a great progress in his studies, he was appointed counsellor to the châtelet, then to the parliament, afterwards president to the fourth chamber *des enquêtes* (at which time he assisted M. de Lamoignon in correcting the French law) and provost of the merchants 1668. He distinguished himself extremely in this post, and succeeded M. Colbert in that of controller-general of the finances 1683, but resigned it six years after, and quitted the court entirely 1697, that he might devote himself wholly to study, and the care of his salvation. M Pelletier always passed the season of Lent at the Chartreux, where he had an apartment, and all the rest of the year on his estate at Villeneuve-le-Roi. He died with sentiments of the most fervent piety, August 11, 1711, aged 81, leaving several vols. in 12mo. containing well chosen *Extracts* and *Collections* from Scripture, the Fathers, and other writers, both ecclesiastical and profane. *Comes Senectutis*, a small, but excellent work; and *Comes Rusticus*, which is also esteemed. Peter and Francis Pithou were his uncles on the mother's side, and he published their works *on Civil and Canon Law*. (v. PITHOU). M. Boivin, junior, has written the life of Claudius le Pelletier in elegant Latin, 4to.

PELLETIER (John le) a dealer in salt-fish, born December 29, 1633, at Rouen. He applied first to painting, and, at the age of 20, determined to learn Latin, but had a master for that language only during one month, after which he acquired a competent knowledge of it by himself, as well as of Italian, Spanish, Greek, Hebrew, mathematics, astronomy, architecture, physic, and chemistry. At 40, he devoted his studies almost wholly to religion, and continued so to do till he died 1711, aged 78. His works are, an excellent *Dissertation on Noah's Ark*, and on the *Hemina* of St. Benedict, in one large vol. 12mo.; some *Dissertations* on the Bible, dispersed in the *Journal de Trevoux*; a French translation of Leti's *Life of Sixtus V.*; *Caractére d'Elizabeth et de ses Favoris*, translated from Robert Naunton, in the last edition of Elizabeth's life by Leti.

PELLETIER (Claude le) a doctor of divinity, and canon of Rheims, whose numerous works were chiefly in favour of the bull *Unigenitus*; but they are ill written, and little valued.

PELLETIER *de Souzi* (Michael le) brother of Claude the controller-general, who died 1711. He was born at Paris, July 12, 1640, and held successively the offices of king's attorney at the châtelet, counsellor to the parliament 1665, intendant of Franche Comté 1668, and afterwards of Lisle. Being made counsellor of state 1683, he was associated as intendant of the finances with his brother, Claude le Pelletier, who had just been appointed controller-general; and, in 1701, he became counsellor to the royal council, and director-general of fortifications. M. le Pelletier de Souzi at last followed his elder brother's example, quitted the court at the age of 80, and retired to the abbey de St. Victor at Paris, where he lived near six years in the exercises of a truly Christian life, and died there December 10, 1725, aged 86. He had been admitted an honorary member of the academy of inscriptions 1701; a compliment due to his genius and erudition. In the first *Memoirs* of this academy

academy are some learned inquiries by him concerning the *Curiosolotæ*, an ancient people of Armorica, mentioned in Cæsar's *Commentaries*.

PELLETIER (Peter le) related, as is supposed, to Claude and Michael le Pelletier above mentioned. He was a native of Paris, and admitted advocate to the parliament; but, neglecting his profession, devoted himself to poetry. His chief employment was writing sonnets in praise of every body; and no sooner did he hear that a book was in the press, than he carried a sonnet to the author, in hopes to obtain a copy. Falling in love with a young lady, he wrote so many sonnets upon her, that she was won by them, and married him. Peter le Pelletier maintained himself by going from city to city, teaching the French language to foreigners. Boileau frequently mentions him as a bad poet, and says, in his second satire,

J'envie en ecrivant, le sort de Pelletier.

This line the good man was weak enough to take for a compliment, and had it inserted in a collection of poems, which contained some of his own. He died at Paris 1680, and was buried at St. Severin.

PELLETIER (Ambrose) born 1703, at Porcieux in Lorrain. He was a Benedictine of St. Vannes, and curate of Senones, and died 1758, leaving *Nobiliaire, ou Armorial de Lorraine*, 1758, fol.

PELLEVE', or PELVE' (Nicholas de) a celebrated cardinal, born October 18, 1518, at the castle de Jouy, of a noble and ancient Norman family. He attached himself to cardinal de Lorraine, who contributed to his elevation, and procured him the bishopric of Amiens 1553. In 1559, he was sent into Scotland, with several doctors of the Sorbonne, to endeavour to reclaim the heretics, either by mild methods or by force; but, Q. Elizabeth having sent succours to the Scotch, he was obliged to return home. M. Pellevé changed his bishopric of Amiens for the archbishopric of Sens, and attended cardinal de Lorraine to the council of Trent, where he declared himself against the liberties of the Gallican church, contrary to his instructions. Being returned to France, Pius V. created him cardinal 1570, and he went to Rome 1572, where he served the French monarchs with great zeal and fidelity during several years, but at length became one of the chief heads of the league, and Henry III. ordered the revenues of his benefices to be confiscated, 1585. He was appointed archbishop of Rheims after the death of cardinal de Lorraine at the states of Blois 1588, and died at Paris, aged 82, March 28, 1594, on hearing that the gates had been opened to Henry IV.

PELLICAN (Conrad) born January 8, 1478, at Ruffac in Alsace. He turned Cordelier 1493, changed his family name, which was *Kursiners*, for that of *Pellican*, and taught philosophy and theology with reputation in his Order; but, having adopted the opinions of Luther, he quitted the religious habit 1526, and taught Hebrew at Zurich, where he married soon after. Pellican formed a strict friendship with Zuingle, and died September 14, 1556, aged 78, leaving some *Commentaries* on the Bible, which have been printed in 7 vol. fol. 1532 to 1537.

PELLISSIER. v. PELISSIER.

PELLISSON FONTANIER (Paul) son of John James Pelisson, counsellor of Castres, and Jane de Fontanier, born 1624, at Beziers, and educated in the Protestant religion. Pellisson attended the bar with reputation at Castres, in which city he caught the small-pox, and was so terribly disfigured by it, that his friends scarcely knew him again; and mad. Sévigné said, *He abused the licence which men have to be ugly.* He afterwards took several journeys to Paris, with a view of settling there; purchased the place of king's secretary 1652, and was appointed first commissary under M. Fouquet 1657. M. Pellisson was involved in that minister's disgrace, and sent to the Bastille 1661, where he was kept four years. During his confinement he applied to the study of the Holy Scriptures and controversial books, and began to incline towards the Catholic church, but did not abjure till 1670. Having afterwards chosen the ecclesiastical profession, Louis XIV. granted him a pension of 2000 crowns, with a *brevet d'entrée*, and engaged him to write his history. From this time Pellisson's whole attention was devoted to the religion which he had chosen, and

to the glory of his prince. He purchased a post of maître des requêtes 1671, and attended his majesty in the campaign of 1672, and most of those which followed. The French academy had admitted him a member 1671, and he afterwards joined with two other academicians to give a prize, once in two years, for the best poem in celebration of some action of the king's. M. Pellisson was appointed abbot of Gimont 1676, and prior of St. Orens, at Auch, some years after. He died February 7, 1693, aged 69. His principal works are, *a History of the French Academy*, which obtained him a place in that academy, and has been continued by the abbé d'Olivet to the end of the 17th century, 1730, 2 vol. 12mo.; *Réflexions sur les Différends de la Religion*, &c. 4 vol. 12mo. esteemed; *Hist. de Louis XIV.* 3 vol. 12mo. a trifling performance; several *Discourses*; the elegant Preface to his Sarrazin's works; *Traité de l'Eucharistie*, 12mo.; *Lettres Historiques*, 3 vol. 12mo.; *Œuvres diverses*, 3 vol. 12mo.; *Poems*, with those of mad. la Suze, 5 vol. 12mo. &c.; some excellent *Factums* for M. Fouquet, which he wrote in the Bastille, in spite of all the vigilance of his keepers, &c. The above are all written in elegant French.

PELLOUTIER (Simon) born October 17, 1694, at Leipsic, but his family were originally of Lyons. Being appointed preceptor to the prince de Montbelliard's son, with whom he spent the years 1712 and 1713, at Geneva, he had an opportunity of attending mess. Turretin and Pietet's theological lectures; and M. Lenfant, whose pupil he also was, consecrated him to the service of the altar. He became pastor of the French church at Berlin, counsellor to the Upper Consistory, member and librarian of the academy, and died 1757, aged 63. His *Histoire des Celtes*, printed in Holland 1740 and 1750, 2 vol. 12mo. was reprinted at *Paris*, 1770, 8 vol. 12mo. or 2 vol. 4to.

PELOPIDAS, a famous Theban general, who retook Cadmea from the Lacedemonians by a stratagem, 380. A. C. and signalized himself with Epaminondas in the most celebrated expeditions during the Bœotian war, particularly at the battle of Leuctra 371. A. C. and at the siege of Sparta two years after. He persuaded his countrymen to attack Alexander, tyrant of Pheræ, and had the conduct of the war, but was killed in a battle which he gained against that prince, 364. A.C.

PELOPS, son of Tantalus, king of Phrygia. He went into Elis, where he married Hippodamia, daughter of Œnomaus, king of that country, and became so powerful there, that all beyond the Isthmus, which forms a considerable part of Greece, was called *Peloponnesus*, i. e. *the Island of Pelops*, from his name, and the Greek word, Νῆσος, which signifies *Island*. The poets have feigned that Tantalus served up Pelops at the table of the gods, and Ceres, being excessively hungry, eat his shoulder; but Jupiter restored him to life, and gave him an ivory shoulder instead of that which had been eaten. Pelops was father of Atreus, Thyestes, and several other children.

PELTAN (Theodore Anthony) a learned Jesuit, so called from his being a native of Pelte, in the diocese of Liege. He taught Greek, Hebrew, and theology, with uncommon reputation, in the university of Ingoldstadt, and died at Augsburg 1584, leaving several tracts; *de Peccato originali*; *de Satisfactione Christi*; *de Purgatorio*; *de Christianorum Scripturis*; *de Matrimonio*; *Catena Græcorum Patrum in Proverbia*; and a great number of other works.

PENA (John) a celebrated mathematician, born at Moustiers, in the diocese of Riez in Provence. He studied the belles lettres under Ramus, but is said to have afterwards instructed his master in mathematics, which science he taught with great credit in the royal college at Paris. He died, August 23, 1560, aged 30. M. Pena left a Latin translation of Euclid's *Catoptrica*, with a curious preface, and has also employed his pen upon that geometrician's other works; an edition of the *Sphærica* of Theodosius, Greek and Latin, *Paris*, 1558, 4to. &c. He descended from an illustrious family of Aix.

PENELOPE, daughter of Icarus, and wife of Ulysses, by whom she had Telemachus. Ulysses going to the Trojan war, and being twenty years absent from his own dominions, several princes, who were charmed with the beauty of Penelope, told her that he

he was dead, and urged her to accept one of them for a husband, which she promised to do on condition that they would let her finish a piece of work she had in hand. This being agreed to, Penelope undid every night what she had done in the day, thus eluding, by an ingenious stratagem, the importunities of her suitors till Ulysses returned. Homer, in his Odyssy, draws a charming picture of this lady's virtuous conduct during the absence of the king her husband; but Pausanias asserts, on the contrary, that Ulysses banished her for having yielded to the princes her lovers, and that she retired to Sparta, and afterwards to Mantinea, where she died.

PENN (William) a celebrated writer among the Quakers, and the great bulwark of that sect, born 1644, in London, only son of Sir William Penn, vice-admiral of England, and educated at Oxford. After he had visited France, his father gave him, about 1666, the management of a large estate he had in Ireland, which occasioned him to go into that country, where he attended the meetings of the Quakers, and joined himself entirely to their society. His family tried in vain to dissipate his illusions, and were at length compelled to abandon him to his inclinations. In 1677, he went into Holland and Germany with George Fox, to preach the Quakers' doctrine, and had frequent conversations in Holland with the princess Palatine, Elizabeth, aunt to George I. king of England, who received them very graciously. At his return to London, he found himself his father's heir, but had, among other debts, considerable sums to recover, which had been advanced to the crown. Instead of money he received, in 1680, the sovereignty and propriety of an American province, lying south of Maryland, which grant was confirmed to him, and his heirs, by Charles II. 1681; and the province is called Pensylvania from his name, and from the woods that surround it. William Penn sent several colonies of Quakers there, built the city of Philadelphia, established excellent laws, which have never been altered, and brought arts and commerce into so flourishing a state, that his province became one of the wealthiest and most considerable in America. He had been much in favour with the duke of York, afterwards James II.; nor was he less so when that prince came to the throne; insomuch that, on the king's retiring into France, Penn was suspected of holding a secret correspondence with him; but he cleared himself from the charge, and spoke so eloquently before his judges and accusers, that he was acquitted. He lived very retired during king William's reign, fearing to excite fresh suspicions, and made a second voyage to Pensylvania 1699, with his wife and family, whence he returned in August 1701. Q. Anne had a great esteem for William Penn, and often invited him to court; but the air of London, not agreeing with his constitution, he retired, in 1710, for the remainder of life, to Rushcomb, near Twyford, in Buckinghamshire, and there died 1718, aged 74. He had sold Pensylvania to the crown for two hundred and eighty thousand pounds 1712. His mild and peaceful temper, joined to his great abilities, procured him much esteem every where, and made him extremely beloved by the Americans. Penn has left several works in English in favour of the Quakers, of whose sect he may be called the founder and legislator in America, and the principal support in Europe.

PENNI (John Francis) an Italian painter, born 1488, at Florence. He excelled particularly in landscapes, and was pupil to the celebrated Raphael, who had a great regard for him, and entrusted him with the management of his affairs, from which circumstance he got the surname of *Il Fattore*. Raphael also left him his heir jointly with Julio Romano. Penni died 1528. Lucas Penni, his brother, was also a painter, but far inferior to him. This last practised engraving likewise, and travelled in Italy, England, and France.

PENS (George) a skilful painter and engraver of Nuremberg, at the beginning of the 16th century.

PENTHESILEA, queen of the Amazons, succeeded Orithya, and displayed great courage at the siege of Troy, where she was slain by Achilles. This princess is said by Pliny, b. 7. ch. 56, to have invented the battle-axe.

PEPIN *the Short*, or *the Little*, son of Charles Martel, and first French monarch

narch of the second race, proclaimed king of France at Soissons 752, in the assembly of the states-general of the nation. He was supported in this great undertaking by pope Zachariah, and by St. Boniface, archbishop of Mentz, who crowned him, which is the first coronation of a French king mentioned by authentic historians. Childeric III. was at the same time deposed, shaven, and confined in a monastery; but it was not long before Pepin *the Short* begged absolution of pope Stephen II. for the crime he had committed by a breach of fidelity towards his lawful sovereign, to whom he was bound by an oath. He afterwards defeated the Saxons, subdued the duke of Bretany, and went twice into Italy to assist the pope. Pepin conquered Aistulphus, king of the Lombards, and took from him the exarchate of Ravenna, which he gave to pope Stephen III. and his successors, in 756; and this may be properly called the beginning of the pope's temporal authority. That pontiff, grown still more powerful by the death of Aistulphus, which happened soon after, favoured the ambition of his general, Desiderius, and assisted him in obtaining the kingdom of the Lombards, to the prejudice of the late monarch's brother; and Desiderius, on his part, confirmed and augmented the donation made by Pepin to the Holy See. Pepin, being returned to France, fought with success against the Saxons, Sclavonians, and Bavarians; defeated Vaifre, duke of Aquitaine, and re-united that duchy to the crown 768. He went afterwards, with his wife Bertrade, and his children, to the monastery of St. Denys, where he died of a dropsy, September 23, 768, aged 54. It is said that this prince, perceiving, at the beginning of his reign, that his low stature prevented the French nobility from having a proper respect for him, pointed one day to a furious lion which had just seized on a bull, and told them they must make him quit his hold. The lords, being frightened at this proposal, he rushed himself upon the lion, cut off his head, and, returning to the noblemen, said, with heroic pride, *Well, do you think me worthy to command you?* Pepin was not so powerful as Clovis had been. This first conqueror, when he divided the lands on condition of service, reserved to himself the right of taking them again from those who should not fulfil their duty; and thus all his conquest was in his own hands; but his successors had been obliged to make their grants for life, and even continue them to the children of the parties for fees. The mayors of the palace, in Pepin's time, took great care not to attack the permanency of offices and landed possessions, for they themselves subsisted only by that means, and by pleasing the French lords with their compliances; so that Pepin had never so great an authority over the Franks as Clovis, nor even over the common people. The Gauls, or Romans, who remained free at the beginning of the conquest, and paid a moderate tribute to the king, became vassals by degrees to the lords in whose district they resided, and no longer paid tribute to their prince. This king was maintained by the crown lands which remained to him, and by the presents which he received from the lords in the national assemblies. His son, Charlemagne, extended his conquests farther than any preceding French monarch had done, and reflected such a lustre upon his race, that they kept the throne more than two centuries, notwithstanding those who filled it were destitute of every virtue necessary for governing. Charlemagne and Carloman, sons of Pepin, succeeded him, and shared his dominions.

PEPIN *the Fat*, or *de Heristel*, mayor of the palace to the French kings, son of Anchises, and grandson of St. Arnoul, who was afterwards bishop of Metz. He governed in Austrasia, defeated king Thierri, and possessed the whole authority, in both kingdoms, under Clovis III. Childebert, and Dagobert III. He gained several victories, and died at the castle of Jupil, near Liege, December 16, 714, leaving, besides other children, Charles Martel, head of the second race of French kings.

PEQUIGNY (Bernardine de) *Bernardinus à Piconio*, a learned capuchin, born 1633, at Pequigny in Picardy, and died December 9, 1709, at Paris, aged 76. He was author of a *Commentary on the Gospels*, in Latin, fol. and *a*

Threefold Exposition of St. Paul's Epistles. This last work, which is esteemed, is in Latin, 1703, one vol. fol. and in French, 4 vol. 12mo. These 4 vols. in French, are an abridgement of the Latin Commentary.

PERAU (Gabriel Lewis Calabre) a licentiate in divinity, who declined the priesthood from a principle of humility, and was more known by his literary labours than by any pains he had taken to make himself so. The king rewarded him with a pension, which he had enjoyed but one year when he died at Paris, his native place, 1767, aged 67, having recovered his sight a short time before. His principal work is a continuation of Dauvigny's *Hommes illustres de France*, tom. 13. to 23. He published *Description des Invalides*, 1756, fol. and *La Vie de Jérôme Bignon*, 1757, fol.

PERDICCAS, one of the generals under Alexander *the Great*, who had a considerable share in that hero's conquests, and, having after his decease married his sister Cleopatra, attempted to usurp the empire. This ambitious project did not, however, succeed; for, upon his going into Egypt to attack Ptolomy *Lagus*, some of his own cavalry rebelled and killed him, 322 A. C. two years after Alexander's death. Vain, passionate, and cruel, he could neither gain the friendship of his officers, nor the confidence of his soldiers. He must be distinguished from three kings of Macedon named Perdiccas.

PEREFIXE (Hardouin de Beaumont de) a celebrated archbishop of Paris, provisor (or master) of the Sorbonne, son of a steward of the houshold to cardinal Richelieu. He distinguished himself as a student, was admitted doctor of the house and society of the Sorbonne, preached with great applause, and was appointed preceptor to Louis XIV. and afterwards bishop of Rhodes, but resigned this bishopric because he could not reside in his diocese. In 1664, M. de Perefixe was made archbishop of Paris; and, soon after, by the advice of Pere Annat, a Jesuit, published a *Mandate* for the pure and simple signature of the *Formulary* of Alexander VII. His distinction between *divine faith* and *human faith*, made much noise, and was attacked by the celebrated Nicole. His attempt to make the nuns of Port-Royal sign the *Formulary*, met with great resistance, which occasioned many publications against him; but his natural disposition was extremely mild, and it was with the utmost reluctance that he forced himself to proceed against these celebrated nuns. He died December 31, 1670, at Paris. He had been admitted a member of the French academy 1654. His works are, an excellent *Hist. of K. Henry IV.* Elzevir, 1661, 12mo. Some writers pretend that Mezerai was the real author of this history, and that M. de Perefixe only adopted it; but they bring no proofs of their assertion. He published also a book, entitled, *Institutio Principis*, 1647, 16to. containing a collection of maxims relative to the duties of a king in his minority.

PEREGRIN, a famous Cynic philosopher, surnamed *Proteus*, who burnt himself alive at Olympia, from a motive of vanity, in the 2d century, under the reign of Marcus Aurelius. Lucian has given a good account of his death.

PEREIRA, *Pererius* (Benedict) a learned Spanish Jesuit of Valencia, who has left learned *Commentaries* on Genesis and Daniel, with other works. He died May 6, 1610, at Rome, aged 75.

PEREIRA (George Gomez) a famous Spanish physician, who lived in the middle of the 16th century. He affected to combat the best established opinions, and to maintain paradoxes; denied Aristotle's *Materia Prima*, and abused Galen's System of Fevers. It was this physician who first asserted, that brutes are mere machines, and have no sensitive souls; which opinion Descartes adopted in the following century. Pereïra maintained the doctrine above mentioned in a book which he entitled, *Antoniana Margarita*, in honour of his father's and mother's name. This book was printed 1554, and is very scarce. He has left an *Apology* for his opinions, 1554, fol. which should be joined to the Objections of Palacios. There is another refutation of it, extremely scarce, entitled, *Indecalogo contra Antoniana Margarita*, 1556, 8vo. and another work, entitled, *Nova veraque Medicina*, 1558, fol.

fol. All the above were printed at *Medina del Campo* The last is the most scarce, and the least interesting.

PEREZ (Antonio) an ingenious Spanish writer, nephew of Gonsalvo Perez, secretary to Charles V. and Philip II. He held several offices at the court of Spain, and was made secretary of state for the Italian department; but, falling into disgrace on account of an intrigue with the king's mistress, he found it necessary to retire into France, where Henry IV. allowed him an honourable maintenance. He died 1611, at Paris. There are some ingenious *Letters* of his, some curious *Narrations* in Spanish, and other works which are esteemed, *Paris*, 1598, 4to. He must be distinguished from his countryman, Antonio Perez, a lawyer, born at Alforo on the Ebro, who was professor of law in the university of Louvain, in the 17th century, and has left several works; among others, *Commentaries on the Code and the Digest*, Elzevir, 1661, 3 vol. 4to.; and from Antonio Perez, archbishop of Terragona, by whom we have *Sermons*, and several theological treatises; among which is *Pentateucus fidei*, Matriti, 1620, 5 tom. in one vol. fol. scarce. This latter died at Madrid, May 1, 1637, aged 68.

PERGAMUS, a kingdom of Asia-Minor, which falling to the share of Lysimachus after the battle of Ipsus, he deposited his treasures in this city, confiding them to the eunuch Philetærus. The latter, after his sovereign's death, made himself master of the city and treasures, and thus began the kingdom of Pergamus;

	A.C.
Philetærus - - -	282
Eumenes - - -	263
* Attalus, first king, -	241
* Eumenes II. - - -	197
Attalus II. - - -	159
* Attalus III. - - -	138
* Aristonicus - - -	133

This kingdom was reduced to a Roman province 126, in virtue of the donation made by Attalus to the Romans. v. *the Books mentioned after* Argos.

PERGOLESE, born in the environs of Naples, one of the most celebrated musicians Italy has produced. His principal compositions are, *La serva Padrona*, and, *Il Maestes di Musica*, interludes; some *Ariette*; a *Salve Regina*, and the *Stabat Mater*, which is considered as his master-piece. He died about 1737, aged 33, while finishing the last verse of his *Stabat Mater* just mentioned. It is believed by some that he was poisoned through envy, but others say he died of a pleurisy.

PERI (Dominico) a poor wretched shepherd, who became a poet by reading Ariosto, and has left, *Fiezole distrutta*, Florence, 1619, 4to.

PERIANDER, a tyrant of Corinth and Corcyra, who was placed among the seven sages of Greece, though he ought rather to have been ranked among the wickedest of mankind; for he changed the government of his country, violated its liberties, and usurped the sovereignty, 626 A.C. At the commencement of his reign he appeared tolerably mild, but grew very cruel from the time that he sent to consult the tyrant of Syracuse concerning the surest method of governing. This latter, having heard Periander's message, answered it only by taking his envoys into a field, and plucking off such ears of corn as grew higher than the rest When Periander was told of this action, he comprehended the lesson it contained, and, having first secured to himself a strong guard, put the most powerful among the Corinthians to death. He afterwards abandoned himself to enormous crimes, committed incest with his mother, condemned his wife Melissa, daughter of Procles, king of Epidaurus, on false reports; and, being offended with the sorrow which Lycophron, his second son, expressed for her death, banished him to the island of Corcyra. One day at a solemn festival, he obliged the women to pull off all the ornamental part of their dress. Periander was considered as one of the greatest politicians of his time. Among his favourite maxims were these: *That a man should keep his word, yet not scruple to break it when what he has promised is contrary to his interests: That it is necessary not only to punish crimes, but to prevent the intentions of those who might otherwise commit them:* pernicious maxims, adopted since by Machiaval! Periander was a lover of peace, and, to enjoy it the more securely, built and

equipt a numerous fleet, which made him formidable to his neighbours. He reconciled the Athenians with the people of Mitylene, put to death the Corinthian mariners who threw Arion overboard, and died 585, A.C. after having reigned 41 years.

PERIBEUS, v. ALCINOUS.

PERICLES, an Athenian, one of the most celebrated men of ancient Greece, who was educated with the utmost care, and had, among other masters, Zeno of Elea, and Anaxagoras. He became a great captain, an able politician, and excellent orator, and acquired as great a degree of authority at Athens, as if he had been a king, and banished his rival Cimon, by *Ostracism*. It is said that when Cimon's sister censured Pericles on this occasion, he gave her no other answer than, *Old as you are, you ought no longer to paint*; he recalled her brother however soon after. Pericles commanded the Athenian army in Peloponnesus, gained a celebrated victory over the Sicyonians near Nemæa, ravaged Acarnania at the solicitation of Aspasia, a famous courtezan, of whom he was fond, and having declared war against the Samians, took Samos, after a siege which lasted nine months. It was during this siege that Artemon of Claomene invented the battering ram, the tortoise, and other warlike machines. Pericles having persuaded the Athenians to continue the war against the Lacedemonians, was afterwards blamed for this advice, and his employments were taken from him; but it was soon found necessary to restore them again. He died in the third year of this war, 429, A.C. after having joined the Piræus to the city of Athens by a long wall, and raised nine trophies as monuments of his victories. His two legitimate sons died before him. Whenever Pericles took the command, he made the following reflection, *That he was going to command free men, and, which was still more, Grecians and Athenians.* It is related, that when his colleague, the poet Sophocles, exclaimed, on seeing a handsome woman, *Oh how beautiful she is!* Pericles said, *A Magistrate should not only have his hands pure, but also his eyes and tongue.* He had a natural son of his own name, who fought bravely against Callicratides the Lacedemonian general, 405, A.C. but was nevertheless sentenced to be beheaded for having neglected to bury those who fell in the battle which he had won.

PERIEGETES (Dionysius) v. DIONYSIUS.

PERIER, v. PERRIER.

PERIERS (Bonnaventure des) a celebrated writer of the 16th century, born at Arnay-le-Duc in Burgundy, who was valet de chambre in 1536, to Margaret Valois, queen of Navarre, sister of Francis I. and is said to have killed himself in a fit of despair, notwithstanding his keepers, 1544. He left several works, the most famous among which is entitled, *Cymbalum Mundi, ou Dialogues satyriques sur différens sujets*, 1537, 8vo. scarce, as is also the edition of 1538. It was censured by the Sorbonne in 1538, but is no longer scarce, since it has been reprinted at *Amsterdam*, 1711, 12mo and at *Paris*, 1732, small 12mo. This book, (some obscene passages excepted,) offends much more against good sense, than against religion. His other works are, a translation of the *Andrian* of Terence into French verse, 1537, 8vo.; A French translation of *the Song of Moses*; *A Collection of his Works*, 1544, 8vo.; *Nouvelles Récréations et joieux Devis*, 1561, 4to. and 1571, 16to. 1711, 2 vol. and 1735, 3 vol. 12mo. It is not however certain that des Periers was the author of this last. He is said to have had a share in the *Marguerite des Marguerites*, the Heptameron of the queen of Navarre, and the French bible of Olivetan.

PERIGNON (Dom. Peter) a Benedictine, born at Sainte Menehoult, who made the properties and varieties of the vine, and of the soils most suitable to it, his particular study. The mixtures of different kinds that he formed, raised the wines of Champagne to that degree of delicacy, credit, and fashion, by which they are now distinguished. He died 1715.

PERINGSKIOLD (John) born Oct. 6, 1654, at Strengnes in Sudermania, son of a professor of rhetoric and poetry. He acquired great skill in northern antiquities, was appointed professor at Upsal, antiquarian secretary to the king of Sweden, and counsellor to the chancery for antiquities. He died

died March 24, 1720. Peringskiold had been twice married, and left a son by his first wife, who succeeded him in his offices. His principal works are, *A History of the Northern Kings*, Hainau, 1720, 8vo.; another *of the Kings of Norway*, 1697, 2 vol. fol.; an edition of John Messenius, concerning the *Kings of Sweden, Denmark, and Norway*, printed in 1700, 14 vol. fol. &c. All Peringskiold's writings are excellent, and much valued.

PERION (Joachin) a doctor of the Sorbonne, in the 16th century, born at Cormery in Touraine, who took the Benedictine habit in the abbey of this name, 1517, and died there about 1559, aged near 60, having acquired great credit at that time by his writings. He has left four *Dialogues* in Latin, on the origin of the French language, and its resemblance to the Greek, *Paris*, 1555, 8vo.; Some tracts in defence of Aristotle and Cicero, against Peter Ramus, 8vo.; Latin translations of some books of Plato, Aristotle, St. John Damascenus, &c.; *Loci Theologici*, which are esteemed, *Paris*, 1549, 8vo. and other works in good Latin, which was not common with the divines of that age; but they are far from accurate as to facts, and written without any critical knowledge.

PERIPATETICKS, v. ARISTOTLE.

PERIZONIUS (James) born Oct. 26, 1651, at Dam. He was appointed teacher of the Latin school at Delft, afterwards professor of history and rhetoric at Franeker, 1681, in which situation he distinguished himself till 1693, but quitted it then on being made professor of history, rhetoric, and Greek at Leyden, where he died, April 6, 1715, aged 64. His works are, Several learned *Dissertations* on various parts of history; *Origines Babylonicæ et Egyptiacæ*, Leyden, 1711, or Utrecht, 1736, 2 vol. 8vo. a very curious book, in which he refutes Marsham in several points. The new edition of *Utrecht*, 1736, 2 vol. 8vo. is most esteemed on account of Duker's *Notes*. *Animadversiones Historicæ*, 8vo. these are explanations of several passages in different Greek and Latin authors. *Historical Commentaries on the events of the 17th century*, 8vo.; *Speeches*, &c. all written in Latin.

PERKIN, duke of York. v. HENRY VII.

PERKINS (Dr. William) a learned divine, born 1558, at Morston in Warwickshire, and appointed professor of divinity at Cambridge, where he died, December 18, 1602, aged 44, leaving *Commentaries on part of the Bible*, and a great number of theological works, printed in 3 vol. fol. His treatise *on cases of Conscience*, is particularly valued.

PERMISSION (Bern. Bluet d'Arberes comte de) a man who contrived to maintain himself by distributing printed nonsense to different people, from whom he received money in return. His compositions consist of orations, sentences, and more particularly prophecies; the greatest part of them may be found collected under the title of his works. He styles himself *Knight of the Leagues of the thirteen Swiss Cantons*, in this collection, and dedicates it to Henry IV. under very emphatical titles, 1600, 12mo. It appears that the copy should contain 103 pieces, the 38th and the 82d part ought to be double and different, and to have 12 pages each. In the 61st there is a supplement of 4 pages, which begins *Libéralités que j'ai reçues*, but no perfect copies are to be found. His *Will*, printed 1606, 8vo. contains 24 pages. Many have laboured to unfold the enigmas of this book, and each believed himself to have found what he sought, whether predictions of future events, or the mysteries of the great work; but they are in fact merely the visions of a brain less weak than those persons possessed who spent money in collecting them, unless they did it from motives of charity.

PEROT, or PERROT (Nicholas) a native of Sasso Ferrato, born of an illustrious family, supposed to have descended from the house of Levi in France. Being obliged to maintain himself by teaching Latin, he brought the *Rudiments* of that language into better order, and a shorter compass for the use of his scholars; and going afterwards to Rome was much esteemed by cardinal Bessarion, who chose him for his conclavist or attendant in the conclave, on the death of Paul II. It was at this juncture that he is said to have deprived Bessarion of the papacy by his imprudence; for the cardinals being

being agreed in their choice, three of them went to disclose it, and to salute him pope; but Perot would not suffer them to enter, alledging that they might interrupt him in his studies. When the cardinal was informed of this blunder, he gave himself no farther trouble, and only said to his conclavist in a mild, tranquil tone; *Your ill timed care has deprived me of the Tiara, and you of the Hat.* Perot was esteemed by several popes, appointed governor of Perugia, and afterwards of Ombria, and was made archbishop of Siponto, 1458. He died 1480, at Fugicura, a country house which he had built near Sasso Ferrato. He translated the first five books of *Polybius*, from Greek into Latin, wrote a treatise *De generibus metrorum*, 1497, 4to.; also *Rudimenta Grammatices*, Rome, 1473, fol. &c. but his most celebrated work is a long Commentary on Martial, entitled, *Cornucopia, seu Latinæ Linguæ Commentarius*, the best edition is 1513, fol. This last contains abundance of profane learning, and has been of great use to Calepin in his dictionary. He must be distinguished from Francis Perot, or Perrot, Francis Paolo's friend, author of a book in Italian, which is esteemed, and in which he refutes the bull issued by Sixtus V. against the king of Navarre.

PERPETUA (St.) and FELICIA (St.) celebrated female martyrs, supposed to have suffered death for the Christian faith at Carthage, in 203, or 205. Dom. Ruinart has given an account of their martyrdom.

PERPINIANUS (Peter John) a learned Spanish Jesuit, born at Elche in the kingdom of Valencia, the first of his order who was professor of eloquence at Coimbra. He afterwards taught rhetoric at Rome, then read lectures on the Holy Scriptures in Trinity College at Lyons, and lastly at Paris, where he died October 28, 1566, aged about 36. Muret, and Paul Manutius, speak very highly of him. His works were printed at *Rome*, 1749, 4 vol. 12mo. under the inspection of Father Peter Lazeri, a Jesuit. They consist of nineteen eloquent *Speeches*; *The Life of St. Elizabeth, queen of Portugal*; Thirty three *Letters*, and sixteen short *Discourses*, all written in elegant Latin.

PERRAULT (Claudius) a physician of the faculty of Paris, which profession he in some degree neglected for the study ef architecture. The beautiful colonnade of the Louvre, the grand model of a triumphal arch at the end of the Fauxbourg St. Antoine, the observatory, and the chapel des Sceaux, which are all master pieces of architecture, are said to have been built from his plans; but an able critic deprives him of the three first mentioned works, and asserts that the front of the Louvre was designed by the famous de Vau. Perrault was born at Paris, 1613, son of an advocate to the parliament, originally of Tours. He studied philosophy and natural history, became a member of the academy of sciences, and died at Paris, October 9, 1688, aged 75. His works are, an excellent French translation of Vitruvius, undertaken by the king's order, and enriched with learned *Notes*, 1673, fol. the plates in this edition are much more beautiful than those in the second edition, 1684, but the latter is enlarged. *An Abridgement of Vitruvius*, 12mo.; A book, entitled, *Ordonnances des cinq especes de Colonnes salon la méthode des Anciens*, 1683, fol. in which he explains the true proportions to be observed in the five orders; A collection of several *Machines* of his own invention; *Essais de Physique*, 4 vol. 12mo. or 2 vol. 4to.; *Memoires pour servir à l'Histoire naturelle des Animaux*, 3 vol. 4to. The edition of 1671, with the supplement, 1676, fol. is admired for the plates. Perrault having engaged in the dispute concerning the Ancients and Moderns, declared himself Despreaux's enemy, and maliciously accused him of alluding to the king in the following line:

Midas, le Roi Midas, a des oreilles d'aue.

Boileau took no farther revenge than describing Perrault in this line of his *Art of Poetry*, canto 4, by the metamorphose of the Florentine physician, who *from a bad physician* became a good architect:

De mechant Medecin, devint bon Architecte.

Perrault much offended by this raillery, complained to M. Colbert, who mentioned the affair to Boileau, but the poet answered only by a jest which made the minister laugh, saying, *He has*

has no reason to be angry, I gave him a piece of advice; and he in fact gives this example afterwards as a precept:

Soyez plutot Macon, si c'est votre talent.

Perrault had three brothers; Peter, receiver general of finances ih the district of Paris, who left a treatise *on the origin of Fountains*, 12mo. and a French translation of Tassoni's poem, entitled, *The Rape of the Bucket*; Nicholas, a doctor of the Sorbonne, who died 1661; his *Théologie Morale des Jésuites*, was published 1667, 1 vol. 4to. and since in 3 vol. 12mo. and Charles, the subject of the succeeding article.

PERRAULT (Charles) youngest brother of the preceding, born 1633, at Paris. He was appointed comptroller-general of the buildings, through M. Colbert's patronage, but made no other use of his interest with that great minister than to promote the arts and sciences, and obtain rewards and pensions for literary men. The academies of painting, sculpture, and architecture, were formed from his memoirs. He had the honour to be among the first members of the academies of sciences and inscriptions, and was admitted into the French academy, Nov. 23, 1671, which latter is indebted to him for the place it occupies at the Louvre, and for the establishment of the *Jettons*. After M. Colbert's death, M. Perrault was discharged from his office, and returned to a quiet life. His poem entitled, *Le Viecle de Louis XIV.* which he published 1687, gave rise to his *Parallel* between the Ancients and the Moderns, 4 vol. 12mo. 1690; but far from proving the latter to be superior to the former, he has clearly shown that he had neither the taste nor the knowledge necessary to make this parallel properly. Boileau has given a satisfactory answer to it in his *Critical Remarks on Longinus*. M. Perrault died at Paris, May 17, 1703, aged 70, leaving a collection of poems printed under the title of *Œuvres*, Paris, 1675, 4to. but his principal and most esteemed work is his *Historical Panegyric on the illustrious men of the 17th century*, with their portraits from the life, 1700, 2 vol. fol. or printed in Holland, 12mo. He compiled this partly from M. Begon's *Memoires*, intendant of la Rochelle and Rochefort, who also furnished him with the portraits. M. Perrault confined himself to one hundred eminent men, among whom he had placed mess. Arnauld and Pascal; but the enemies of those two celebrated writers procured them to be excluded by an order from the court while the work was in the press, on which occasion the following passage from Tacitus was circulated; *Præfulgebant Cassius et Brutus eo ipso quod eorum effigies non videbantur*. In consequence of this allusion their names were afterwards restored, so that Perrault's book contains 102 illustrious men. His *Poem* on St. Paulinus, 1675, 4to. and his other poems are forgotten. Perrault d'Armancourt, son of Charles, was author of the *Fairy Tales*, which form part of *La Bibliotheque bleue*.

PERRENOT (Anthony) better known by the name of cardinal de Granvelle, born 1517, at Besançon, son of Nicholas Perrenot, seigneur de Granvelle, chancellor to the emperor Charles V. Born with an ambitious, intriguing, and obstinate temper, joined to great abilities, he speedily raised himself, was made canon and archdeacon of Besançon, then bishop of Arras, in which character he spoke very forcibly at the council of Trent when but 24, and afterwards served the emperor Charles V. in several embassies to France, England, and elsewhere. This prince had so particular an esteem for Granvelle, and such confidence in him, that on abdicating the empire, he recommended him to his son Philip II. who scarce ever took any step relative either to private or public affairs, without his advice and assistance. Granvelle was afterwards appointed the first archbishop of Malines, was made cardinal in 1561, by Pius IV. and at length head counsellor to Margaret of Parma, governess of the Netherlands, where, according to Strada's account, his ambition and cruelty occasioned part of the outrages which were committed. Philip II. recalled him a second time to court, and entrusted him with all the affairs of the Spanish monarchy, while he went to take possession of that of Portugal, and cardinal de Granvelle died at Madrid in the height of glory, loved and lamented by his prince, September 21, 1586, aged 70, after having been nominated

nominated to the archbishopric of Besançon. His *Life*, written by D. Prosper Levêque, a Benedictine, was printed at Paris, 1753, 2 vol. 12mo. It is interesting, but the author has done wrong in concealing the cruelty, ambition, and other faults of this celebrated cardinal.

PERRIER, or PERIER (Charles du) born at Aix, son of Charles du Perrier, gentleman to Charles de Lorraine, duke of Guise, and governor of Provence. His great delight was Latin poetry, in which he succeeded. He frequently gave good advice to his friend Santeuil, of whom he was jealous, but without ceasing to be his friend. Du Perrier also cultivated French poetry, and frequently gained the prize given by the academy. It is of him that Boileau says in his *Art of Poetry*, canto 4:

Gardez vous d'imiter ce Rimeur furieux,
Qui de ses vains Ecrits, Lecteur harmonicum,
Aborde en recitant quiconque le salue,
Et poursuit de ses Vers les Passans dans la rue.

Going one day to mass with Boileau, he kept continually talking to him about an *Ode* he had presented to the French academy, and which had not been crowned. It was with difficulty he commanded himself even during the elevation; then approaching Boileau's ear, *It has been observed*, said he pretty loud, *that my verses are too Malherbian.* This sally furnished our satirical poet with a hint for the two following lines:

Il n'est Templi si saint des Anges respecte,
Qui soit contre sa Muse un lieu de surite.

Du Perrier died at Paris, March 28, 1692. He has left some very fine Latin *Odes* in different collections; many pieces of French poetry, in which he has confined himself too much to the imitation of Malherbe; also poetical *Translations* of several of Santeuil's compositions, which may be found in the works of the latter. It is to be wished that some person would publish a compleat edition of du Perrier. He was nephew of Francis du Perrier, one of the finest geniuses of his time, to whom Malherbe addresses the beautiful stanzas beginning with this line:

Ta douleur, du Perrier, sera donc eternelle.

PERRIER (Francis) a painter and engraver, born about 1590, at St. Jean de Losne. A libertine disposition induced him to leave his patents while very young, and being at Lyons without money or any resource, he engaged himself as an attendant to a blind man, who was going to Rome, by which means he arrived in that city without any expence. Returning to Lyons, he there painted the little cloyster for the Carthusians, and went soon after to Paris, where Votet employed him and brought him into notice. Perrier was appointed professor of the academy, and died at Paris, 1650. His pictures, which are numerous, discover genius, taste, and great correctness of drawing. This artist has left *two Collections*, engraved in aqua fortis, one entitled, *Segmenta nobilium Statuarum urbis Romæ*, 1638, fol. 100 figures; the other, *Icones illustrium è marmore tabularum quæ Romæ extant*, 1645, fol. obl. 50 plates. William Perrier, his nephew and pupil, painted in his manner. He died 1655.

PERRIER (Francis) advocate to the parliament of Dijon, and author of *Recueil d'Arrêto du Parlement de Bourgogne*, published by Raviot, *Dijon*, 1735, 2 vol. fol. He died 1700, aged 55.

PERRIN (Peter) a French poet, born at Lyons, who took the ecclesiastical habit, and was usher of the ambassadors to Gaston of France, duke of Orleans. He formed the first plan for French operas similar to the Italian operas, and obtained a patent for them from his majesty, 1669, which he gave up to Lully, 1672. He died 1680, at Paris. The abbé Perrin left four *Operas*, some *Odes*, *Stanzas*, *Elegies*, and other poems, 1661, 3 vol. 12mo.; *L'Enéide*, in heroic verse, but in a barbarous style, 2 vol. 4to. with great numbers of poems besides. The first volume of his poetry entitled, *Jeux de Poésie sur divers Insectes*, is the most tolerable of all his works.

PERRIN (Charles Joseph) a Jesuit, who found means to interest M. the archbishop of Paris in the cause of his brethren; but the moment destined by providence for their destruction was arrived. The steps which he had taken, together with his complaints, might

might have proved more hurtful to himself than to the rest, had he not found an asylum in the archbishop's palace, whence he went to Liege, and died there, 1767, aged 77. He wrote a *Poem* in Latin, on the death of Louis XIV. and some *Sermons*, printed 1768, 4 vol. 12mo.

PERRIN *del Vaga*, an Italian painter. v. BUONACORSI.

PERRON (James Davy du) an eminent cardinal, and grand almoner of France, born Nov. 25, 1556, in the canton of Bern, of Calvinist parents, descended from a noble and ancient family of Lower Normandy. Philip Desportes, abbot of Tyron, judging him worthy of his friendship, introduced him to Henry III. He abjured Calvinism, took the ecclesiastical habit, and by his solid reasoning brought back numbers of Protestants to the Catholic church, among others, the learned Henry Sponde, who was afterwards bishop of Pamiers. He had also the principal part in the conversion of Henry IV. who sent him to Rome to procure his reconciliation with the Holy See, in which undertaking he succeeded by the assistance of d'Ossat, and was consecrated bishop of Evreux, during his stay at Rome. Being returned to France, he saw Duplessis-Mornay's book against the Eucharist, and, having discovered more than five hundred mistakes in it, had a conference with that nobleman on the subject at Fontainebleau, which did him great honour. He was created cardinal by pope Clement VIII. 1604, and undertook the answer to the king of England, at the request of Henry IV. who afterwards made him archbishop of Sens, and sent him again to Rome with cardinal de Joyeuse, to settle the disputes which had arisen between Paul V. and the Venetians. It is asserted that this pontiff so highly respected his judgement, that he used to say, *Let us pray Heaven to inspire cardinal du Perron, for he will persuade us to do whatever he pleases.* He also assisted in the famous congregations *de Auxiliis*, and prevailed on the pope to give no decision respecting that matter. After the death of Henry IV. cardinal du Perron assembled his suffragan bishops at Paris, and there condemned the celebrated Richer's book concerning *Ecclesiastical and Political authority*, and then retiring into the country, put the finishing hand to his works. He died September 5, 1618, at Paris, aged 63. An abridgement of his *Life* is prefixed to his works, 3 vol. fol. besides which three volumes, there is one in fol. containing his *Embassies*, *Negotiations*, and *Letters*, collected by his secretary, and printed at Paris, 1623. This last is not esteemed, nor are the talents of a skilful negotiator to be traced in it. The book entitled, *Perroniana*, 12mo. was written by Christopher du Puy, prior of the Carthusians at Rome, brother of the celebrated mess. du Puy, and is joined to the *Scaligerana*, 2 vol. 12mo. It is not in the least probable that this celebrated cardinal should have uttered all the puerilities and absurdities attributed to him in the last mentioned work, any more than the speech against the atheists, which he is said to have delivered before Henry III. engaging afterwards to make one on the contrary side if the king desired it.

PERRON *de Castera* (Lewis Adrian du) French resident in Poland, where he died August 28, 1752, aged 45, leaving the following translations; *La Lusiade du Camoens*, 3 vol. 12mo.; *Le Newtonianisme des Dames*, 2 vol. 12mo.; *L'Histoire du Mont Vesuve*, 12mo.; *Léonidas et Sophronie*, 12mo.; *La Pierre Philosophale des Dames*, 12mo.; *Le Tombeau d'Oreavelle*, 12mo.; *Clitophon et Leucippe*, 12mo.; *Entretiens Littéraires et galans*, 2 vol.; *Théatre Espagnol*, 1738, 2 tom. 12mo.; *Le Phenix*, *Le Stratagême de l'Amour*, &c.

PERROT (Nicholas) sieur d'Ablancourt, born April 5, 1606, at Châlons-sur-Marne, of a family much distinguished in the law. Paul Perrot de la Saller, his father, who was famous for his works both in verse and prose, and who assisted in composing the *Catholicon*, was grandson of Emilius Perrot, counsellor to the parliament at Paris, and son of Nicholas Perrot, counsellor to the grand chamber. Nicholas, of whom we are now speaking, having been admitted advocate to the parliament of Paris, when but 18, attended the bar some time, and solemnly abjured Calvinism at 20, through the solicitation of his uncle Cyprian Perrot, counsellor to the grand chamber, who,

in hopes of procuring him some valuable benefices, took great pains to recommend the ecclesiastical profession to him, but in vain. Scarce had d'Ablancourt published the preface to Father do Bosc's book, entitled, *L'Honnête Femme*, which is a masterpiece of French, when he returned to the Protestant religion, and made his second abjuration in the church of Helme, a village near Vitry. He retired shortly after to Holland, till the first rumours of this fresh change should subside, and staid near a year at Leyden, where he learned Hebrew, and formed a friendship with Saumaise. From Holland he went into England, but returned to Paris, and taking lodgings near the Luxembourg, sent for two of his nephews (mess. Fremont d'Ablancourt,) to whom he gave a most excellent education. From this time Perrot d'Ablancourt lived in a very agreeable manner, kept the most distinguished company in Paris, and almost daily visited mess. du Puy, to whose house all the virtuosi and learned resorted. He was admitted into the French academy, 1637, but being obliged to quit Paris, to take care of his property in the country, retired to his estate of Ablancourt with his sister, spent the remainder of life there, and died of the gravel in the arms of the lady above mentioned, and his nephew d'Ablancourt, Nov. 17, 1664, aged 59. He has left elegant French translations of the following works, *Minutius Felix*; four of *Tully's Orations*; *Tacitus*; *Lucian*, the second edition of which is the best; *Xenophon's retreat of the ten thousand*; *Arrian on Alexander's wars*; *Cæsar's Commentaries*; *Thucydides*; *Xenophon's Grecian history*; *Apothegms of the Ancients*; *The Stratagems of Frontinus*; and *Marmol's History of Africa*, 3 vol. 4to. These are all written in exceeding good French, and d'Ablancourt generally gives the sense of the original, without diminishing either its strength or its elegance. His phrases are so lively, bold, and unrestrained, that his translations appear like originals; but they are not always accurate, nor conformable to the text, for which reason they have been called *les Belles Infidelles*, *The agreeable Deceivers*. Besides these, and the *Preface* before mentioned, we have a treatise by M. d'Ablancourt *on the Roman battles*, at the end of his Frontinus; *A Discourse on the Immortality of the Soul*; and *Letters to Patru*. M. Colbert had fixed upon him to write the history of Louis XIV. and granted him a pension of a thousand crowns for that purpose; but when he mentioned the plan to his majesty, and added that M. d'Ablancourt was a Protestant, the king said, *I do not chuse to have an historian who is of a different religion from myself*; the pension however was continued. His friend Patru has written his *Life*.

PERROT (Nicholas) v. PEROT.

PERSEUS, son of Jupiter and Danaë, celebrated in fabulous history for his exploits. Acrisius being told by the oracle that he should be killed by his grandson, shut up Danaë in a tower, that she might not have any children; but Jupiter changing himself into a shower of gold, bribed the guards, and Danaë had a son named Perseus. When Acrisius understood that his daughter was pregnant, he ordered that she should be thrown into the sea; but the waves carried her safely to the shore, where both she and her son were conducted by a mariner to the king of the country. This prince married Danaë, and entrusted the education of Perseus to Dictys, brother of Polydectes. Perseus gained immortal honour by his wisdom and courage, and the poets feign that Minerva lent him her buckler. He conquered Medusa, subdued the inhabitants of Mount Atlas, married Andromeda, after having delivered her from a sea monster, and had by her Alcæus, Sthenelus, Helas, Mestor, and Electryon. At his return he innocently killed his grandfather, Acrisius, which unfortunate accident so deeply afflicted him, that he quitted Argos, and was content to dwell at Tyrinthia. Perseus built the city of Mycenæ in his territory, where his posterity reigned about 100 years. He was a friend to men of learning, and they in return placed him among the constellations.

PERSEUS, last king of Macedonia, succeeded his father Philip, 178, A.C. He inherited Philip's hatred to the Romans, and his disigns against them; and after having secured the crown to himself by the death of his competitor Antigonus, engaged in a war with that people.

people. Perseus defeated the Romans at first on the banks of the Peneus, but lost the battle of Pydna, in which he was entirely vanquished by the consul Emilius, and led to Rome in triumph before the conqueror's chariot. He died in captivity some years after, about 168, A.C.

PERSIA (the kingdom of) one of the most ancient in the world, and which has subsisted longest under the same name. There was a king of Persia in Abraham's time named Chedorlaomer, who conquered Sodom and Gomorrah, and defeated five neighbouring kings. But this kingdom was inconsiderable even when Cyrus reigned over it, being only a small province, divided into twelve tribes, which furnished together but a hundred and twenty thousand men. Cyrus having succeeded Astyages, king of the Medes, became sovereign of all the anterior Asia.

	A.C.
* Cyrus reigned alone - -	536
* Cambyses - - -	529
* Smerdis - - -	523
* Darius, son of Hystaspes -	522
* Xerxes *the Great* - -	485
* Artaxerxes *Longimanus* -	464
* Xerxes II. - - -	425
* Sogdianus - - -	423
Ochus, or * Darius *the Bastard*	424
* Artaxerxes *Mnemon* - -	405
* Artaxerxes *Ochus* - -	361
* Arses, or Arsames - -	338
* Darius *Codomanus* - -	336
* Alexander *the Great* -	331

After his death Persia made part of the kingdom of Syria under the Seleucidæ, and afterwards of that of the Parthians under the Arsacidæ, till Ardschir, or Artaxerxes, a Persian soldier, who called himself a descendant from the ancient Persian monarchs, had shaken off the yoke of Artabanes, the last king of Parthia, and founded the second empire of the Persians in the year of our Lord - - 226

* Sapores I. - - -	242
Hormisdas I. - - -	272
Varannes I. - - -	273
Varannes II. - - -	276
Varannes III. - - -	293
* Narses - - - -	295
Hormisdas II. - - -	301
Sapores II. - - -	310
Artaxerxes, or Ardschir II. -	380
Sapores III. - - -	383
Varannes IV. - - -	388
Tezdegirdes I. - - -	400
Varannes V. - - -	421
Tezdegirdes II. - -	441
Perozez, or Phirouz -	458
Valens, or Obalas - -	482
* Cabades, or Kobad - -	485
Lambades, or Zamasphes -	496
* Cabades restored - -	501
* Chosroes I. or *the Great* -	531
Hormisdas III. - -	579
* Chosroes II. - - -	591
Siroes - - - -	628
Adesir - - - -	629
Sarbarazas - - -	630
Borana, queen - -	630
Hormisdas IV. - -	630
Tezdegirdes III. - -	632

The Arabians seized the kingdom of Persia in the caliphate of Abubeker, and ruled there under different dynasties, till it was taken by Tamerlane in 1401.

* Usum Cassan, one of his descendants, was king of Persia in	1469
Jacoub - - - -	1478
Julaverus - - -	1485
Baisancor - - -	1488
Rostam - - - -	1490
Ahmed, a usurper - -	1497
Alvand - - - -	1497
Ishmael Sophi - -	1499
Thamas - - - -	1524
* Ishmael II. - - -	1576
Mahomet Codabende -	1577
Emir Emse - - -	1585
Ishmael III. - - -	1585
* Abas *the Great*, who restored the kingdom to its ancient splendor - - -	1585
Sesi, or San Mirza - -	1629
* Abas II. - - -	1642
Soliman - - -	1666
Schah Houssein - -	1694
Mahmoud, a usurper -	1722
Aszraff, a usurper - -	1725
Thamas - - - -	1728
Mirza Abas - - -	1731
Thamas Kouli Kan, a usurper	1736
Anarchy - - -	1747

v. The Universal History by a literary society in London, 36 vol. 4to. and the abbé Mignot's History of the Turks, 4 vol. 12mo. or one 4to.

PERSIUS (*Aulus Persius Flaccus*) a Latin poet in the time of Nero, famous for his satires, said by some writers to have been born at Volterra in Tuscany, by others at Tigulia in the gulph of Specia, in the year 34. He was a Roman knight, and studied at Rome under Palæmon the grammarian, Virginius the rhetorician, and Cornutus, a celebrated stoic philosopher, who formed a strict friendship with him. Persius consulted this illustrious friend in the composition of his verses, and it was by his advice that he changed the following words of his first satire, (in which he alluded to Nero,) *Auriculas Midas Rex habet*, i. e. *King Midas has the ears of an Ass*, to these, *Auriculas asini quis non habet?* i. e. *Who has not the ears of an Ass?* Lucan studied with him under Cornutus, and delighted in his poetry. Persius became acquainted with Seneca very late in life, and never admired that philosopher's genius. He was a good friend, son, brother, and relation, and is also said to have been chaste, temperate, and a man of uncommon modesty, and sweetness of temper; but his satires are very licentious, and filled with bitter and severe censures on the disorders of his time. Even the emperor Nero is not spared, and it is commonly supposed to have been for the purpose of ridiculing him that the poet inserted this line in his first satire,

Torva Mimaloneis implerunt cornua bombis.

with the three following, which many writers assert were composed by Nero. Persius died in the year 62, aged 28, after having immortalized in his satires the name of his friend *Cornutus*, to whom he bequeathed his library, and about twenty five thousand crowns. *Cornutus* however accepted only the books, giving the money to the poet's sisters. He revised the works of Persius, and suppressed his juvenile compositions, among which were the verses written on Arria, an illustrious Roman lady, who was related to him; so that we have only six of this celebrated poet's *Satires* remaining. They are esteemed, but at the same time justly censured for their obscurity. Persius is indeed the most obscure poet of ancient Rome, and may be called the Latin Lycophron; hence Boileau thus characterizes him in canto ii. of his *Art of Poetry*:

Perse en ses vers obsurs, mais serres et pressans,
Affecta d'enfermer moins des mots que de sens.

The life of this poet may be found in Suetonius. The good editions of Persius are with Juvenal. Among the French translations of his satires, that by Tarteron was most esteemed, till the abbé le Monnier's appeared. A new translator, M. Selis, has thought to excel his predecessors, 1776, 8vo. This satirist must be distinguished from another Perseus, a man of learning also, who lived 200 years earlier, and was questor and prætor.

PERTANA, v. CONTO.

PERTINAX (*Ælius*, or *Publius Helvius*) nineteenth emperor of Rome, born at *Villa Martis* near the city of Alba, August 1, 126. He was the son of a freed man named *Helvius*, a pedlar by trade, or, according to some, a brickmaker, who nevertheless had him taught the belles lettres, in which he made so great a progress as to teach them with reputation in Liguria. Pertinax having afterwards chosen the military profession, rose by his merit to the offices of consul, prefect of Rome, and governor of some large provinces, and was at length elected emperor at the age of 70, by the Pretorian soldiers, January 1, 193, on the death of Commodus. Their choice pleased both the senate and people, who had every reason to form great expectations from the excellent qualities of this prince. But when Pertinax began immediately to reform the state, to free the provinces from taxes that had been imposed upon them, and to keep the troops to their duty, and was too precipitate in his endeavours to restrain the excesses of the military, all which he might have accomplished in time, the Pretorian soldiers who despised his old age, and had been raised against him by Julian, murdered him the same year, 193, March 28, after he had reigned 87 days. Julian, Niger, and Severus, were afterwards competitors for the empire.

PERUGINO (Peter) a celebrated Italian painter, born 1446, of poor parents at Perugia. Having learnt the rudiments of painting in his native place, he went to Florence, where Leonardo

Leonardo da Vinci and he were fellow pupils to Andrew Verochio. Perugino was employed by Sixtus IV. at Rome, and amassed a large sum of money, to which he had so great an attachment, that he never went from home without taking his casket with him; but his precaution proved unfortunate, for a thief attacked him on the road, and seized his treasure. This loss so deeply afflicted the artist that he died of grief soon after at Perugia, 1524. The celebrated Raphael had been his pupil.

PERUSSEAU (Sylvain) a Jesuit, confessor to the dauphin, afterwards to the king, till his death in 1751. He distinguished himself in the pulpit, and has left some *Sermons*, 1758, 2 vol. 12mo.

PERUZZI (Balthasar) a skilful Italian painter and architect, born 1500, at Sienna, who acquired great reputation, and was employed by pope Julius II. When the armies of Charles V. plundered Rome, 1527, Peruzzi was taken prisoner, but obtained his liberty by painting the constable de Bourbon's portrait. He died at Rome, 1536. This artist revived the ancient theatrical decorations which had been forgotten.

PESARESE (il) v. CANTARINI, a painter.

PESCAIRE, v. AVALOS.

PESSELIER (Charles Stephen) born 1712, at Paris. He had a post in the farms, and was married, but cultivated the belless lettres and became a member of several academies. He died 1763. Pesselier assisted in *le Grandeur François*, 4 vol. 12mo. and wrote by himself a *Théâtre*, 8vo.; *Fables*, 8vo.; *L'Esprit de Montagne*, 1753, 2 vol. 12mo.; *Idée générale des Finances*, 1759, fol.; *Doutes proposés à l'Auteur de la Théorie de l'Impot*, 12mo. and 4to.

PETAU (Denys) *Petavius*, born 1583, at Orleans. He entered the Jesuits' order, 1605, at the age of 22, taught rhetoric and theology with uncommon reputation in their college at Paris, acquired a complete knowledge of Greek and Latin, was admired by all the literati in Europe for his deep and extensive learning, and justly considered as the best critic of the age. Father Petau died at the college of Louis le Grand, December 11, 1652, aged 69, leaving a great number of works chiefly in Latin, the principal are, his book *De Doctrina temporum*, 1627, with his *Uranologia*, 1630, 3 vol. fol. these three volumes were reprinted at *Amsterdam*, 1703; *Theological Dogmas*, 1644, and 1650, 5 vol. fol. reprinted at *Amsterdam*, 1703, and at *Florence*, 1722, 6 tom. in 3 vol. fol.; *Rationarium Temporum*, a work much esteemed; the best Latin edition is *Leyden*, 1710, 2 vol. 8vo. which includes a good continuation. It has been extremely well translated into French, by Moreau de Mautour and Dupin. Learned editions of *Synesius*, *Themistius*, *Nicephorus*, *St. Epiphanius*, the *Emperor Julian*, &c. *De Ecclesiastica Hierarchia*, 1643, fol.; An excellent translation of the Psalms into Greek verse, which he made for his recreation when he went down to church or to the refectory, 1637, 12mo.; Several tracts against Saumaise, and many other works written in very good Latin, and full of deep learning; but the author is accused of wanting moderation, and of having descended to abuse, even in his chronological books. It is also to be wished that he had shown more judgement in many parts of his writings. v. *Niceron's Mémoirses*, tom. 37. He must be distinguished from Paul Petau, an ingenious antiquary, and learned lawyer, who was admitted counsellor to the parliament of Paris, 1588, and died in that city, September 17, 1614. This last has also left several works, among which is *Antiquarir suppellectilis Portiuncula*, Paris, 1610, 4to. plates.

PETER (St.) prince of the apostles, vicar of Jesus Christ, first of the pastors, and the visible head of the church, born at Bethsaida in Galilee. His name was *Simon*, but Christ having called him to be an apostle, changed it to *Cephas*, which signifies a stone. As he and his brother Andrew were one day fishing on the lake of Gennesareth, the Son of God commanded them to leave their nets and follow him; and they became his attendants from that time. They had a house at Capernaum, where our Saviour healed Peter's mother-in-law. In the choice of his apostles, Christ gave the first rank and the pre-eminence to Peter, and he is always placed at the head of the twelve, both by scripture and tradition. When crossing the lake of Tiberias,

Tiberias, this apostle walked on the water to meet our Lord. He discovered so much zeal for the doctrine, and attachment to the person of his master by professing his acknowledgement of him as the Christ, the Son of God, that our Saviour promised to build his church upon him, and to give him the keys of the Kingdom of Heaven. Peter was present at our Lord's transfiguration, partook of his last supper, and was the first whose feet Christ washed. Being in the garden of Olives when the soldiers siezed his master, he in a transport of anger cut off the ear of Malchus, a servant of the high priest Caiaphas, to whose palace he followed Jesus. It was there that he thrice denied our Saviour; but upon hearing the cock crow, left the hall, and testified his repentance by his tears. St. Peter was witness to Christ's resurrection and ascension, and to the descent of the Holy Ghost; after which he preached the gospel with admirable zeal, and converted 3000 persons by his first sermon. He wrought astonishing miracles to prove the truth of his doctrine, and the sick were healed even by his shadow. At Lydda he cured a man named Eneas, who had been paralytic eight years, raised Tabitha, an illustrious widow of Joppa, from the dead, and converted the centurian Cornelius. It is supposed that St Peter founded the church of Antioch in the year of our Lord 36, and was the first bishop of that city, in which the disciples of Jesus began to be called *Christians*. Herod Agrippa confined him at Jerusalem some time after; but being delivered from prison by an angel, he went to Rome in 42, and there established his See, which has hitherto been filled by an uninterrupted succession; which succession St. Augustine places among the striking marks of the true church. It was never doubted in ancient times that St. Peter founded the See of Rome, nor that the popes are his successors. Pearson, a learned Protestant bishop, has candidly acknowledged this, and even proved it evidently against those modern heretics who have dared to depart from tradition on that point. St. Peter attended the council of Jerusalem in 51, where he maintained the gospel liberty, and went shortly after to Antioch, in which city it was that St. Paul withstood him. These two apostles being returned to Rome, Nero sent them both to prison, and put them to death nine months after, June 29, 66. St. Paul was beheaded, but St. Peter is believed to have been crucified with his head downwards at his own request, that there might be some difference between his death and that of Jesus Christ. He had governed the church of Rome 24 years, 5 months, and ten days. We have two *Epistles* written by this apostle from Rome, to the Jewish converts dispersed through the Asiatic provinces. These Epistles the church receives as canonical, and inspired by the Holy Ghost; but all the other works attributed to St. Peter are undoubtedly spurious.

PETER (St.) a celebrated bishop of Alexandria, who drew up some penitential canons, and deposed Melitius bishop of Nicopolis in a synod, where he had been convicted of several crimes. He suffered martyrdom for the Christian faith, about 310.

PETER *the Cruel*, king of Castille, succeeded his brother Alphonso II. 1350, at the age of 16. He put to death several gentlemen his subjects, and not only left his wife Blanche, daughter of Peter I. duke of Bourbon, three days after their marriage, but put her in prison, that he might take home Mary de Padilla, his kept mistress. This prince also married Jane de Castro, whom he likewise abandoned in a short time, which step, joined to his horrid barbarities, raised the grandees against him. Peter *the Cruel* put several of them to death, not sparing even his brother Frederic, nor queen Blanche. At length his subjects took up arms, and having at their head Henry, count de Trastamare, his natural brother, seized Toledo, and almost all Castille. Peter then went into Guienne, and applied for help to the English, who restored him to the throne, 1367; but he did not continue on it long, for Henry de Trastamare, assisted by the French, defeated him in a battle, March 14, 1369, and killed him eight days after.

PETER I. *the Great*, a very celebrated czar of Muscovy, and one of those rare and extraordinary men who are sometimes raised up by providence,

to rescue nations from a state of barbarity and ignorance. He was born June 11, 1673, and succeeded his brother Theodore when only ten years old, in preference to John his elder brother, a weak prince both in body and mind; but a rebellion arising in favour of the latter, it was decreed that they should reign jointly to prevent a civil war. Peter soon perceived the defects of his education, and having naturally a strong inclination for military affairs, formed a company of fifty men, commanded by foreign officers who were clothed and exercised in the German manner. He entered himself in this troop, insisted on serving in the lowest rank, that of a drummer, and desiring the officers to forget that he was czar, lived on his pay, slept in a drummer's tent in the train of his company, and obeyed their orders like the meanest soldier. When the officers thought him worthy of it, he was raised to a serjeant's post, but advanced only by degrees through the different ranks, as if he had been a mere soldier of fortune, meaning thereby to teach the nobility that it was merit, and not birth alone which gave a proper claim to military honours. To this first company he added several others, and formed in a short time a considerable body of soldiers, better disciplined and more trusty than the Strelitz, whose too great power gave him just offence. In 1696, John died, and Peter being then left sole master of the Russian empire, saw himself in a situation to execute the great plans he had formed. He distinguished the beginning of his reign by the siege of Azof, which he took from the Turks, 1697. Having experienced during this siege the importance of a navy, he sent an ambassador to Holland, 1698, and following privately in his suite with a view of learning the construction of ships, entered himself among the workmen by the name of Peter Michaëlof, and laboured as assiduously in the dock yard as any of the common carpenters. From thence he visited England for farther improvement, and having acquired a complete knowledge of ship building, went back to Holland, that he might return through Germany to his own dominions; but hearing at Vienna of the revolt of 4000 Strelitz, was obliged to hasten to Moscow, where he arrived at the end of 1699, and disbanded them entirely. The year following Peter having formed an alliance with Augustus king of Poland, engaged in a war against Charles XII. king of Sweden, and reflecting that the Swedes had long been a warlike and well disciplined nation, while the Russians had yet but a slight tincture of the military art; *I know*, said he frequently, *that my troops must be conquered for a considerable time, but even this will teach them at last to conquer.* Nor was he mistaken, for after much ill success, he defeated the Swedes at the famous battle of Pultowa, 1709, and took from them Livonia, Ingria, Finland, and part of Pomerania. The Turks having broken their truce with Peter, 1712, he was surrounded by their forces on the banks of the river Pruth, at which time his destruction appeared inevitable; but the czarina Catherine artfully amused the grand vizir by promises of a large sum of money, and the czar's prudence effected the rest. He continued the war against Sweden the following years, and gained several more victories both by sea and land. In 1716, Peter suppressed the dignity of patriarch of Russia, and visited Germany and Holland a second time. He went into France, 1717, and there took every method to increase his knowledge and experience; visited the academy of sciences, of which he was afterwards an honorary member, and conversed with all the literati, to whom he offered great emoluments and rewards if they would follow him into Russia. Being shown cardinal Richelieu's mausoleum at the Sorbonne, he threw himself on the neck of that celebrated minister's statue, and embracing it, said, *Why art thou not alive? I would give thee one half of my empire, that thou mightest teach me to govern the other.* He afterwards conversed with the doctors on the means of uniting the French and Russian churches, which union did not appear difficult. At his return, taking advantage of the troubles in Persia, he gained possession of the city of Derbent, and all those places on the Caspian sea, which were most useful for extending the commerce of Russia. Peter died February 8, 1725, aged 53,

with

with the character of a hero, and one of the greatest princes who have appeared in the world. His kingdom is indebted to him for its power, its laws, and all the excellent establishments which it boasts at this day. He drew as many foreigners as possible into his dominions, who were capable of instructing and improving his subjects; sea and land officers, sailors, engineers, mathematicians, architects, physicians, surgeons, artisans of every kind; built the famous city of Petersburg, 1704, and joined the river Volcova which runs through it, to the Wolga by a canal. He fortified many towns, established a body of 100,000 foot, a fleet consisting of 40 ships of the line, and 200 gallies; settled an excellent police in the large towns, founded colleges at Moscow, Petersburg, and Kiof, for languages, the belles lettres, and mathematics, public lectures on anatomy, an observatory for astronomy, a botanical garden, noble printing houses, a royal library, &c. Most of the above were established by this great prince in the midst of his wars, nor did he omit any thing which could tend to polish the people, and introduce arts and sciences into his dominions. He was magnanimous, liberal, indefatigable, faithful, brave, and capable both of forming and executing the most extensive plans; but is reproached with some very great faults, particularly cruelty, and that even towards his own son, whom he not only disgraced, but put to death in an inhuman manner, according to several writers. (v. ALEXIS.) The czarina Catherine his widow, reigned after him, and pursued the plan which he had traced.

PETER III. son of Anne Petrowna, and Charles Frederic of Holstein Gottorp, born 1728; his aunt, the empress Catherine, in 1742, declared him her successer in the throne, and grand duke of Russia, after he had embraced the religion of the Greek church. This prince, before called Charles Peter Ulric, was proclaimed emperor after Elizabeth's decease, January 5, 1762, but did not long enjoy the throne, being compelled in the month of June following, to publish a declaration, by which he acknowledged himself incapable of reigning. The empress his wife was proclaimed by the title of Catherine II. and Peter died of an hemorrhoidal complaint, leaving a son.

PETER *Chrysologus*, (St.) i. e. *whose words are gold*, was elected archbishop of Ravenna, about 433, and much celebrated for his virtue and his eloquence. He died about 458. There are 126 *Sermons*, or *Homilies* of his in the Library of the Fathers, in which he unites perspicuity with brevity; their style is flowery and full of broken sentences, but the author is too fond of quibbles. Pere d'Acheri has published in his *Spicilegium*, five other *Sermons* written by St. Peter *Chrysologus*. In this prelate's works may also be found his answer to Eutyches, who had written to him in 449, complaining of St. Flavianus of Constantinople. The answer begins thus; *Tristis legi tristes Litteras tuas*. He defends the orthodox faith in it, and refers Eutyches to the excellent letter sent by St. Leo to Flavianus, which teaches what is to be believed concerning the mystery of the incarnation, against Eutyches and Nestorius. The best edition of St. Peter *Chrysologus* is *Augsburg*, 1758, fol.

PETER *Damian*, a pious and learned cardinal in the 11th century, a native of Ravenna. Having been directed in his studies by one of his brothers, whose name was *Damian*, he took that surname out of gratitude, and retiring to the monastery of the Holy Cross at Avellino near Eugubio, became its prior, and afterwards its abbot. Pope Stephen IX. being made acquainted with his merit, appointed him cardinal and bishop of Ostia, 1057, and employed him in the affairs of the Roman church. Peter Damian continued to be entrusted with various important transactions and legations under the succeeding pontiffs. He laboured with great zeal and holy freedom to revive ecclesiastical discipline both among the clergy and in the monasteries, and died at Faenza, Feb. 23, 1073, aged 66, after having resigned his bishopric, leaving *Letters*, *Sermons*, *Opuscula*, *Prayers*, *Hymns*, and other works in prose, which have been collected at *Paris*, 1663, fol. and are very useful for the ecclesiastical history of the 11th century.

PETER *Igneus*, i. e. *of Fire*, a famous monk of Valombrosn, descended from the illustrious house of Aldobrandini.

Peter

Peter of Pavia, bishop of Florence, having been accused of heresy and simony by the monks in the monastery of St. John Gualbert, who refused to communicate with him, and this accusation making much noise, Peter Igneus was chosen in 1063, by the monks of his convent, to undergo the trial of fire against the bishop. It is said that he deliberately entered a great fire bare footed, and with slow steps, before the whole city of Florence, and walked leisurely between two burning piles to the end; when perceiving that he had dropt his handkerchief, he turned back again, and took it from the midst of the flames, as whole and white as it was before. The writers of that time, particularly Desiderius, abbot of Mount Cassino, afterwards pope Victorinus III. mention this transaction as a certain fact; yet it is believed that Peter of Pavia remained bishop of Florence, notwithstanding the above trial, which was forbidden by the canons of the church. Peter *Igneus* was afterwards elected abbot, and made cardinal and bishop of Albano, 1073.

PETER DE CLUGNY, or PETER *the Venerable*, a native of Auvergne, descended from the family of the Comtes Maurice, or de Montboissier. He took the monk's habit at Clugny, was made prior of Vezelay, afterwards abbot, and general of his order, 1121, at the age of 28. He revived monastic discipline in the abbey of Clugny, received pope Innocent II. there in 1130, and afterwards the famous Abailard. He opposed the errors of Peter de Bruys and Henry, and died piously in his abbey, December 24, 1156. We have *six books* of his *Letters*, with several other curious and interesting works in the *Library of Clugny*, and some *Homilies* in Martenne's *Thes. aneed.* but he sometimes gives in to fables.

PETER *de Honestis*, v. HONESTIS.

PETER LOMBARD, a very eminent divine of the 12th century, called also *the Master of the Sentences*, and surnamed *Lombard*, because he was born at Novara in Lombardy. He distinguished himself so much by his learning in the university of Paris, as to be appointed canon of Chartres, and afterwards bishop of Paris about 1159. Philip, son of Louis *le Gros*, and brother of Louis the younger, refused this bishopric, that it might be given to Peter Lombard, who had been his preceptor, wishing by that means to show his gratitude. Peter Lombard died in 1614, leaving the excellent work of *the Sentences*, divided into four books, *Venice*, 1477, fol. the first edition, on which William of Auxerre, Albert *the Great*, St. Thomas, St. Bonaventura, William Durand, Gilles of Rome, Gabriel Major, Scotus, Okam, Estius, and several others have written commentaries. This work may be considered as the source and origin of scholastic divinity in the Latin church. He wrote also *Commentaries on the Psalms*, Paris, 1541, fol. and on *St. Paul's Epistles*, 1537, fol.

PETER *de Celles*, a learned monk of the 12th century, born at Troyes, elected abbot of Celles about 1150, was translated to the abbey of St. Remy at Rheims 1162, and made bishop of Chartres 1182. He died February 17, 1187. There are *Letters*, *Sermons*, *Moral Treatises*, and other works of his, in the Library of the Fathers, and collected by Dom. Ambrose Janvier, a Benedictine, who published them at Paris 1761, 4to. v. JANVIER.

PETER *de Poitiers*, chancellor of the church of Paris in the 12th century, one of the first and most celebrated scholastic divines of that age after Peter Lombard. He wrote several tracts, which are in the Library of the Fathers, and a treatise *on the Sciences*, printed at the end of Robert Pullus, 1655, fol. He died 1200.

PETER *Comestor*, or *the Eater*, a celebrated writer in the 12th century, born at Troyes, of which city he was canon and dean, afterwards chancellor of the church of Paris. These benefices he resigned to enter as a regular canon of St. Victor at Paris, where he died in October 1198, leaving *l'Histoire Scholastique*, which contains an abridgement of the Sacred History, from *Genesis* to the *Acts*, Basil, 1486, fol. and reprinted several times since. He dedicated this work to cardinal William de Champagne, archbishop of Sens. *Sermons*, published by Busée, under the name of Peter de Blois, 1600, 4to; *Catena temporum*, which is a universal history, is attributed to him, *Lubec*, 1475, 2 vol. fol. translated in French

under the title of, *Mer des Histoires*, Paris, 1488, 2 vol. fol.

PETER *the Chanter*, a learned doctor of the university, and chanter of the church of Paris in the 12th century, author of a book, entitled, *Verbum Abbreviatum*, Mons, 1637, 4to. which is frequently quoted and praised by the writers of the succeeding centuries. He took the religious habit in the abbey of Long-Pont, and died there about 1197. Several more of his works are in MS. in the Libraries.

PETER *de Blois*, one of the most learned and celebrated writers of the 12th century. Having studied at Paris and Bologna, he was appointed preceptor and secretary to William II. king of Sicily, and afterwards was invited into England by Henry II. who made him archdeacon of Bath, but permitted him to reside near Richard, archbishop of Canterbury, whose chancellor he was. Peter *de Blois* lost this archdeaconry towards the end of his life, and had that of London, where he laboured much for little profit. He died 1200, in England. There are some *Letters*, *Sermons*, and other works of his, in the Library of the Fathers, in which he strongly condemns the abuses and disorders which then reigned in the church. The best edition of this author is Peter de Goussainville, 1667, fol.

PETER, a monk of *Vaux de Cernai*, of the Cistertian order, in the diocese of Paris, in the 13th century, who, with Guy his abbot, was one of the twelve nominated by Innocent IV. to combat the Albigenses in Languedoc. He accompanied Guy, and was an eye-witness to the events of this war, of which he has left a *History*, with that of the Albigense heretics. It is interesting, and has been printed at *Troyes*, 1615, 8vo. and in Dom. Tissier's *Cistertian Library*. Arnauld Sorbin translated it from Latin into French, and this translation was printed at *Paris*, 1569, 8vo.

PETER (St.) *Nolasque*, founder of the Order of Mercy for the redemption of captives. He was born about 1189, in Lauragais, in the diocese of St. Papoul, of a good family, established his Order, August 10, 1218, was it's first superior general, and died piously on Christmas-night 1256 or 1258, aged 67. St. Louis had a particular esteem for him, and honoured him with several letters. He was canonized by Urban VIII. in 1628.

PETER *of Alcantara* (St.) a Franciscan, born 1499, at Alcantara, son of Alphonso Garavito, a Civilian, and governor of that city. He was provincial of his Order 1538, and afterwards established a Reform, which pope Julius III. approved 1554. St. Peter *of Alcantara* died October 18, 1562, and was canonized by Clement IX. 1669.

PETER *de Navarre*, a Biscayan, and celebrated captain in the 16th century. His family were of the dregs of the people, but he rose by his merit to the highest military dignities, and signalized himself so much in Italy, during the war of Lunegiana, that nothing was spoken of but his valour. Gonsalvo, surnamed *the Great Captain*, engaged him in his army shortly after, and had full proofs of this eminent man's capacity when the castle dell' Ovo at Naples was taken, 1503, it being there that Peter *de Navarre* first invented mines. He acquired great glory in the service of Spain against the Turks and Moors, from whom he gained Oran, Bugia, Tripoli, and several other places. Being made prisoner by the French 1512, at the battle of Ravenna, and his countrymen leaving him to languish in confinement, he entered into the service of France, but was again taken, 1528, in the kingdom of Naples, whither he had followed the count de Lautrec, and died of vexation in prison. Some writers say he was strangled there by order of Charles V.

PETER *de St. Louis* (Father) a grand Carmelite, whose family name was *Barthelemi*, born 1626, at Vaureas, in the diocese of Vaison. Having attached himself at 18 to a young lady, named Magdelaine, and this lady dying some years after of the small-pox, as they were on the point of marriage, he fell into a state of deep melancholy, and was so overwhelmed with grief, that he determined to retire from the world. His first plan was to enter the Dominican order; but, recollecting that his dear Magdelaine had given him a scapulary some days before her death, he wanted no farther proof that it was the will of Heaven

ven he should be a Carmelite, and accordingly embraced that profession. Having a taste for poetry, he cultivated it in his new situation, and was induced, by the remembrance of his mistress, to chuse Magdelaine for the subject of a poem, which cost him at least five years labour; and it is asserted, that he sometimes spent whole days upon a single verse. When finished, he carried it to Lyons, and, after some difficulties, got it printed there under the title of, *La Magdelaine; au Desert de la Ste. Baumeen Provence, Poême spirituel et chrétien en douze Livres.* This poem, full of bombast and incoherency, and which M. de la Monnoye calls the *chef d'œuvre* of pious extravagance, lay ten years unregarded in the printer's warehouse, till somebody having by chance got a copy, made it so generally known, that every one purchased it eagerly, and a second edition was soon wanted. The author did not live to see the triumph of *La Magdelaine*; he died of a dropsy in his breast 1670, a year before his poem revived. This work becoming very scarce, notwithstanding these two editions, M. de la Monnoye reprinted it in his collection of *Select Pieces.* Father de St. Louis had finished another poem before his death, the subject of which being the prophet Elijah, he entitled it, *l'Eliade*; and the resemblance between this title and that of the *Iliad* appeared to him a favourable omen of its success. The work has not however been published, for the Carmelites prudently suppressed it. He was also the greatest anagramatist of his time, and made anagrams on the names of all the popes, kings of France, generals of his order, and almost all the saints. His simplicity was so great on this point, that he believed men's destinies to be indicated by their names, and quoted his own as a proof, having found in the two words, *Ludovicus Barthelemi*, this anagram: *Carmelo se devovet*; in French, *Il est du Carmel: He is of Carmel.*

PETERNEFS, a celebrated painter of Antwerp, who excelled in representing the insides of churches, and also in the knowledge of architecture and perspective. He lived at the beginning of the 17th century. His son painted in the same style, but was much inferior to him in genius.

PETIS *de la Croix* (Francis) a learned secretary, interpreter to the king for Oriental languages. He succeeded his father in this office, and acquired great honour, particularly by refusing the offers made him, if he would insert in the treaty between the Algerines and Louis XIV. that the 600,000 livres, to be received by the latter, should be paid in Tripoli crowns, by which means a sixth part would have been diminished. M. Petis de la Croix undertook several voyages to the East and to Africa, by order of the court; was appointed professor of Arabic at the royal college 1692, and died 1713, leaving several translations from Arabic books, which remain in MS.: the following have been printed: *l'Histoire de Timur bec, ou du grand Tamerlan*, 1722, 4 vol. 12mo.; *l'Etat de l'Empire Ottoman*, 1683, 3 vol. 12mo.; *Histoire de Genghiscon*, 1710, 12mo.; a translation of *the Thousand and One Day's Persian Tales*, 5 vol. 12mo. His son, Alexander Louis Maria, who was also professor of Arabic at the royal college, translated *the Canon of Soliman II. for the Instruction of Mourad IV.* 1725, 12mo. He died 1751, aged 53.

PETIT (Francis). v. POURFOUR.

PETIT (John) an eminent Parisian doctor, who was one of the celebrated embassy sent from France into Italy, to heal the schism in 1407, and made a speech at Rome, July 20, the same year. But he afterwards tarnished all his glory, and acted like a venal wretch, the slave of iniquity; for, when John *the Fearless*, duke of Burgundy, had procured Louis of France, duke of Orleans, only brother of king Charles VI. to be assassinated, John Petit maintained, in the great hall of the hôtel royal de St. Paul, March 8, 1408, that this murder was lawful, because it was lawful to use surprise and treachery to get rid of a tyrant, and that no one was bound to keep their word with such persons. He published his plea, in which he tore the duke's character to pieces with greater fury than the assassins had done his body. The doctrine contained in this plea, entitled, *Justification du Duc de Bourgogne*, is so monstrous, and so calculated to introduce confusion of every

kind into a state, that John de Montaigu, bishop of Paris, condemned it as heretical, November 23, 1414; and the council of Constance condemned it the year following on the same account, chiefly at Gerson's solicitation, but spared John Petit's name and writing. At length the parliament of Paris pronounced a severe sentence against this pernicious libel, Sept. 16, 1416, by the king's order, and the university censured it. The duke of Burgundy had nevertheless sufficient credit, in 1418, to oblige the grand vicars of the bishop of Paris, who was then sick at St. Omer's, to retract the condemnation passed by that prelate in 1414. John Petit died at Hedin, 1411. His *Plea* for the duke of Burgundy, with all the acts respecting this affair, may be found in tom. v. of Gerson's works, the last edition. It appears certain, from the lists of licence, and from the register of officers and pensioners to the dukes of Burgundy, that he was a Franciscan.

PETIT (John Lewis) born March 13, 1674, at Paris. His taste for surgery appeared in his early childhood, from the pleasure which he took in attending the lectures given by M. Littre, a celebrated anatomist, who lived in the same house with him. He was admitted a master surgeon 1700, and became so eminent by his skill in that profession as to be sent for to attend Augustus I. king of Poland, 1726, and don Ferdinand (afterwards king of Spain) in 1734. M. Petit restored to health both these princes, who endeavoured to detain him by great offers, but he chose rather to return home. He was admitted into the academy of sciences 1715, appointed director of the royal academy of surgery, made some very important discoveries, and invented new instruments for the improvement of his art. He died Apr. 20, 1750, at Paris, aged 77. He has left an excellent treatise *on the Diseases of the Bones*; the best edition is 1723, 2 vol. 12mo.; several learned *Dissertations* in the Memoirs of the Academy of Sciences, and in the first volume of those of the Academy of Surgery. His *Chirurgie* was published by M. Lesne, *Paris*, 1774, 3 vol. 8vo.

PETIT (Peter) a celebrated mathematician and natural philosopher, born December 31, 1598, at Mont Luçon, son of a comptroller in the jurisdiction of that city. Having made himself well acquainted with mathematics, he sold, in 1633, the comptroller's place, which he had inherited; and, going to Paris, was soon appointed engineer and geographer to the king, and afterwards superintendant of the fortifications of France. He visited all the sea-ports by order of Louis XIII. and cardinal Richelieu; made numerous experiments upon the load-stone, and several more points of natural philosophy; and formed a friendship with Descartes, and other learned men of his time. M. Petit died August 20, 1677, at Laguy-sur-Marne, leaving many curious and interesting works on mathematics and philosophy; as, *de l'Usage du Compas de Proportion, de la Pesanteur et de la Grandeur des Metaux, de la Construction et de l'Usage du Calybre d'Artillerie*, 8vo.; *Du Vuide*, 1647, 4to.; *Des Eclipses*, 1652, fol. stitched; *Des Rémedes qu'on peut apporter aux Inondations de la Riviere de Seine dans Paris*, 1668, 4to.; *De la Jonction de l'Océan et Méditerranée par les Rivieres d'Aude et de la Garonne*, 4to.; *Des Cometes*, 1665, 4to.; *De la Nature du Chaud et du Froid*, 1671, 12mo. &c.

PETIT (Peter) a physician of Paris, who has left a collection of Latin *Poems*, 1683, 8vo. which are esteemed, with a curious treatise *on the Furor Poeticus*. Besides this collection, which contains the poems of *Codrus, la Cynomagie*, one on the *Compass*, &c. he published a small poem *on the Regret of Paris when deprived of the King's Presence*; another *on Tea*, Lipsiæ, 1685, a third on *Chicanery*; and left several more in MS. He also left three philosophical tracts, one *on the Motion of Animals*, 1660, 8vo. the second *on Tears*, 1661, 8vo. the third *on Light*, 1663 and 1664, 4to. Two medical works; one *Homeri Nepenthes; seu de Helenæ Medicamento, luctum animique omnem ægritudinem abolente*, Utrecht, 1689, 8vo. the other, *a Commentary* on the three first books of Aretæus, 1726, 4to. M. Petit also wrote a treatise on the Amazons, in Latin, 1687, 8vo.; in French, 1718, 2 tom. 8vo.; a treatise *on the Sybill*, 1686, 8vo. and a volume of *Miscellaneous Observations*, 1683, 8vo.; and there are a great many excellent *Dissertations* of his

his in MS. which would be worth printing. The elegance of this author's Latin poems gained him admission into the academy at Padua. He married late in life, and died December 13, 1687, aged near 71.

PETIT (Samuel) born December 25, 1594, at Nismes, and appointed minister in Languedoc when only 17. He was afterwards professor of divinity, Hebrew, and Greek, at his native place, and died there December 12, 1645, leaving several excellent and learned works, the principal of which are, *Leges Atticæ*, Paris, 1635, fol.; *Eclogæ chronologicæ*; *Miscellanea*; *Variæ Lectiones*; *Observationes de jure principum*, &c.

PETIT, DIDIER (Dom. Matthew) a celebrated Benedictine, of the congregation of St. Vannes, born December 18, 1659, at St. Nicholas in Lorrain. He taught philosophy and theology in the abbey de St. Michael; was made abbot of Senones 1715, and bishop of Macra 1726. He died June 14, 1728, aged 69. The principal among his numerous works are, three vol. 8vo. of *Remarks* on M. Dupin's *Ecclesiastical Library*; *an Apology for M. Pascal's Provincial Letters*, in seventeen *Letters*. This work he afterwards disavowed in a letter to cardinal Corradini, dated September 30, 1726, where he declares that these 17 Letters have been rashly and falsely attributed to him; but it is nevertheless certain that he wrote them. A treatise *on the Pope's Infallibility*, in favour of the Holy See, and of the Ultramontane prejudices, *Luxemburg*, 1724, 12mo.; *a Dissertation on the Council of Constance*, 1725, 12mo. He not only accepted the constitution *Unigenitus*, but wrote in its defence, and by that means gained the abbey of Senones, which the person to whom it had lapsed disputed with him.

PETIT-PIED (Nicholas) a learned doctor of the house and society of the Sorbonne, born of a respectable family at Paris. He was counsellor clerk to the Châtelet, and curate of the parish of St. Martial, which had been united with that of St. Pierre-des-Arcis, and died sub-chanter and canon of the church of Paris, 1705, aged 75, leaving a learned work, entitled, *Du Droit et des Prérogatives des Ecclesiastiques, dans l'Administration de la Justice séculaire*, 4to. written on the following occasion: M. Petit-Pied having offered to preside in the châtelet, 1678, during the absence of mess. the lieutenants, as being senior counsellor, the lay counsellors, who had been admitted after him, opposed it, asserting that the clerks had not a right to *preside* and *décaniser* (act *as deans*). This contest produced a lawsuit, but it was settled by a definitive sentence in favour of the clerical counsellors, March 17, 1682. M. Petit-Pied had collected a great number of pieces, on different subjects, both printed and MS. which collection he left to the Sorbonne library.

PETIT-PIED (Nicholas) nephew of the preceding, a celebrated doctor of the house and society of the Sorbonne, born Aug. 4, 1665, at Paris. He was appointed professor in the Sorbonne 1701; but, having signed the famous *Case of Conscience* the same year, with thirty-nine other doctors, he lost his professorship, and was banished to Beaune 1703. Some time after this he retired into Holland with father Quesnel and M. Fouillon, and staid there till 1718, when he obtained leave to return to Paris. The faculty of theology, and the house of Sorbonne, restored him to his privileges as doctor in June 1719; but the king annulled what had been done in his favour the July following. M. Petit-Pied became afterwards *theologian* to M. de Lorraine, bishop of Bayeux, which prelate dying June 9, 1728, he narrowly escaped being arrested, and retired again into Holland. In 1734, however, he was recalled; passed the remainder of life quietly at Paris, and died January 7, 1747, aged 82, leaving a large number of well-written works, the greatest part in French, the rest in Latin, in which he strongly opposes the constitution *Unigenitus*. The principal are, *Obedientiæ credulæ vana Religio, seu silentium Religiosum in causâ Jansenii explicatum, et salvâ fide ac auctoritate Ecclesiæ vindicatum*, 1708, 2 vol. 12mo.; *Tr. du refus de signer le Formulaire*, 1709, 12mo. *De l'injuste Accusation de Jansénisme, Plainte à M. Habert*, &c. 12mo.; *Régles de l'Equité naturelle, et du bon sans pour l'examen de la Constitution* Unigenitus, 1713, 12mo.; *Examen Théologique de l'Instruction Pastorale approuvée dans l'Assemblée*

l'Assemblée du Clergé de France, et proposée à tous les Prélats du Roiaume pour l'Acceptation de la Bulle, &c. 1713, 3 vol. 12mo.; *Réponses aux Avertissemens de M. l'Evêque de Soissons*, (Languet) 5 tom. 12mo. 10 parts. The *Mandates* and *Pastoral Instructions* given by M. de Lorraine, bishop of Bayeux, while M. Petit-Pied resided with him. *Examen pacifique de l'Acceptation et du fonds de la Bulle* Unigenitus, 1749, 3 vol. 12mo. A treatise *on Liberty*, in favour of Jansenius, 1753, 4to. He also assisted M. le Gros in the work entitled, *Dogma Ecclesiæ circa usuram expositum et vindicatum*, 4to. *Three Letters on the Convulsions*, and *Remarks*, in 4to. on their *Origin* and *Progress*, in which he is not favourable to them.

PETITOT (John) an excellent painter in enamel, born 1607, at Geneva. He brought his art to perfection, and went into France, where Louis XIV. employed him, as did several persons of the court. His majesty also allowed him a considerable pension, and an apartment in the galleries of the Louvres; but Petitot, being a Protestant, returned to his own country on the revocation of the edict of Nantes, and died at Vevay, a town in the canton of Bern, 1691. He worked jointly with his brother-in-law, Bordier, who painted the grounds, hair, and draperies, while Petitot executed the heads and hands. These two artists lived in perfect harmony, free from all jealousy, and gained above a million between them, which they divided without contest or law-suit.

PETIVER (James) a member of the royal society of London, who published *Gazophilacii naturæ et artis Decades Decem.* London, 1702, fol. consisting of 102 engravings, with the explanations pasted at the back. *Centuriæ X. rariora naturæ continentes*, Londini, 1692 to 1703, 8vo.; *Pterigraphia Americana*, Lond. 1712, fol.; *Tab. XX. Catalogus J. Raii herbarii Britannici ex edit. L. Hans Sloane*, Lond. 1732, fol. &c.

PETRARCH (Francis) born July 20, 1304, at Arezzo. When only 22, he lost both his parents, who died of the plague at Avignon, to which city they had retired; and, the contagion obliging him to quit that place, he resided at Vaucluse, in its neighbourhood. There he became acquainted with the beautiful Laura, whom he loved, and whom he has celebrated so much in his poems. Petrarch afterwards travelled in France, the Low Countries, and Germany, and, at his return to Avignon, entered into the service of pope John XXII. who employed him in several important affairs. He expected to have risen, by these means, to considerable posts; but, being disappointed in his hopes, devoted himself again to poetry, and became so celebrated, that he received letters, on the same day, from the Roman senate, and from the chancellor of the university of Paris, inviting him to come and receive the poetic crown. By the advice of cardinal Colonna, and Thomas Messina, he preferred Rome to Paris, and was crowned there, April 8, 1341, at the age of 37. He afterwards returned to Vaucluse; but, unable to bear living in Provence when the beautiful Laura was no more, he went into Italy 1352; and, being at Milan, Galeazzo Visconti appointed him counsellor of state. Petrarch spent almost all the remainder of life in visiting the different Italian cities. He was archdeacon of Parma, afterwards canon of Padua, and refused several other benefices. While he resided at Arequa, three leagues from Padua, the Florentines sent Bocaccio to him with letters, by which he was recalled to Florence, and put into possession of all the property of which his parents had been deprived during the factions between the Guelphs and Gibellines. He died at Arcqua, a few years after, July 18, 1374, aged 70, leaving many works in verse and prose, written both in Latin and Italian, which will immortalize his name. His Italian poems are particularly admired: the scarce editions of them are, *Venice*, 1470; *Padua*, 1472; *Venice*, *Milan*, *Rome*, 1473, fol. Those published by Aldus at *Venice*, the Junti at *Florence*, the Rouilles at *Lyons*, Gesualdo, 1553, 4to. and Castelvetro, 1582, 4to. reprinted by Muratori, 1711, are esteemed; but the best is *Venice*, 1756, 2 vol. 4to. and the most elegant, *Paris*, 1768, 2 vols. 12mo. *Vite de Pontefici Romani et Imperatori Romani*, Firenza, 1478, fol. The principal of his Latin works are, *De remediis utriusque fortunæ*, Cologn, 1471, 4to.; *de vitâ Solitanâ*; *de otio Religiosorum*; *de verâ Sapientiâ*; *de contemptu*

contemptu Mundi; *de Republicâ optime administrandâ*; *rerum memorabilium Libri sex*. *Epistles*, *Speeches*, &c. All the above were printed at *Basil*, 1581, 4 vol. fol. Petrarch's *Life* has been written by several authors, among whom the latest are M. Muratori and the abbé de Sade; this last in 3 vol. 4to. 1764.

PETRI, or *Cunerus Petrus*, a learned divine, born at Duivindick, a village of Zealand, who was the first bishop of Lewarden, in 1570; but, being driven from that see by the Protestants, he died at Cologn, February 15, 1580, aged 48. He left tracts, in Latin, *on the Sacrifice of the Mass*; *on the Celibacy of Priests*; *on the Union between the Merits of Christ and those of the Saints*; *on the distinguishing Marks of the True Church*; *on the Duties of a Christian Prince*, 1579, 8vo.; *on Grace*, *Free Will*, *and Predestination*; *Pastoral Questions*, &c.

PETRI (Sufridus) an historian, poet, and orator, of the 16th century, born at Leuwarden, who taught the belles lettres at Erfort, was afterwards secretary and librarian to cardinal de Granvelle; and, lastly, professor of law at Cologn, and historiographer to the states of Friesland. After his wife's death, he took priest's orders, and had had a canonry at Cologn. He died 1597, aged 69. He has left several works written in good Latin, but which show that he had no critical knowledge, and that he blindly adopted the most absurd fables. The principal are, *De Frisiorum antiquitate et origine*; *Apologia pro antiquitate et origine Frisiorum*; *De Scriptoribus Frisiæ*, 1593, 8vo. &c.

PETRI (Bartholomew) a learned doctor and canon of Douay, born in Brabant, who taught at Louvain, and afterwards at Douay, where he died, February 26, 1630, aged 85. He published Vincent de Lerins, with learned *Notes* and *Commentaries* on the Acts of the Apostles, 1622, 4to.; also an edition of the posthumous works of Esthius; to which he has added what was wanting of St. John's canonical Epistles.

PETROBUSSIANS. v. BRUYS.

PETRONIUS ARBITER, a favourite of Nero, supposed to be the same whom Tacitus mentions in book xvi. of his *Annals*. He was proconsul of Bythynia, and afterwards consul, and discovered a capacity for the highest offices; but his character was that of a voluptuous man, devoting the greatest part of the day to sleep, the night to pleasure and business. Nero made him one of his principal confidants, and, as it were, the superintendant of his luxury; for nothing was agreeable nor delightful to that prince but what Petronius approved. This raised the envy of Tigellinus, another of Nero's favourites, who accused him of being engaged in a conspiracy against the emperor. Upon this, Petronius was arrested, and, being condemned to death, he caused his veins to be opened and shut from time to time, while he conversed with his friends on verses and poetry. He afterwards sent Nero a book, sealed up by his own hand, in which he described that emperor's debaucheries under borrowed names, and died about the year 66. We have a *Satire* of his remaining, and some other pieces written in elegant Latin, but filled with obscenities, whence Petronius is called *autor purissimæ impuritatis*. A fragment of his works was found in the last century at Traou, a city of Dalmatia, in the duchy of Spalatro: it is a MS. in fol. about the thickness of two fingers, and contains *the Supper of Trimalcion*. The above-mentioned fragment has made much noise among the learned, and many disputes have arisen concerning its authenticity. It is in the king's library, and now certainly believed to be the work of Petronius: but this is not entirely the case with the other *fragments*, taken from a MS. found at Belgrade 1688, and published at Paris by M. Nodot 1694, the literati not being yet agreed whether these latter are genuine. The most complete French translation of Petronius is by Nodot 1709, 2 vol. 12mo. His poem *on the Civil War*, a very beautiful piece, has been translated into elegant French verse by the president Bouhier. P. Rapin accuses the author of having fallen, in this work, into all the faults which he condemns. The best editions of Petronius are *Venice*, 1499, 4to.; those *cum Notis Variorum*, Amsterdam, 1669, 8vo. 1709, and 1743, 2 vol. 4to. In Mattaire's *Corpus Poetarum* are verses by five different poets named Petronius.

PETRONIUS (St.) bishop of Bologna in the 5th century.

PETTY (Sir William) professor of anatomy at Oxford; afterwards physician to Charles II. who knighted him in 1661. He died in London, very rich, 1687, leaving a treatise *on Taxes and Contributions*; another *on the Education of Youth*; *Political Arithmetic*; *The Political Anatomy of Ireland*, 8vo.; a valuable work, entitled, *Jus antiquum Communium Angliæ assertum*, 8vo. which has been translated into French under the title of, *La Défence des Droits des Communes d'Angleterre*, 12mo.; a scarce and curious book, entitled, *Britannia languens*; and many other works in English.

PEUCER (Jaspar) a celebrated German physician and mathematician, the friend and son-in-law of Melancthon, born January 6, 1525, at Bautzen in Lusatia. He was kept a long time in prison by the elector of Saxony's order, for having endeavoured to spread the doctrine of the Sacramentarians in his dominions, and died September 25, 1602, aged 78, leaving a numerous family, and various works, the principal among which are, *De præcipius divinationum generibus*, 8vo.; *Methodus curandi morbos internos*, 8vo.; *De Febribus*, 1614, 4to. The names of *coins*, *weights*, *measures*, *animals*, &c. 8vo.

PEURBACH, v. PURBACH.

PEUTINGER (Conrad) an eminent lawyer of Augsburg, in which city he was born October 15, 1465, who died December 28, 1547, aged 82, leaving ten children. He had received from Conrad Celtes, a map drawn about the end of the 4th century, in the reign of Theodosius *the Great*, in which the routes then taken by the Roman armies are delineated. Mark Velser had this map printed at Venice, 1591; it is called *Peutinger's table*, and is much valued by the learned. Being found again entire among Peutinger's MSS. a splendid edition was published at Vienna, 1753, fol. with *Dissertations*. He was secretary to the city of Augsburg, counsellor to the emperors Maximilian I. and Charles V. and employed in the most important affairs; but never exerted his interest otherwise than for the good of his country. He obtained for the city of Augsburg the privilege of coining money. His principal works are, *Romanæ vetustatis fragmenta in Augusta Vindelicorum et ejus Diœcesi*, Mog. 1528, fol.; *Sermones convivales*, the best edition is *Jena*, 1683, 8vo.; *De inclinatione Romani imperii, et exterarum gentium, præcipue Germanorum, commigrationibus*, with *Sermones convivales*, and in Procopius; *De Rebus Gothorum*, Bas. 1531, fol. &c.

PEYRAT (William du) originally deputy to M. the attorney-general, afterwards priest and treasurer of the Holy Chapel at Paris. He died 1645. He published *Hist. de la Chapelle des Rois de France*, 1645, fol.; *Des Essais Poetiques*, 1593, 12mo.

PEYRE (James d'Auzoles, sieur de la) a gentleman of Auvergne, secretary to the prince de Montpensier, and also his confidant; author of several chronological and historical works, against father Petau; and of *l'Anti-Babau*, against father Bolduc, *Paris*, 1632, 8vo. They are full of uncommon sentiments and imaginations, but contain very little true criticism. He was born May 14, 1571, and died of an apoplexy at Paris, May 19, 1642.

PEYRERE (Isaac la) author of the famous treatise on the Preadamites, a native of Bourdeaux, educated in the Protestant religion. It is said, that, while he was one day reading the fifth chapter of St. Paul's Epistle to the Romans, he was struck with an idea, that the existence of men before Adam might be proved from the 12th, 13th, and 14th verses; and this whimsical opinion, which he at first considered merely as a sportive sally of imagination, gained at length such entire possession of his mind, that nothing could ever compel him sincerely to abandon it. To defend this system, he published his celebrated book, entitled, *Præadamitæ*, 1655, in 4to. and 12mo. in which he pretends, that there were men before Adam. This work was solidly refuted by several learned men, and burnt by the hangman at Paris. The bishop of Namur censured it the same year, and la Peyrere was arrested at Brussels 1656, by authority of the archbishop of Malines, but escaped from that danger by favour of the prince of Condé. He went afterwards to Rome, where he abjured Calvinism, and retracted his book on the Preadamites, in presence of pope Alexander

ander VII. who offered him several benefices, which la Peyrere refused; and, returning to France, was made librarian to the prince de Condé, who allowed him a pension. At length he retired to the seminary des Vertus, and died there January 30, 1676, aged 82, after having received the Sacraments, and displaying every mark of a true Christian. The following epitaph was nevertheless made upon him:

La Peyrere ici git, ce bon Israelite,
Huguenot, Catholique, enfin Preadamite:
Quatre Religions lui plurent a la fois;
Et son indifference etoit si peu commune
Qu'apres 80 ans qu'il eut a faire un choix
Le bon homme partit, et n'en choisit par une.

Besides his book on the Preadamites, he left a singular treatise on the restoration of the Jews, 1643, 8vo. scarce; an Account of Iceland, 1663, 8vo. and of Greenland, 1647, 8vo. which is esteemed; *Lettre à Philotime*, 1658, 8vo. In this Letter la Peyrere lays open the motives of his abjuration and retraction, &c. v. Father Niceron's *Memoirs*, tom. 12. and 20. He had a brother, Abraham la Peyrere, advocate to the parliament of Bourdeaux, who published, *Décisions du Parlement de Bourdeaux*. The last edition is 1725, fol.

PEYRONIE (Francis de la) first surgeon to the king, and distinguished above all the eminent surgeons who have appeared in France, by his ardent zeal for the progress and improvement of surgery, and the sums he expended for that purpose. He died April 24, 1747. He procured the establishment of the *Royal Academy of Surgery* at Paris 1731; and left his library, and estate of Marigny, to the company of surgeons in that city, who sold them to his majesty for 200,000 livres; he also appointing the same company universal legatees to two thirds of his property. M. de la Peyronie bequeathed to the surgeon's company of Montpellier, two houses situated there, with 100,000 livres for the erection of an amphitheatre for surgery; and also left the said company universal legatees to the third part of his property. Every clause in his will tends to the public good, and the encouragement and improvement of surgery; by which, as well as by his talents, this celebrated surgeon has rendered his name immortal.

PEZRON (Paul) born 1639, at Hennebon in Bretany. He entered the Bernardine order in the abbey de Prieres 1661, was admitted doctor of the Sorbonne 1682, taught afterwards in the Bernardine college at Paris, had several other honourable offices in his order, and was appointed abbot of la Charmoie 1697. This abbey he resigned 1703, and died October 10, 1706, aged 67, leaving the following works: A learned treatise, entitled, *L'Antiquité des Tems retablie*, 1687, 4to. in which he undertakes to establish the chronology of the *Septuagint* text, in opposition to that of the Hebrew Bible, and to prove the world more ancient than any preceding chronologists have supposed; a thick 4to. vol. entitled, *Défence de l'Antiquité des Tems*, 1691, against fathers Marhanay and le Quien, who had attacked his first work; *Essai d'un Commentaire sur les Prophetes*, 1693, 12mo. much esteemed; *Histoire Evangelique confirmée par Judaïque, et la Romaine*, 1696, 2 vol. 12mo. a good work; *Traité de l'Antiquité de la Nation et de la Langue des Celtes, autrement appellés Gaulois*, 1703, 8vo. a curious book, &c.

PFAFF (John Christopher) an eminent Lutheran divine, born May 28, 1651, at Pfussingen, in the duchy of Wirtemberg, who taught theology with reputation at Tubingen, and died there February 6, 1720, leaving *a Collection of Controversies*; *a Dissertation on the Passages of the Old Testament that are quoted in the New*; and other works in Latin, which are esteemed. Christopher Matthew Pfaff, one of his sons, professor of divinity, and chancellor of the university of Tubingen, has also written several learned works in Latin; among others, *Institutiones Theologicæ*, 1719, and 1721, 8vo.; and *S. Trenæi fragmenta anecdota*, 8vo. Greek and Latin.

PFANNER (Tobias) born March 15, 1641, at Augsburg, son of a counsellor to the county of Oëtingen. After having been preceptor successively to several young noblemen, he was made secretary of the archives to the duke of Saxe-Gotha, and was employed at the same time to instruct the princes Ernest, and John Ernest, in history and politics. Being appointed counsellor to the whole Ernestine branch in 1686, he went to Weymar the following year, but was recalled to Gotha 1699.

Pfanner possessed so extensive a knowledge of affairs, that he was called *the living Records of the House of Saxe-Gotha.* He had been much inclined to melancholy from his childhood, which disorder increased so fast after his work, entitled, *The Way of Repentance and Life*, was finished, that he laid aside all business, to prepare himself for death. He died Nov. 23, 1716, or 1717, at Gotha. His other works are, *A History of the Peace of Westphalia.* The Gotha edition 1697, 8vo. is much the best. A *History of the Assemblies held in* 1652, 1653, and 1654, *Weymar*, 1694, 8vo. A *Tr. on the Princes of Germany.* The *Pagan Theology.* A *Tr. on the Principle of Historical Faith*, &c. The above are all written in Latin, and esteemed.

PFEFFEL (John Andrew) an engraver of Augsburg, born about 1690, and died about the middle of the 18th century. He engraved the 750 plates in the *Natural History of the Bible.* v. SCHEUCHZER.

PFEFFERCORNE (John) a famous Jew of the 16th century who embraced Christianity, and, either through an indiscreet zeal, or to get money from the Jews, solicited the emperor Maximilian to have all the Hebrew books burnt, excepting the Bibles, alledging that they contained *blasphemies, magic, and other things equally dangerous.* The emperor, surprised at this request, published an edict in 1510, commanding all the Hebrew books to be carried to the town hall, that those which contained any blasphemy might be burnt; but Capnion demonstrated the danger of such an edict, and was supported by Ulric de Hutten, who then published his *Epistolæ obscurorum virorum* 1701, 12mo. to ridicule the monks. Both parties wrote warmly, and the cause was pleaded before the bishops; but, Hoogstraten having undertaken Capnion's defence, the latter triumphed, and the sentence was not executed. It is commonly believed that Pfeffercorne turned Jew again, through vexation, and was torn with pincers, and burnt alive in 1515, for his crimes, and for having profaned the Eucharist at Halle: but this must be another John Pfeffercorne, for the person of whom we have been speaking was living in 1517. His works are, *Speculum adhortationis Judaïcæ ad Christum*; *Narratio de ratione celebrandi Pascha apud Judæos*; *Hostis Judæorum*; *Panegerycus*; *De abolendis Judæorum scriptis.*

PFEIFFER (Augustus) a celebrated German philosopher and divine, born October 27, 1640, at Lavernburg. At five years old he fell from the top of a house, and bruised his head so violently against a plate of iron which lay upon the pavement, that he was taken up as dead, and preparations were made for burying him; but his sister, in sewing his shroud, happened to prick one of his fingers, and, observing that he drew it back, called for assistance, which so happily recovered him, that he never felt any inconvenience from this alarming accident. He was pastor and professor of Oriental languages and divinity at Wirtemberg, Leipsic, and other places. He was invited to Lubec 1690, to be superintendant of the churches, and there died, January 11, 1698. His works are numerous both in Latin and German, and all much esteemed; the principal among the Latin ones are: *Dubia vexata scripturæ sacræ*; *Decas selecta exercitationum Biblicarum*; *Pansophia Mosaïca*; *Critica sacra*, Dresdæ, 1680, 8vo.; *Antichiliasmus Thesaurus Hermeneuticus*; *Exercitatio de Thargumim*; *De Mascra*; *De Trihæresi Judæorum*; *Sciagraphia Systematis Antiquitatum Hebræarum*; *Decades duæ de antiquis Judæorum ritibus*; *Specimen antiquitatum sacrarum*, &c. All his philosophical works have been printed together at Utrecht, 2 vol. 4to.

PFIFFER (Lewis) born 1530, at Lucern. He entered very young among the Swiss troops in the French service, and, from being a captain in the regiment of Taumman, was appointed colonel 1562, after the battle of Dreux, at which he had greatly distinguished himself. His regiment being reduced in 1563, in consequence of the peace, he was made lieutenant of the hundred Swiss guards, by Charles IX. who also knighted him. In 1567, Pfiffer brought a regiment of six thousand Swiss to the assistance of Charles; and it was with this regiment, of which he was colonel, that he escorted that prince Sept. 29, the same year, in a square battalion, from Meaux to Paris, notwithstanding all the efforts made by the

the prince of Condé. This is called *the celebrated retreat of Meaux.* He continued to render important services to Charles IX. both at the head of his regiment, and by his credit in Switzerland, which was so great as to gain him the surname of *King of the Swiss.* Pfiffer and his regiment contributed to secure the victory over the Huguenots at Montcontour 1560. He signalized himself equally by his attachment to Henry III. till the birth of the league; but the duke of Guise then gained him, under pretence of defending religion; after which he declared himself openly for the league, and engaged a part of the Catholic cantons on that side. He died 1594, at Lucern, aged 64. He had been *advoyer*, that is, first chief of the canton of Lucern, for several years.

PHÆDON, a celebrated Greek philosopher of Elis, who was originally a slave; but, when Socrates had obtained his freedom, and he became that great man's disciple, studied philosophy, and, retiring to Elis, was head of the *Eleatic* sect. He wrote several Dialogues in defence of Socrates, and never left him till his death. Plisthenes succeeded him.

PHÆDRA, daughter of Minos, king of Crete, and Pasiphæ, and wife of Theseus. Having entertained a criminal passion for her son Hyppolitus, which the young prince would not return, she accused him to Theseus of incest; upon which the latter prayed to Neptune against his son, and the god sent a sea monster, which so frightened the horses of Hyppolitus, that he was thrown from his chariot and killed, according to the fable. When Phædra heard of his death, she strangled herself in despair. Euripides and Racine have each written a fine tragedy on this subject.

PHÆDRUS, a celebrated Latin poet, freedman of Augustus, a native of Thrace. He was oppressed by Sejanus, the favourite of Tiberius, but had the good fortune to survive him. Phædrus lived like a philosopher, and took no pains to hoard up wealth. We have *five books of Fables* written by him, in imitation of Esop, with great purity of style, elegance, and brevity. They were discovered by Francis Pithou, who, with his brother Peter Pithou, first published them in 1596. There have been many editions since; those most in request are, *cum Notis Variorum*, 1667, 8vo. plates, in which the leaves 275 and 276 are sometimes wanting; *ad usum Delphini*, 1675, 4to.; *Amsterdam*, 1701, and *Leyden*, 1727, 4to.; *the Louvre*, 1729, 16to.; *Paris*, 1748, 12mo. M. de Lacy has translated this excellent poet into French, 12mo.

PHÆTON, son of Phæbus and Clymene. He obtained permission from his father to conduct his chariot at least for one day; but, being ignorant of the path he was to pursue, went too near the earth, and burnt it almost entirely. Jupiter, enraged at this sight, struck him dead with a thunderbolt, which precipitated him into the river Po. His friend Cygnus was changed into a swan; his sisters, the Heliades, into poplars, and their tears into amber, according to the fable.

PHAINUS, an ancient Greek astronomer of Elis, supposed to be the first who discovered the time of the solstice. He made his observations near Athens; and Meton, another famous astronomer, was his disciple.

PHALARIS, a famous tyrant of Agrigentum in Sicily, who having made himself master of that city about 571 A.C. exercised the most unheard of cruelties, and caused a brazen bull to be formed, in which those whom he condemned were to be burnt alive. When Perillus, the author of the cruel invention, demanded his reward, Phalaris ordered him to be the first person put to death in the bull's belly. The people of Agrigentum at length rose, and burnt Phalaris himself in it, 563 A.C. We have some letters to this tyrant under the name ot Abaris, with the answers; but they are supposed to be spurious. Bentley and Boyle may be consulted on this subject. They were printed at the Sorbonne about 1470, 4to.; at *Trevisa*, 1471, 4to.; and *Oxford*, 1718, 8vo. A French translation of them was published, 1726, 12mo.

PHALEREUS, v. DEMETRIUS PHALEREUS.

PHAON, a youth of Mitylene in the isle of Lesbos, who, according to the fable, received from Venus an alabaster vase, full of essence, with which he had no sooner rubbed himself than

he became the handsomest of mankind. All the women and girls in Mitylene fell desperately in love with him; and the famous Sappho threw herself from a rock because he would not return her passion. He is said to have been surprised in adultery, and killed.

PHARAMOND, son of Marcomir, the name given by most historians to the first king of France. It is said that he reigned at Treves, and over part of France, about 420, and was succeeded by his son Clodion: but all the accounts of these two princes are very uncertain. The institution of the salique law is attributed to him, in which it is said, that no part of the salique inheritance can pass to females: hence the fundamental law which excludes women from the crown.

PHARAOH, i. e. *King*, or *Crocodile*, a name common to all the ancient Egyptian kings. The Holy Scriptures mention ten of them, viz. one who lived in the time of Abraham, Genesis xii.; a second, whose dreams Joseph interpreted, Genesis xli.; a third, by whom the Israelites were ill used, after Joseph's death, Exod. i.; a fourth, who was swallowed up in the Red Sea, Exod. xiv.; a fifth, in David's time; a sixth, who was father-in-law to Solomon, and may possibly have been the same with the last mentioned; also Pharaoh *Sesac*, Pharaoh *Sua*, or *So*; Pharaoh *Nechao*, or *Necheh*; and, lastly, Pharaoh *Hophra*, or *Vaphres*. We may easily conclude from the four last, that the others had also proper names; but it is difficult to determine them exactly; and the learned, both of ancient and modern times, are much divided on the subject; because the method of decyphering the Egyptian hieroglyphics with certainty being yet unknown, we have neither rules nor sufficient monuments to guide us.

PHAREZ, son of the patriarch Judah, and Tamar, his daughter-in-law. He was a twin, and elder brother of Zarah.

PHARNACES, son of Mithridates, king of Pontus, raised the army against his father, who killed himself in despair 64 A.C. Pharnaces cultivated a friendship with the Romans, and remained neuter during the war between Cæsar and Pompey; notwithstanding which neutrality Cæsar marched against him, and conquered him with such rapidity, that he wrote to one of his friends, *Veni, vidi, vici.* This happened 47 A.C

PHEBADIUS, *Febade, Phibade, Sæbad. Fitade* (St.) a celebrated bishop of Agen, whom the inhabitants of the country call St. Fiari. He refuted the confession of faith published by the Arians at Sirmium, 357, by a *Treatise*, which St. Jerome quotes, and which is also in the Library of the Fathers, and attended the council of Rimini 359, where he supported the Catholic party, but was supported by the Arians, having been induced, by a desire of peace, to sign a confession of faith, apparently orthodox, but which concealed the poison of heresy. He afterwards acknowledged his fault, and testified, by a public retraction, that, far from assenting to the heresy, his only design was to destroy it. St. Phebadius assisted at the council of Valencia 374, and at that of Saragossa 380. He was living in 392, but dead in 400. St. Ambrose addresses his seventieth Letter to him, and St. Delphinus of Bourdeaux.

PHELYPEAUX, v. PONTCHARTRAIN.

PHERECRATES, a celebrated Greek comic poet, contemporary with Plato and Aristophanes. He followed the style of the ancient comedy, which, instead of feigned and imaginary persons, introduced living characters on the stage, who were known to the spectators by their names, and distinguishing marks, and turned them into ridicule; but Pherecrates never abused the licence which then prevailed on the stage, laying it down as a law to himself not to abuse or defame any body. Twenty-one comedies are attributed to this poet, of which we have only some fragments remaining, collected by Hertelius and Grotius; but it appears from these fragments that Pherecrates wrote very pure Greek, and excelled in that nice and delicate raillery distinguished by the name of, *Attic Urbanity.* He invented a kind of verses called, from his name, *Pherecratians*; they were composed of the three last feet of the hexameter verse, the first of these three feet being always a spondee.

This

This verse of Horace, for example, *Quamvis Pontica Pinus*, is a *Pherecration* verse. M. Burette in tom. 15. of the academy of inscriptions, has examined a fragment of this poet concerning music, which may be found in Plutarch.

PHERECYDES, a celebrated Greek philosopher, born in the isle of Scyros. He was the disciple of Pittacus, and master of Pythagoras, and is said to have been the first who maintained that animals are mere machines; but this opinion does not appear well founded. Pherecydes lived about 560, A.C. (v. Memoirs of the academy at Berlin, 1747.) He must be distinguished from Pherecydes the historian, a native of Leros, surnamed *the Athenian*, who lived about 456, A.C. and wrote a *History of Attica*, which work has not come down to us.

PHIDIAS, a famous Grecian sculptor, about 448, A.C. who made the famous statue of Minerva, which stood in the citadel at Athens, and is so frequently mentioned by ancient writers. Being banished from Athens, he retired to Elis, and was killed there, after he had finished a statue of Jupiter, which was placed in the temple of Olympia, and was numbered among the seven wonders of the world. This artist had a particular skill in optics, which was a great advantage to his statues when erected.

PHILANDER (William) born 1505, at Chatillon-sur-Seine. The reputation which he gained by his knowledge of the belles lettres, philosophy, architecture, and mathematics, occasioned his being invited to Rhodes by George d'Armagnac, a patron of learned men, who was at that time bishop of Rhodes, and afterwards cardinal; and Philander attended this prelate in his embassy to Venice. He built several elegant edifices at Rhodes, and having entered the ecclesiastical profession, was made canon of that city, and archdeacon of Antonin. Philander died February 2, 1565, aged 60, at Toulouse, whither he went to visit his Mæcenas, George d'Armagnac, who had been appointed its archbishop. He left a good *Commentary on Vitruvius*, the best edition of which is *Lyons*, 1552, and a *Commentary* on part of Quintilian.

PHILASTRIUS (St.) a bishop of Brescia in Italy, about 374, who attended the council of Aquileia, with St. Ambrose, 381, and formed an acquaintance with St. Augustine at Milan. He died July 18, 387. He has left a book *concerning Heresies*, but it is written without any taste, or critical knowledge, and he sometimes takes opinions to be erroneous, which are not such. This book is in the Library of the Fathers, and is printed separately at Hamburg, 1721, 8vo. and Brescia, 1738, fol.

PHILE (Manuel) a Greek author, by whom we have some Iambic verses on the nature of animals; the best edition is by Paaw, *Utrecht*, 1730, 4to. He was a native of Ephesus, and lived in the 14th century. His poem is dedicated to Michael Paleologus *the Younger*, emperor of Constantinople.

PHILELEUTHERUS, v. BENTLEY.

PHILELPHUS (Francis) born July 24, 1398, at Tolentino. He taught ethics with so much credit at Venice, that the republic appointed him secretary to the ambassador at Constantinople, in which office Philelphus took advantage to perfect himself in the Greek language, and went to Constantinople, 1419. There he married Theodora, daughter of the learned Emmanuel Chrysoloras, and was sent by the emperor John Paleologus to the emperor Sigismond, to solicit his assistance against the Turks. Philelphus afterwards taught at Venice, Florence, Sienna, Bologna, and Milan, with uncommon reputation; he was at once a grammarian, poet, orator, and philosopher. It is without any foundation that he has been accused of depriving the public of Cicero's book, entitled, *de Gloriâ*. He married thrice, and died at Florence, July 31, 1481, aged 83, leaving *Letters*, Venice, 1502, fol.; *Dialogues*, *Satires*, Milan, 1476, fol. Venice, 1502, 4to. Paris, 1508, 4to; *Odes* and *Poems*, 1497, 4to; *Discourses*, Venice, 1492, fol. and a great number of other works in Latin, both in verse and prose; the most known among them are his treatises *de Moralî disciplinâ*; *De Exilio*; *De Jocis et Seriis*; and his two books entitled, *Conviviorum*, or Banquets, which are esteemed, and contain great learning. They have all been reprinted at *Basil*, 1739, fol. His

son Marius, who died a year before him, has also left some poems.

PHILEMON, a Greek comic poet, son of Damon, and contemporary with Menander, to whom he was often preferred through favour, on which occasion Menander said to him, *Are not you ashamed to conquer me?* Plautus has imitated this poet's comedy of the *Merchant*. Philemon is said to have died with laughing when almost 97, on seeing his ass eat figs. Philemon the younger, his son, wrote 54 comedies, of which we have some considerable fragments with Menander.

PHILEMON, a rich citizen of Collosse, converted to Christianity by St. Epaphras, the disciple of St. Paul. Onesimus, his slave, having robbed him and fled to Rome, was there converted by St. Paul, who sent him back to his master with a letter, which is among the canonical books. The Greeks say that he was martyred with his wife Appia during a popular tumult.

PHILETAS, a Greek poet, and grammarian of Cos, who was preceptor to Ptolemy Philadelphus, and wrote some *Elegies*, *Epigrams*, and other works, which are not come down to us. Ovid and Propertius have celebrated him in their poems.

PHILETE (Aimable) a convert to the faith, who did not dare to deny the resurrection, but maintained that there was no other than that from sin to grace.

PHILIP III. king of Macedon, fourth son of Amyntas, succeeded his brother Perdiccas III. 360, A.C. Having been delivered as an hostage to the Illyrians and Thebans, he was brought up under Epaminondas, and on the death of his brother Perdiccas, usurped the throne from his nephew. He defeated the Athenians near Methone in the first year of his reign, and made peace with them; conquered the Pæonians, Illyrians, and Thessalonians, and married Olympias, daughter of Neoptolemus, king of the Molossi, by whom he had Alexander *the Great*. Philip laid siege to Byzantium, 341, A.C. but was forced to raise the siege, and march against the Scythians, which people he defeated by stratagem, and took from them a large booty. On his return, the Triballi rebelled, and a bloody battle ensued, in which he would certainly have been slain, had not his son Alexander covered him with his shield, and killed the assailants. Philip was one of the greatest politicians of his time; he aspired to the empire of all Greece, declared war against the Athenians, who were the only people that retarded his enterprises, and defeated them with the Thebans their allies, near Cheronæa in Bæotia, 338, A.C. He afterwards granted them peace, but severely punished those who had assisted them. After this battle Philip made a feast, at which he gave way to transports of joy unbecoming a great monarch, insomuch that while he was dancing and singing on the field of battle, Demaratus sent him the following message; *Fortune has allotted to thee the part of Agamemnon, and thou actest that of Thersites.* This noble reproof made Philip blush, he treated the vanquished with humanity, and set Demaratus at liberty. He divorced Olympias not long after, which so offended Alexander, that he withdrew himself from court. Philip was making great preparations against the Persians, when he was killed by Pausanias, one of his guards, 336, A.C. at the age of 47. This prince possessed great qualities, he had courage, prudence and firmness; always carried on his designs by imperceptible ways, never employed force, but when artifice failed, thinking himself less honoured by the success of a battle, than of a treaty, and made use of every method imaginable to execute the plans, which his ambition led him to form. He spoke and wrote with facility, accuracy and dignity; knew how to employ persons of merit, and to reward them as a king. But if he had great qualities, he is also accused of great faults; he carried dissimulation to excess, little scrupulous in keeping either his word or his treaties; he sported with his oaths, saying frequently, *Children are amused with Toys, Men with Oaths.* His court was a scene of debauchery and prostitution, to which he gave himself up in a scandalous manner, and often passed judgement on his subjects, while in a state of intoxication, by which means he was guilty of much injustice. It must be owned however that he blushed at this

this himself, and was not offended when reprimanded for it. One day as he was come from a great feast, a woman applied to him for justice. He heard the matter and gave sentence against her; *I appeal from it, said the woman*; and to whom do you appeal, replied the king, she answered, *to Philip fasting*. Upon this he examined the matter afresh, and determined in her favour. Another woman having solicited him a long time about some affairs, and being always put off, growing weary of his delays, cried out, *Cease then to be a King*. Philip, far from being offended with this freedom, answered her complaint upon the spot. He was also a man of uncommon judgement and penetration, nor had he neglected any part of polite learning; he may in short be said to have been in great, what Louis XI. was in little. Philip instituted the Macedonian Phalanx, that formidable body, which it was so difficult to move. His son Alexander succeeded him.

PHILIP V. king of Macedon, ascended the throne, 220, A C. and reigned gloriously at first through the conquests made by Aratus; but growing jealous of that general's reputation and virtue, which he contrasted with his own vices, he caused him to be poisoned. Philip was defeated by the Romans, who left him Macedonia, after taking every other country from him which he had in Greece. He died 178, A.C. The latter part of this king's life was embittered by the grief he felt for having put his son Demetrias to death, on a false accusation brought by his brother Perseus.

PHILIP, a governor of Jerusalem under Antiochus Epiphanes, who tormented the Jews on account of their religion. The same Antiochus appointed him regent during the minority of his son *Antiochus Eupater*; but Lysias having usurped the government, defeated Philip and put him to death.

PHILIP, son of Herod, and husband of Salome the dancer, who demanded the head of St. John. He was sovereign of Gaulonitis, and Bethania, made his subjects happy during a reign of 37 years, and died in the twentieth year of Tiberius. It was from him that Cæsarea was called Philippi. Salome was the daughter of another Philip, son of Herod *the Great*, who had married Herodias.

PHILIP (St.) an apostle of Jesus Christ, born at Bethsaida, a village in Galilee, the first whom our Saviour called to be his follower. He went to tell Nathaniel that he had found the Messiah, was present at the marriage in Cana, and the miraculous multiplication of the loaves. It was this apostle who requested Christ on the eve of his Passion to shew him the Father; to which our Lord replied; *He that hath seen me hath seen the Father*. St. Philip is supposed to have preached the gospel in Phrygia, and died at Hierapolis, a city of the same province, after the year 84, for St. Policarp, whose conversion did not take place till that year, was his disciple. He must be distinguished from St. Philip, one of the seven first deacons chosen by the apostles, who preached the gospel at Samaria, baptized the eunuch of Candace, queen of Ethiopia, in the year 35, and dwelt afterwards at Cæsarea, with his four daughters, who were virgins, and prophesied. He is supposed to have died in that city.

PHILIP (St.) *Beniti*, or *Benizzi*, fifth general of the Servites, born 1232, of a noble family at Florence. He obtained the approbation of his order in the general council of Lyons, 1274, and died at Todi, August 22, 1285. He did not found the order of Servites, as some have supposed, he only extended it. Clement IX. canonized him, 1671.

PHILIP, duke of Suabia, son of Frederic *Barbarossa*, and brother of Henry VI. on whose decease he was chosen emperor by part of the electors, while the rest gave their votes for Otho, duke of Saxony. Innocent III. who acknowledged the latter, excommunicated Philip; but Otho being defeated, the excommunication was taken off. Philip refused his daughter to Otho, and made preparations for attacking him, during which he was murdered at Bamberg, June 23, 1208, aged 34. He had married Irene, sister of Alexis, emperor of the East. Philip was a liberal prince, and possessed great prudence and piety.

PHILIP I. king of France, succeeded his father Henry I. 1060, when only eight years old, under the regency and tuition of Baudouin V. earl of Flanders, who

who governed wisely, gained great honour in his office of tutor, defeated the Gascons in their attempt to rise, and died when the king was 15. The young prince made war in Flanders against the usurper Robert, but being defeated near St. Omers, agreed to a peace. Speaking sometime after this of William king of England, whose too great corpulency rendered him unhealthy, he asked his courtiers jestingly, *When the big-bellied man would recover from his lying in*; William sent him word, *that after his delivery he would come to be churched at St. Genevieve in Paris, with ten thousand lances for wax tapers*; and he kept his promise, for he entered French Vexin, laid it almost waste, and would have done much greater mischief, had not death taken him away in the midst of his expedition. After this war, to which an ill-timed jest had given rise, Philip divorced Bertha, daughter of Florentius, earl of Holland, in 1193, though he had several children by her, and married Bertrade de Montfort, whom he forced from her husband Foulques Rechin, earl of Anjou; which action induced pope Urban II. to excommunicate him, and made several bishops his enemies. He obtained absolution in 1096, after having quitted Bertrade; but he took her again with the consent of her husband Foulques, and was excommunicated a second time, Nov. 18, 1100, but it is supposed that he afterwards got a dispensation to marry her. However that might be, the children which she brought him, were not reputed bastards. This prince was brave, had wit, judgement, and an excellent disposition; but did not avail himself sufficiently of these advantages, and appeared so much the more despicable in the eyes of his subjects, as the age he lived in abounded in heroes. He suffered the royal authority to decline, and died at Melun, July 29, 1108, aged 57. Louis *le Gros*, his son by Bertha his first wife, succeeded him.

PHILIP II. surnamed *Augustus the Conqueror*, and *Deodatus*, born August 22, 1165, son of Louis VII. called *the Younger*, king of France, and Alice, daughter of Thibault earl of Champagne. He succeeded to the throne on his father's death, 1180, at the age of 15, checked the oppressions of the nobility, drove the Jews, actors, and buffoons, from his dominions, embellished Paris by paving the streets and public squares, and enclosing within its circumference part of the surrounding hamlets, and also adorned and fortified the principal cities of his kingdom. Philip II. had a dispute with the earl of Flanders, which was happily terminated in 1184, some time after which he engaged in a war against Henry, king of England, from whom he gained Issodun, Tours, Mans, and other towns. In 1190, he went on a crusade, took the city of Acre, and defeated 17000 Saracens; but being much incommoded by Richard, king of England, and dissatisfied with him, he returned to his own dominions, 1191, and the year following compelled Baudouin VIII. earl of Flanders to yield to him the earldom of Artois. Philip afterwards turned his arms against Richard, king of England, from whom he took Evreux, and Vexin; gained Normandy from *John Lackland*, 1204, and brought the counties of Anjou, Maine, Touraine, Poitou, and Berri, again under his government. He drew upon himself the censures of the church, by divorcing Ingerburge, princess of Denmark, to marry Agnes de Meranie; but his speedy repentance put an immediate end to the scandal. In 1213, he marched into Flanders with his army, and there took Ypres, Tournay, Cassel, Douay, and Lisle; but his most memorable action is the celebrated battle of Bouvines. The emperor Otho IV. the earl of Flanders, and several other confederate princes, had raised an army of 150,000 men against him, which he defeated at Bouvines, July 27, 1214, and took Ferrand, earl of Flanders, Renauld, earl of Boulogne, and a great number of other noblemen prisoners. In memory of this victory, Philip founded the abbey of Notre Dame de la Victoire, near Senlis. Though the king had declared the censures of Rome null, and unjust, when he was himself excommunicated, he undertook to execute those pronounced against *John Lackland*, and sent his son Louis VIII. even to London, whence he returned without doing any thing, a reconciliation having taken place between the pope and John. Philip

died at Mantes, July 14, 1223, aged 59, after reigning 43 years. He was one of the greatest conquerors among the French kings. The marechal of France appeared first as commander of the army in his reign, (it was Henry Clement.) Louis VIII. his son, succeeded him.

PHILIP III. surnamed *the Bold*, proclaimed king of France in Africa, on the death of his father St. Louis, 1270. He defeated the infidels, and after having made a truce of ten years with them, returned to France, and condemned his favourite Peter de la Brosse, (who had formerly been barber to St. Louis) to be hanged, for having calumniated queen Mary of Brabant. Sometime after this, the Sicilians, encouraged by Peter, king of Arragon, murdered all his Neapolitan majesty's French subjects, who were in Sicily on Easter-Day, at the hour of Vespers, 1282. This massacre is called *The Sicilian Vespers*. Philip *the Bold*, to revenge it, marched immediately against the king of Arragon, and took Gironna, but died of a malignant fever at Perpignan, as he was returning from this expedition, October 5, 1285, aged 41. This prince was brave, generous, and good, brought the internal part of France into a flourishing state, and did not harrass his subjects with taxes. The first patent of nobility was granted in his reign, in favour of Raoul the goldsmith. Philip *the Fair*, his son, succeeded him.

PHILIP IV. king of France and Navarre, surnamed *the Fair*, born 1286, at Fontainebleau, succeeded his father Philip *the Bold*, 1285. He cited Edward I. king of England, before the parliament of Paris, to answer for some outrages committed by his subjects on the coasts of Normandy; but this prince refusing to appear, was declared guilty of rebellion, and Raoul de Nesle, constable of France, took Guienne from him in 1293. Philip won the battle of Furnes by his generals, 1297, and gained several important towns; but jealousies among the chief officers occasioned the defeat at Courtray in 1302, when the flower of the French nobility fell. After this however, the king was again successful, and gained the famous battle of Mons-en-Puele, August 18, 1304, when above 25,000 Flemings were left dead on the field; in memory of which victory the equestrian statue of Philip IV. was placed in the church of Notre Dame at Paris; he then made peace with the Flemings. The retreat which Philip granted to the Colonnas, who were the pope's enemies, and that pontiff's usurpation of the right of collation to benefices, and his claim to the tenths of the clergy, raised disputes between the king and Boniface VIII. which were attended with unhappy consequences; but Benedict XI. the next pope, more prudent than his predecessor, annulled all that Boniface had done against Philip. His example was followed by Clement V. who transferred the Holy seat to Avignon, 1308, and joined with the king to abolish the order of templars at the council of Vienne, 1311. Philip concluded a treaty of peace with the emperor Henry VII. 1310, and died at Fontainbleau, Nov. 29, 1314, aged 46. He was called *the false coiner*, the coin being debased for the first time by his order, at the solicitation of Enguevand de Marigny, his favourite and minister, who was hanged in the succeeding reign; he also re-annexed to the crown the privilege which some noblemen possessed of coining money. These little artifices were not however sufficient to supply the expences of the war; he was obliged to lay additional taxes, and fearing lest his subjects should take advantage of his contentions with Boniface VIII. and rebel, he summoned the third estate to join the states-general in 1304. By thus admitting the people to a share in public affairs, he engaged them to assist him voluntarily, and prevented the murmurs which increasing taxes might otherwise have occasioned. The last states-general were held under Louis XIII. Philip *the Fair* had for his tutor the celebrated Giles of Rome, one of the Colonna family, afterwards archbishop of Bourges, who instilled into him a love for learning, and learned men. The parliament of Paris was made stationary by this king, 1302. Louis *Hutin*, his son, succeeded him.

PHILIP V. king of France, surnamed *the Tall*, from his great height. He was the second son of Philip *the Fair*, and bore the title of earl of Poi-

tou, when he succeeded his brother Louis *Hutin*, 1316, to the exclusion of Jane, daughter of Louis. He engaged in a war against the Flemings, renewed the alliances with Scotland, banished the Jews from his kingdom, dispersed a gang of robbers, who committed great depredations under the name of shepherds, and died January 3, 1321, aged 28. The number of lepers was very great in this reign, and they were accused of having poisoned the wells and fountains, in consequence of which some were burnt, and others confined. Those poor wretches enjoyed great plenty in their hospitals, and were exempted from subsidies. Philip *the Tall* was succeeded by his brother Charles *the Handsome*.

PHILIP VI. *of Valois*, king of France, succeeded Charles *the Handsome*, his cousin, 1328. He was grandson of Philip *the Bold*, and son of Charles *of Valois*. This prince defeated the Flemings at the battle of Cassel, and compelled them to acknowledge as sovereign, Louis their earl, against whom they had rebelled. Shortly after arose the contest respecting ecclesiastical jurisdiction, and the liberties of the Gallican church, which were strenuously defended by Peter de Cugnieres, the king's advocate, and strongly attacked by Bertrand, bishop of Autun, and Peter Roger, nominated to the archbishopric of Sens. Philip VI. was favourably inclined towards the clergy; but the form of the *Appels comme d'abus*, *(Appeals from the ecclesiastical to the civil courts,)* was then introduced, and disputes respecting ecclesiastical immunities have been continually renewed. He afterwards banished Robert d'Artois from the kingdom, and engaged in a war against Edward III. king of England; but was defeated at the battle of Crecy in Ponthieu, August 26, 1346, when above 30,000 of the French, among whom was the duke d'Alençon, brother of the king, and several other princes remained dead on the field. This defeat was followed by the loss of Calais, of which Edward made himself master, August 13, 1347, and the English kept possession of it 210 years; but Francis duke of Guise retook it 1558. Philip endeavoured to repair these great losses, he gained Roussillon, and Montpellier, re-united the earldoms of Champagne, and Brie, to the crown, and obtained Dauphiny from Humbert II. last dauphin of Viennois. He died at Nogent-le-Roi, near Chartres, Aug. 23, 1350, aged 57. It was this prince who introduced the excise, and the taxes on salt; for which reason Edward called him the king of the salic law, in allusion to salt. He also had base money coined, and supposing that it would not be discovered, obliged the officers of the mint to take an oath of secrecy. John, his son, succeeded him.

PHILIP I. king of Spain, archduke of Austria, &c. surnamed *the Handsome*, son of the emperor Maximilian I. and Mary of Burgundy. He married Jane *la folle*, queen of Spain, second daughter, and principal heiress to Ferdinand V. king of Arragon, and Isabella, queen of Castille, succeeded queen Isabella in Castille, 1504, and died at Burgos, September 25, 1506, aged 28. He was a mild and peaceable prince. Ferdinand, his father-in-law, governed Castille after his decease, and usurped the kingdom of Navarre.

PHILIP II. king of Spain, son of the emperor Charles V. and Isabella of Portugal, born May 21, 1527, and married in 1545, to Mary, daughter of John III. king of Portugal, by whom he had Don Carlos, which young prince is supposed to have died by his order, 1568. He afterwards married Mary, queen of England, but had no children by her; next to her he married Isabella, daughter of Henry II. who had been promised to Don Carlos, and after her decease, Margaret of Austria, by whom he had Philip III. who succeeded him. Charles V. abdicated the crown of Spain at Brussels, in favour of Philip II. 1555. This prince carried on the war against Henry II. king of France, and defeated the French at the famous battle of St. Quentin, otherwise St. Laurent, 1557; but this misfortune was repaired by the capture of Calais, Thionville, and Dunkirk, and followed by the peace made at Câteau Cambresis, 1559. The same year Philip gave the government of the Netherlands to his sister Margaret, duchess of Parma, by which step he displeased the prince of Orange, and the earl of Egmont, who had aspired to that dignity. Margaret having introduced the inquisition

inquisition into her dominions, and punished heretics with inflexible severity, the people rebelled, and the Netherlands became the scene of a long and bloody war, during which the republic of Holland was formed. Philip made himself master of Portugal, 1580, and afterwards fitted out a prodigious fleet against England, which was entirely dispersed in 1588, as much by storms, as by the skill and courage of the English. When this sad news was brought to the king, he replied coolly, *I did not send my fleet to fight with the winds and waves.* He strongly favoured the party of the league in France, which induced Henry IV. to declare war against him in 1595. This war was terminated by the peace of Vervins, 1598, and Philip died at the Escurial, September 13, the same year, aged 72. His extensive, elevated, and penetrating genius, might have made his government a blessing, had not his cruelty ecclipsed all the good he did; 40,000 men perished in his reign on the scaffold, or by poison; he persuaded himself that he sacrificed them to the Catholic religion, but it was to his own ambition and despotism. The noble Polyglot bible, which bears this king's name, was printed by his order at Antwerp, 1569, to 1572, 8 vol. fol. He conquered the islands called from him the Philippine islands.

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thence, whose superior talents retrieved all at the battle of Villa-Vicioba, 1710, and Philip saw himself in quiet possession of Spain, by the treaty of Utrecht, signed April 11, 1713, after a twelve years war, attended with different success. He took the isle of Sardinia, 1717, and the kingdom of Naples, 1718, but restored them in 1720, when he acceded to the quadruple alliance, after having banished his prime minister cardinal Alberoni from court, who had kindled this war. In 1721, he made peace with England, and in 1724, resigned the crown to his eldest son Louis; but that young prince died of the small-pox, August 31, the same year, not leaving any children by his wife Louisa Elizabeth of Orleans, and Philip V. re-ascended the throne, and concluded a peace with the empire. On the death of Anthony Farnese, duke of Parma and Placenza, without male issue, in 1731, Philip sent the infant Don Carlos, his son by his second marriage, to take possession of that duke's territories, and the infant made his entry into Parma and Placenza, 1732. The following year Philip V. undertook the conquest of Naples, and Sicily, for the infant Don Carlos, who remained peaceable possessor of it, July 12, 1735. Philip died July 12, 1746, aged 63, leaving by his first wife Louisa Maria Gabrielle of Savoy, Ferdinand VI. who succeeded him; and by Elizabeth Farnese, his second wife, Don Carlos, king of the two Sicilies, and afterwards king of Spain, Philip, duke of Parma and Placenza, the infant Don Louis, &c.

PHILIP *of France*, duke of Orleans, Chartres, Nemours, Valois, &c. son of Louis XIII. and Anne of Austria, and only brother of Louis XIV. born September 21, 1640, at St. Germain-en-Laie. This prince bore the title of duke of Anjou, till 1661, when he took that of Orleans, and married Henrietta of England, a princess in whom the lustre of beauty was joined to every mental charm. He attended the king his brother in the campaign of Flanders, 1667, in that of Holland, 1672, and in the succeeding ones. While he was besieging St. Omers in 1677, the prince of Orange, who commanded the Spanish and Dutch forces, advanced with a view of making him raise the siege; but the duke of Orleans quitting his entrenchments, engaged, and defeated him at Mont-Cassel, April 11, the same year, and then returning to his former situation, took St. Omers a few days after. The duke of Orleans, who frequently dressed like a woman, and was suspected of being one in his disposition, behaved on this day like a captain and soldier. He died of an apoplexy at St. Germain-en-Laie, June 9, 1701, aged 61. The abbé le Vayer his preceptor, published a translation of Florus by him, 1670, 12mo.

PHILIP, *grandson of France*, duke of Orleans, Chartres, Valois, &c. son of the preceding, and Charlotte Elizabeth of Bavaria, his second wife, born August 2, 1674. He made his first campaign in 1691, was wounded in the shoulder at the battle of Steinkirk, where he commanded the corps de reserve, and signalized himself at the battle of Nerwinde. The king appointed him to command his troops in Lombardy, 1706; but he was scarcely arrived there, when prince Eugene of Savoy advanced, to compel him to raise the siege of Turin. The duke of Orleans proposed to quit the entrenchments, and attack the enemy, as his father had done at St. Omers, 1677; but as this advice was not followed by M. Marchin, who was in the secret of the court, the lines were forced. The duke received two shots, and marechal de Marchin who commanded under him was killed, and he was obliged to repass the mountains. He went to the king of Spain's assistance, 1707, took Lerida, and Tortosa, and made a league through his agents with some grandees, by which the latter engaged themselves to place him on the throne, in case Philip quitted it; but this project being discovered, made a great noise at the French and Spanish courts, and the duke was recalled to France, 1708. When Louis XIV. died, the parliament declared the duke of Orleans regent of the kingdom, Sept. 2, 1715, according to the right of birth during the minority of Louis XV. His regency passed very peaceably, two events excepted; the conspiracy of Celamare, directed at a distance by cardinal Alberoni, and badly planned

in France, and the confusion in which Law's famous scheme involvod both the finances, and private property. A particular account of these two occurrences may be seen in the *Life* of this prince, 2 vol. 12mo. The affairs of the church, and the bull *Unigenitus*, employed him also during his whole regency. When Louis XV. came of age, Philip was entreated by him to accept the office of prime minister, and took the oaths accordingly, August 11, 1723, but did not long enjoy this situation, for he died suddenly at Versailles, December 2, the same year, aged 50. This prince possessed wit, and learning, and was a great politician; the arts and sciences were objects of his constant attention, he interested himself in their progress, and patronized and rewarded those who distinguished themselves in them. (v. LONGUE.) He had every quality necessary for governing well, but was too much attached to pleasure, which, joined to his unbounded confidence in his favourite cardinal du Bois, and his too great fondness for sciences more curious than useful to a stateman, deprived the public of part of the advantages that were expected from his uncommon talents. The injurious reports circulated against him on the premature death of almost the whole family of Louis XIV. and during the young king's education, are calumnies void of all foundation, and are now acknowledged as such by all well informed and judicious writers.

PHILIP *the Bold*, fourth son of John king of France, created duke and sovereign of Burgundy, 1363, and at the same time first peer of France, with a clause that in default of issue male, the duchy should revert to the crown. He was head of the second race of dukes of Burgundy, and carried their power to a degree beyond what it had ever been before, not only under the first dukes, but even under the ancient kings of Burgundy. This prince married, June 19, 1369, Margaret, only daughter and heiress of Louis de Mâle, earl of Flanders, and on the death of that earl, 1384, he succeeded to the earldom of Flanders, Nevers, Artois, Rhetel, &c. In 1394, he purchased the earldom of Charalois, of John, earl of Armagnac; and as Charles VI. king of France, was no longer capable of governing, the duke, who was his uncle, was summoned to court, and entrusted with the care of affairs, jointly with the duke of Berri. From this preference of Philip, to the duke of Orleans, the king's brother, arose that unhappy enmity which afterwards divided the houses of Burgundy and Orleans, and which brought so many evils upon France. He died at Halle, with the most pious sentiments, April 27, 1404, aged 63. Philip was a wise, prudent, judicious, liberal, and brave prince, equal to the greatest undertakings, and ever a zealous patron of the churches, and people. His family became one of the most celebrated in Europe, nor was there any that equalled it in magnificence. John *the Fearless*, his eldest son, succeeded him.

PHILIP *the Good*, duke of Burgundy, Brabant, and Luxembourg, earl of Flanders, Artois, Hainault, Holland, Zealand, &c. son of John *the Fearless*, who was killed at Montereau-Faute-Yonne, 1419, born June 13, 1396, at Dijon. He succeeded John *the Fearless*, September 10, 1419, and wishing to revenge his death, joined the English, and laid France waste at the latter end of the reign of Charles the sixth, and in the beginning of that of his successor Charles VII. Philip defeated the dauphin at the battle of Mons in Vimieu, 1421, and fought with success against Joan of Bavaria, countess of Hainault, Holland, and Zealand, whom he compelled to declare him her heir in 1428. He separated himself from the English in 1435, and was reconciled to king Charles VII. by the treaty of Arras; but notwithstanding this, he afterwards received Louis the dauphin, into his dominions, and favoured the revolt of the duke of Berri, against Louis XI. Philip burnt down the city of Dinan in Liege, from which he had received insults, instituted the order of the Golden Fleece, and reduced almost all the seventeen provinces of the Netherlands under his authority. He died June 15, 1467, at Bruges, aged 71. Charles *the Rash*, his son, succeeded him.

PHILIP *Emmanuel de Lorraine*, duke de Mercœur, peer of France, governor of Bretany, &c. son of Nicholas de Lorraine, duke de Mercœur, and Jane

of

of Savoy Nemours, his second wife, born September 9, 1558. He inured himself from his youth to military fatigues, signalized himself on several occasions, and after the duke of Guise was killed at the states of Blois, declared openly for the league, and, fortifying himself in his government of Bretany, became very formidable. When all the other heads of the league had afterwards made their peace with the king, he at length determined to do the same in 1598, and Henry IV. in consequence of this reconciliation, bestowed great favours upon him, and received him at Angers with uncommon magnificence. The duke de Mercœur went into Hungary, 1601, to command the army of the emperor Rodolphus II. against the Turks, whom he defeated before Alba Regalis, and after several other noble actions, died at Nuremberg, as he was returning to France, February 19, 1602. His funeral oration was spoken by St. Francis de Sales, in the church of Nôtre-Dame, at Paris.

PHILIP *de Vendôme*, grand prior of France, and brother of the celebrated duke Louis Joseph de Vendôme, born August 23, 1655, at Paris. His first military essay was under the duke of Beaufort, his uncle, whom he accompanied in his expedition to Candia. He afterwards followed Louis XIV. to the conquest of Holland, 1672, and signalized himself at the passage of the Rhine, the sieges of Maestricht, Valenciennes, and Cambray, at the battle of Fleurus, and that of Marseilles, where he was wounded, and on several other occasions. Having been made lieutenant-general, 1693, he commanded in Provence, 1695, in the place of his brother the duke of Vendôme, who was going into Catalonia; he served afterwards in Piedmont, and went from thence to join the duke his brother. Philip distinguished himself at the siege of Barcelona, 1697, and at the defeat of Don Francis de Valesco, viceroy of Catalonia, and going afterwards into Italy, took several strong places from the Imperialists; but after the battle of Cassano, August 16, 1705, at which he had neglected to be present through a deficiency in prudence, and vigilance, he fell into disgrace, and retired to Rome, having first resigned most of his benefices, which were numerous. The king assigned him a pension of 24,000 livres. He went afterwards to Venice, and was returning from thence to France, through the county of the Grisons, when Thomas Masner, counsellor of Coire arrested him, October 28, 1710, and carried him into the emperor's dominions, by way of reprisal, as he said, because his son was kept in France a prisoner. The French ambassador in Switzerland complained of the insult offered by a private man to a prince of the blood, upon which the Grisons prosecuted Masner, who had escaped into Germany, and sentenced him to death for contumacy, 1712. The grand prior having recovered his liberty the preceding year, returned to his native country, and in 1715, set out for Malta, at that time threatened by the Turks, where he arrived, April 7, and was appointed generalissimo of the armies; but the siege not taking place, he returned home the October following. He resigned his office of grand prior, 1719, and took the title of prince of Vendôme, and died unmarried at Paris, January 24, 1727, aged 72. In him ended the family of the dukes of Vendôme, descended from Henry the Great. He was brave, like his brother, mild, benevolent, and free from pride; but his indolence, prodigality, and nastiness, were disgusting, particularly in a grandson of Henry IV. The duke Louis, his brother, was also very careless, and very slovenly.

PHILIP *de Dreux*, a very celebrated bishop of Beauvais, in the 12th century, grandson of king Louis *le Gros*, and son of Robert of France, earl of Dreux, and Agnes de Baudement, his third wife. He took the cross for the Holy Land, was at the siege of Acre, 1192, and having afterwards attended Philip Augustus in his wars against the English, was taken prisoner about 1197. Pope Innocent III. then wrote to Richard, king of England, requesting that this prelate, whom he called his son, might be set at liberty; but Richard sent him the bishop's coat of armour, stained with blood, and ordered the messenger to say as Joseph's brethren did to Jacob, *See, Holy Father, whether it be thy son's coat, or not.* The pope

pope replied, that this treatment of the bishop was just, since he had quitted the warfare of Jesus Christ to follow that of men. Philip de Dreux obtained his liberty in 1202, and was afterwards at the famous battle of Bovines, where he struck down lord Salisbury with a club, which weapon he always used; nor would he, from a strange scruple, ever carry a sword, sabre, or lance, because he was an ecclesiastic. He fought also against the Albigenses in Languedoc, and died at Beauvaise, November 2, 1217.

PHILIP *the Solitary*, a Greek author, by whom we have a work, entitled, *Dieptra*, or, *the Christian Rule*, of which James Pontanus has given an edition, Greek and Latin, in a book, entitled, *Versio et Notæ in varios Autores Græcos*, Ingoldst. 1604, fol. and it is also in the Library of the Fathers. This author lived about 1105.

PHILIP *de Bonne Esperance*, a celebrated monk of the order of Premontré in the 12th century, called also Philip *de Havinge*, the name of his native village, and *the Almoner*, from his abundant alms. Being prior of the abbey *de Bonne Esperance*, in Hainault, near Binche, under the abbot Odo, he wrote, in too strong terms, to St. Bernard, to claim brother Robert, one of his monks, whom that saint had received at Clairvaux. St. Bernard complained of this, and Philip was deposed, and sent to another abbey. A reconciliation, however, took place afterwards between them. He became abbot of *Bonne Esperance* 1155, where he promoted learning and virtue, and died there, April 13, 1182, leaving, *Theological Questions*, the *Lives* and *Panegyrics* of several Saints, and other works, which have been collected and published at Douay, 1621, fol. by Father Chamart, abbot of *Bonne Esperance*.

PHILIP LEVI, a converted Jew, by whom we have a good *Hebrew Grammar*, printed in English at *Oxford*, 1705.

PHILIP (the marquis de St.) v. BACCALAR.

PHILIP *of Leyden*, born about 1300 in that city. He taught law at Paris and Orleans, and died canon of Utrecht about 1380, leaving a work on *Civil and Domestic Government*, 1701, 4to. He has not treated so well on the civil as on the domestic.

PHILIPPICUS BARDANES, an Armenian, descended from an illustrious family, who procured himself to be proclaimed emperor of the East 711, after having treacherously killed the emperor Justinian II. He was however deposed, and his eyes put out, on the eve of Pentecost 713, and was afterwards sent into banishment. Philippicus Bardanes was an indolent prince, who thought he had nothing to do when on the throne but to abandon himself to his pleasures. Anastasius succeeded him.

PHILLIPPUS (Marcus Julius) a Roman emperor, surnamed the Arabian, born of an obscure family at Bostia in Arabia, but raised, by his merit, to the highest military honours. He murdered the emperor Gordian the Younger in 224, caused himself to be proclaimed emperor, concluded a dishonourable peace with Sapores, king of Persia; and, returning to Rome, celebrated the secular games, and published salutary edicts, to efface the memory of his horrid crimes. Eusebius says, that Philippus had been a Christian, and submitted to public penance; but, however that might be, he was assassinated at Verona, 249, by Decius, who succeeded him.

PHILIPS (Catherine) an illustrious English lady in the 17th century, celebrated for her *Poems*, which are reckoned very ingenious. Her translation of Corneille's *Pompey* was received with universal applause.

PHILIPS (John) a celebrated English poet, born 1676, at Bampton in Oxfordshire. He has left three poems; one is a Georgic, entitled, *Pomona*, or *Cyder*; the second, on *the Battle of Blenheim*, is heroic; and the third, entitled, the *Splendid Shilling*, in the burlesque style. They are much admired by the English, and have been translated into French by the abbé Yart. Philips, after teaching Greek and Latin at Winchester, and acquiring a knowledge of natural philosophy and antiquities, settled in London, and died there 1708, aged 32, and was buried in Wesminster abbey, where his epitaph, written by the celebrated Atterbury, may be seen.

PHILISTUS, a famous historian, born

born in Syracuse, who was the pupil of Isocrates, and the enemy of Plato. He had the favour of Dionysius, tyrant of Syracuse, and greatly assisted that prince in establishing his dominion. Dionysius appointed him governor of the citadel of Syracuse, and placed great confidence in him; but banished him afterwards, because he had married the daughter of his brother Leptinus. Philistus chose the city of Adria for his retreat, and wrote, during his disgrace, a *History* of Sicily, and a *History* of Dionysius the Tyrant, which is praised by Cicero and the ancients. He was so far from expressing any resentment against Dionysius in this history, that he excused, and even praised him, as though it had been written while he was at the height of favour; which he doubtless did in hope to be recalled, and he was so by Dionysius *the Younger*. Philistus gained such influence over that prince, that he persuaded him to banish Dion, brother of the second wife of Dionysius *the Elder*; but Dion, finding himself soon after in a condition to make war against Dionysius, besieged him in the citadel of Syracuse, and having defeated the fleet commanded by Philistus, put him to a cruel death 367 A. C. Cicero calls this historian *the little Thucydides*, because he imitated that ancient Greek historian. v. *the Academy of Inscriptions*, tom. 13.

PHILO, a very celebrated Jewish writer in the first century, born at Alexandria, of an illustrious sacerdotal family. He was head of the embassy sent by the Jews of his native place to Caligula, against the Greeks who inhabited the same city, about the year 40. The embassy produced no effect; for though Caligula admitted him to an audience, and heard him, he would grant him nothing. Philo has left a curious account of this embassy, under the title of, a *Discourse against Flaccus*. We have also several other works of his remaining, divided into three parts; the first treats on the creation; the second, on sacred history; and the third on the laws, and customs of the Jews. They are written in good Greek, and filled with beautiful thoughts, both moral and allegorical. Philo has so closely followed and imitated the style and doctrine of Plato in this work, that he has been surnamed the *Jewish Plato* by some authors. The best edition of his works, is, *London*, 1742, 2 vol. fol. Greek and Latin.

PHILO *of Byblos*, so called from the place of his birth, a celebrated grammarian in the first century, who wrote several works, and translated Sanchoniathon's *Phœnician History* into Greek. Some fragments of this latter work remain, on which M. Fourmont, and other learned men, have written valuable Commentaries. v. SANCHONIATHON.

PHILO BYZANTIUS, a celebrated architect about 300 A. C. author of a treatise on military engines, printed with the *Mathematici veteres* at the Louvre, 1693, fol. The treatise published by Allatius *de Septem orbis spectaculis*, Greek and Latin, *Romæ*, 1640, is also attributed to Philo Byzantius.

PHILOCTETES, son of Pœas, and the faithful companion of Hercules, which hero, when dying, made him swear never to divulge his burial place, and gave him his arrows, dipt in the blood of the hydra. The Grecians, having been told by the Oracle that they should never take Troy without these fatal arrows, carried Philoctetes with them, who discovered the grave of Hercules, by striking it with his foot. This perjury did not remain unpunished, for he hurt himself with one of the arrows, and so infectious a stench issued from the wound, that the Grecians left him in the isle of Lemnos. After the death of Achilles, however, they were obliged to seek him again, when Machaon cured him, and he was carried by Ulysses to Troy, where he killed Paris with an arrow.

PHILOLAUS *of Crotona*, a celebrated Pythagorean philosopher, about 392 A. C. who taught, that all things proceeded from harmony and necessity, and that the earth has a circular motion. This philosopher said, that *God is the Head, and governs whatever exists; that he is eternal, sole, immutable, like to himself alone, and different from every other being*. This Philolaus must be distinguished from another philosopher of the same name, who gave laws to the Thebans.

PHILOMELA, daughter of Pandion, king of Athens, and sister of Progne, the wife of Tereus, king of Thrace. This

This last mentioned prince having violated Philomela, cut out her tongue, and confined her in a close prison, hoping to conceal his incest; but the unhappy princess found means to make her misfortunes known to Progne, who delivered her, and carried her to the palace. They afterwards killed Itys, son of Tereus, and served him up at his father's table. Tereus, enraged, drew his sword to revenge himself; but he was changed into a lapwing, Progne into a swallow, Itys into a pheasant, and Philomela into a nightingale, according to the fable.

PHILOMELUS, a general of the Phocians, who was author of *the sacred war*, and seized the temple at Delphos 357 A.C. that he might employ its treasures against the Thebans, the enemies of his country, in which he was assisted by Achidamus, king of Lacedæmonia. He conquered the Locrians twice, and entered into an alliance with the Athenians and Lacedæmonians: but, having been driven back in some narrow passages, and fearing to be taken and punished by the enemy for sacrilege, he threw himself from the top of a rock. Onomarcus and Phayllus, his brothers, succeeded him, one after the other, and completed the plunder of the temple at Delphos.

PHILONIDES, a famous running messenger belonging to Alexander *the Great*, who is said to have gone from Sicyon to Elis in nine hours, though these two cities were fifty leagues distance from each other. v. PLINY, book 2. chap. 72.

PHILONOMEA, the second wife of Cycnus, who, having entertained a criminal passion for Teres, her husband's son by another woman, which the young man would not return, accused him of the crime she wished to commit. Cycnus, too credulous, ordered his son to be put in a chest, and thrown into the sea; but Neptune caused him to land at Lemnos, where he reigned.

PHILOPŒMEN, a brave and learned Achæan general, a native of Megalapolis, who gave the first proofs of his courage when that city was surprised by Cleomines, king of Sparta. He followed Antigonus to the war, and gained the famous battle of Messina, 208 A.C. against the Etolians, who were in alliance with the Romans, and killed Mechanides, tyrant of Lacedæmonia, two years after, in an engagement near Mantinea. Nabis, the successor of Mechanides, defeated Philopœmen at sea; but the latter revenged himself at land, took Sparta, razed its walls, abolished the laws of Lycurgus, and subjected the Lacedæmonians to the Achæans 188 A.C. This brave general was taken prisoner in battle by Dinocrates, tyrant of the Messenians, four years after; and, being compelled to swallow poison, died at the age of 70. Lycortas, priest of the Achæans, revenged his death.

PHILOPONUS (John) a skilful Greek grammarian, born at Alexandria, who was head of the Tritheists at the end of the 6th century and beginning of the 7th. He left a work on *the Creation of the World*, published at Vienna by Father Cordier, in 1630, 4to.; and several works on Aristotle, Greek and Latin, *Venice*, 1536, 15 tom. fol. This author's style, according to Photius, is pure, agreeable, and elegant; but his doctrine impious, and his reasoning weak. He denied the resurrection of the body. Many of his works are lost.

PHILOSTORGIUS, an ecclesiastical historian in the 4th century, a native of Cappadocia, and an Arian, who has left an *Abridgement of Ecclesiastical History*, in which he reviles the orthodox, especially St. Athanasius. If we except, however, this circumstance, he acquaints us with many important particulars in ecclesiastical history. The best editions of Philostorgius are by Henry de Valois, Greek and Latin, with Eusebius, and by Denis Godefroi, 1642, 4to.; the latter contains some curious *Dissertations*, useful for the *Church History* in the first ages. A book against Porphyry is also attributed to him.

PHILOSTRATUS, a famous Sophist, who lived at Rome, under the emperor Severus, about the year 200. He wrote a life of Apollonius *Tyanæus*, in Greek, at the request of the empress Julia; a work filled with fables, and false miracles; translated into French by B. de Vigenere, 4to. v. BLOUNT (Charles). The best edition of Philostratus is by Godfrey Olearius, Greek and Latin, *Leips.* 1709, fol. with learned *Notes*.

His book on *Images*, or *Pictures*, which is written in very good Greek, has been translated into French, and printed at Paris, 1614, 1629, and 1637, fol. Those copies which have copperplate vignettes are most esteemed. He must not be confounded with another Philostratus, who was his grandson, or more probably his nephew. This latter wrote the *Lives* of the Sophists.

PHILOTHEUS, a monk of Mount Athos, in the 14th century, who has left *Dogmatical and Ascetic* treatises, and some *Sermons*, most of which are in the Library of the Fathers.

PHILOXENUS, an ancient Greek poet of Cythera, famous for his gluttony, and his satires. He went to the court of Dionysius, tyrant of Sicily, whose magnificence had attracted him, and recommended himself there by his witty sallies, but is said to have been thrown into a dungeon for having debauched a female flute-player. It is added, that in this dungeon Philoxenus composed a piece, entitled the *Cyclop*, under which name he described Dionysius the Tyrant, the flute-player under that of Galatea, and himself under that of Ulysses, and gained much reputation by it. So great was his aversion to mediocrity in poetry, that Dionysius could never prevail upon him to approve his verses. This prince offered one day to set him free from the quarries, the name of the common prison, on condition of his approving a new piece which he had just finished. Philoxenus heard the poem with great patience, but rose abruptly the moment it was finished, saying, *Take me back to the Quarries.* This answer appeased Dionysius. Philoxenus died at Ephesus 380 A. C. Photius called him *a minute and credulous writer.*

PHILYRA, daughter of Oceanus. She had Chiron the Centaur by Saturn, and was changed into a lime-tree.

PHINEAS, the son of Eleazar, and grandson of Aaron, who, animated by a holy zeal, killed Zimri, a prince of the tribe of Simeon, in a sinful act with Cozbi, daughter of a Midianitish chief, about 1455 A. C. for which God rewarded him, by settling the high-priesthood in his family for ever.

PHINEUS, a king of Paphlagonia, who having put away his wife Cleopatra, daughter of Boreas, the latter, in revenge, put out his eyes; but he obtained the gift of knowing futurity. Juno also, to punish him, sent the harpies, who spoilt all his victuals when brought to table. There was another Phineus, rival of Perseus, whom Medusa's head changed into stone.

PHLEGON, the emperor Adrian's freedman, surnamed *Trallianus*, from his being a native of *Tralles*, a city of Lydia. He composed many learned works, of which we have very few remaining: these few are, a short *Tr. on long-lived Persons*; another on *Wonderful Things*, consisting of 135 chapters, most of them very short; and a fragment of his *History of the Olympiads*, which was divided into 16 books. The best editions of these fragments is that published by Meursius at *Leyden*, 1622, 4to. Greek and Latin, with Remarks. Phlegon lived, at least, to the 18th year of Antoninus *Pius*, that is, to the year of Christ 156. He is said to have mentioned the darkness at our Saviour's death, in the 13th and 14th book of his *Olympiads*; and Eusebius has quoted the words in his *Chronicle.*

PHLEGYAS, son of Mars, king of the Lapithæ, and father of Ixion. Having set fire to Apollo's temple, because that god had insulted his daughter Coronis, Apollo killed him with an arrow, and struck him down to hell, where he was placed under a rock, which, by appearing ready to fall, kept him in perpetual fear.

PHLUGIUS, or rather PFLUG (Julius) descended from a noble and distinguished family. He was at first canon of Mentz, and afterwards of Zeitz; and his merit gained him admittance into the council of the emperors Charles V. and Ferdinand I. Pflug, being raised to the see of Naumburg, was expelled by his enemies on the very day of his election, but reinstated, with great honour, six years after, by the emperor Charles V. He attended almost all the assemblies which were held in his time on religious affairs; was one of the three learned divines chosen by the emperor to draw up a plan of the *Interim* 1548, and presided at the diets of Ratisbon, in the name of Charles V. Pflug governed his diocese with great prudence during 18 years, and died September 3, 1564, aged

aged 74, leaving many works which have gained him great reputation, particularly his book of *the Institution of the Christian Writer against Luther*. The rest are, *An Explanation of all the Ceremonies of the Mass*; *on the Re-establishment of the Republic of the Princes and People of Germany*, Francf. 1612, fol.; *on the True Worship of God*; *Advice given to the Emperor concerning Religion*; *on the Sacrifice of the Mass*; *on God and the Holy Trinity*; *on Christian Reformation*; *Advice to the Preachers in his Diocese*; *on Christian Justice and Salvation*; *on Penitence*; *on Faith and Charity*; *on the Creation*; a book *on Schism*, addressed to the Germans, &c. These are all in Latin, but he also wrote some in German.

PHOCAS, emperor, or rather tyrant, of the East; a man of obscure birth, who, having passed through all the military ranks, caused the emperor Mauritius and his children to be murdered, November 27, 602, and usurped the Imperial throne. He at first affected great mildness, and great zeal against heretics, and sent his confession of faith to St. Gregory *the Great*, but soon plunged himself into the most infamous debaucheries, committed unheard of cruelties, and suffered the East to be ravaged by the Persians; at length Heraclius, governor of Africa, put him to an ignominious death, October 5, 610, and succeeded him in the throne.

PHOCAS NICEPHORUS v. NICEPHORUS II.

PHOCAS (John) a pious and learned monk of the 12th century, said by some writers to have been a Cretan, by others a Calabrian. After having served in the armies of the emperor Emmanuel Comnenus, he took the religious habit, visited the holy places, and built a small church on Mount Carmel, where he lived with some other monks. His account of the Holy Land, Syria, Phœnicia, and other places to which he had travelled, is in the *Symmichta* of Allatius, 1653, 8vo.

PHOCION, an Athenian general, and great orator, the disciple of Plato and Xenocrates, who lived peaceably in retirement till he found it necessary to take arms in defence of his country against Philip of Macedon. He opposed this prince with success, nor could ever be corrupted by the large sums which Philip offered him. Even Demosthenes stood in awe of his eloquence, and used to say, when Phocion was going to answer him, *Now comes the hatchet of my harangues*; meaning that Phocion was the only orator who could cut the knots of his discourses, solve their difficulties, and weaken their arguments. His moderation gave him an advantage over the vehemence of Demosthenes, and frequently made a stronger impression on the minds of the Athenians. He prevented Alexander from making war against the Greeks, by representing to him that Greece was his native country, and persuaded him to turn his arms against the Persians. The conqueror, after his last victory over Darius, and the entire conquest of Persia, sent him a hundred talents as a reward. Phocion asked those who brought them, why Alexander made so large a present to him only? and being answered that it was because he was the only Athenian whom Alexander had found to be an honest man; he refused the money, saying, *If Alexander knew me for such in a state of mediocrity, let him leave me in that state.* During this conversation, he was employed in drawing water from a well, and his wife in making bread. He persisted ever after in refusing that conqueror's presents with equal firmness, notwithstanding all his entreaties, desiring no other favour than the release of some Rhodians from the prisons of Sardis. Antipater, one of Alexander's successors, offered large sums also to Phocion; and, when on his refusal of them, it was represented to him, that, if he did not want any thing for himself, he ought at least to accept it for his children, he replied, *If my children are like me, they will have enough, as I have*; *and, if they prove debauched, I do not desire to leave them wherewithal to support their profligacy.* This great man's integrity did not, however, shelter him from calumny. After the port of Piræus had been taken, he was accused of having held a secret correspondence with the enemy, and condemned to death, in a tumultuous assembly, 318 A. C. at the age of 80. The Athenians having, shortly after, discovered his innocence, but too late, erected a

statue for him, and put his accuser, Agnonides, to death.

PHOCYLIDES, a Greek philosopher and poet of Miletus, in Ionia, who lived about 540 A. C. The poem we have under his name was not written by him, but by an author in the reign of Adrian, or Trajan, at the time when the Sibylline verses were forged, some of which may be found in Phocylides. His poem is to be met with in several collections; among others, with Theognis, *Heidelberg*, 1597, 8vo. It has been translated into French, *Paris*, 1698, 12mo.

PHŒNIX, son of Amyntor, king of the Dolopes. Being falsely accused by Clytia, his father's concubine, of offering violence to her, he was condemned by Amyntor to lose his sight; but Chiron cured him, and appointed him preceptor to Achilles. Phœnix gave this young prince so excellent an education, that he was considered as a model for governors of youth; and after the siege of Troy, to which he attended Achilles, Peleus, that hero's father, established him on the throne, and caused him to be proclaimed king of the Dolopes.

PHORONEUS, son of Inachus, and king of Argos. He taught mankind to live in society, and was made judge in a dispute between Jupiter and Juno.

PHOTINUS, a heresiarch of the 4th century, who, after being a deacon, and disciple to Marcellus of Ancyra, was raised to the see of Sirmium with universal approbation. He possessed great genius, learning, and eloquence, and his manners were irreproachable; but he fell into monstrous errors, and maintained that J. C. was a mere man. Photinus was deposed in a council at Sirmium 351, and banished to Constance some time after. Julian recalled him, and wrote a letter to him full of encomiums; but he was again banished in the reign of Valentinian, and died in Galatia 376. None of his numerous works have come down to us. The principal were, a *Tr. against the Gentiles*, and the books addressed to the emperor Valentinian. He wrote well both in Greek and Latin. His followers were called *Photinians*.

PHOTIUS, a very celebrated patriarch of Constantinople, one of the greatest geniuses and most learned men who have appeared in the church; descended from a family which ranked among the richest and noblest in Constantinople; great-nephew of the patriarch Tarasius, and brother of the patrician Sergius, the emperor's brother-in-law. His merit raised him to very eminent posts, in which he distinguished himself much: he was captain of the Imperial guards, ambassador in Persia, and afterwards secretary of state. But his ambition tarnished the glory which his talents and shining qualities must otherwise have gained; for, Bardus being driven by St. Ignatius from the see of Constantinople, Photius, though a layman, caused himself to be elected patriarch, and was consecrated by Gregory Asbestus, December 25, 857. A synod of 318 bishops, held at Constantinople 861, approved this ordination, and condemned St. Ignatius. The pope's legates approved the sentence of this synod, but pope Nicholas disapproved it, and held a council at Rome, in which he declared the ordination of Photius null, and ordered that St. Ignatius should be restored. Photius, on his side, condemned pope Nicholas in a synod; but, on the death of the emperor Michael, by whom he was supported, in 867, his successor, Basilius, restored Ignatius, and banished Photius, who was also deposed and anathematized in the eighth general council, held 869. The bishops signed the decree of this council with the blood of J. C. which had just been consecrated. Photius, being afterwards reconciled to the emperor Basilius, returned to Constantinople, and was replaced in the patriarchal see on the death of St. Ignatius. Even pope John VIII. consented to this restoration, which was confirmed in a council held at Constantinople 879, where his legates were present. The pope, however, soon repented of this step. Photius was deprived of his see in 886, by the emperor Leo, son of Basilius, and died not long after. He was the brightest genius, and the most learned man of his time; but the greatest hypocrite, acting like a villain, and speaking like a saint. We have many of this patriarch's works remaining, from which he appears not only to have possessed great talents and erudition,

tion, but to have been acquainted with the belles lettres, philosophy, mathematics, astronomy, theology, and even physic. The principal of them are his *Nomo-canon*, or *Collection of Canons*, which is much valued, *Oxford*, 1672, fol. and in Justel's Bibliotheca; *Letters*, London, 1651, fol. His *Bibliotheca*, Rouen, 1653, fol. is particularly esteemed, being an excellent work, in which he gives his opinion of a great number of authors, and of 280 books, citing large fragments from them; and perhaps this valuable book suggested the first idea of our *Literary Journals*. It is to be wished that some of the learned would give a complete edition of this author's works, for many remain in MS. which are worth printing, particularly his *Amphilochia*, from the name of *Amphilochius*, bishop of Iconia, to whom he addresses them, and for whom he solves several difficulties concerning the Holy Scriptures.

PHRAATES, the name of four kings of Parthia. The first succeeded Arsaces III. otherwise *Priapatius*, and died 141 A.C. having done nothing remarkable. Mithridates succeeded him. Phraates II. succeeded his father Mithridates 131 A.C. and fought against Antiochus *Sidetes*, king of Syria, who fell in battle; but was afterwards defeated himself, and killed in an engagement with the Scythians 129 A.C. Artabanes I. his uncle, succeeded him. Phraates III. surnamed *the God*, succeeded his father Sintricus, or Sinatrocces, 66 A.C. and was killed by his sons, Orodes and Mithridates, 36 A.C. Phraates IV. was appointed king by his father Orodes, who had soon reason to repent that step; for this unnatural son put to death all his brothers, and Orodes himself; nor did he even spare his own son, for fear he should be placed on the throne in his stead. He engaged in a successful war against Mark Anthony, whom he compelled to retreat with loss. Phraates was afterwards dethroned by Tiridates, but restored, by the help of the Scythians, 23 A.C. It was this prince who delivered up to Augustus the standards and soldiers taken at the defeat of Crassus. He lived in peace with the Romans, and died 2 A.C.

PHRANZA (George) a master of the wardrobe to the emperors of Constantinople, who had the misfortune to see that city taken by the Turks. He has written an account of the events of which he was witness till 1461, and his history has been printed with Gennesius, and J. Malala, *Venice*, 1733, fol.

PHRAORTES, king of the Medes. He succeeded Dejaces 57 A.C. reigned 22 years, and was killed at the siege of Nineveh. Cyaxares, his son, succeeded him.

PHRYGION (Paul Constantine) a learned Protestant divine of the 16th century, born at Schelestadt. He adopted the errors of Zuingle and Œcolampadius, and was the first minister of St. Peter's church at Basil, 1529. Ulric, duke of Wirtemburg, who had taken refuge at Basil, was pleased with Phrygion, and, when re-established in his dominions, invited this divine thither, and appointed him minister at Tubingen, where he died, August 1, 1543, leaving a *Chronology*, and *Commentaries* on *Exodus*, *Leviticus*, *Micah*, and the two *Epistles to Timothy*.

PHRYNE, a famous courtezan of ancient Greece, much attached to the celebrated sculptor Praxiteles, who made her statue. She offered to rebuild the walls of Thebes at her own expence about 328 A.C. on condition that the following inscription should be placed upon them:

Alexander destroyed Thebes, and Phryne rebuilt it.

There were several courtezans of this name.

PHRYNICUS, a Sophist of Bithynia, and Greek orator, by whom we have a treatise *on the Attic Dictions*, which has been several times printed in Latin and Greek, *Augsburg*, 1601, 4to.; Utrecht, 1739, 4to. He lived under the emperors Antoninus and Commodus.

PHRYNIS, a celebrated Greek musician, born at Mitylene, the first who won the prize of the Cithara at the Panathenean games, celebrated at Athens 438. He added two strings to that instrument, using nine instead of seven, and introduced soft and effeminate airs in the place of a noble and manly style of music. This was the reason that, when he presented himself with his Cithara at the public games

games of Sparta, the Ephori cut the two additional strings.

PHRYXUS, the son of Athamas, and brother of Helle, who being with his uncle Creteus, king of Iolcos, was falsely accused of attempting to dishonour that king's wife; but the gods, protectors of innocence, envelloped the brother and sister in a cloud, from whence issued a rain that conveyed them through the air. Helle, being terrified by the roaring of the sea, fell into that part which is since called the Hellespont, from her name. Phryxus arrived at Colchis, where he sacrificed the ram to Jupiter, consecrated the fleece in a forest sacred to the god Mars, and set a dragon to guard it. Mars was so much pleased with this offering, that he declared whoever possessed the fleece should live in plenty. Such is the origin of the fable of the Golden Fleece. The ram was changed into a constellation.

PIANESSA. v. SIMIANE.

PIASECKI (Paul) *Piasecius*, a learned bishop of Premissi in Poland, who published, 1646, an excellent *History*, in fol. of all the affairs of his native country, from Stephen Battori, i. e. from 1571 to 1646; which is not however valued, except for the parts relative to Poland. He also wrote, *Praxis Episcopalis*, 4to.

PIBRAC. v. FAUR.

PICARD (Benedict) a capuchin, known by the name of father Benedict of Toul, author of a *History of the House of Lorraine*, 1704, 8vo.; *an Ecclesiastical History of Toul*, 1707, 4to. and a *Pouillé*, or register of the benefices in that diocese, 2 vol. 8vo. He died 1720, aged 40.

PICARD, a native of the Low Countries, who revived the errors of the Adamites early in the 15th century, and drew the ignorant populace after him. He pretended to have been sent from Heaven to restore the law of nature, and was head of the heretics who overspread Bohemia, and were called *Picards* from his name. Zisca exterminated them in 1420.

PICARD (John) a priest, prior of Rillé in Anjou, born at la Fleche, who, going to Paris, was admitted into the academy of sciences as astronomer, 1666, and published a new *Micrometer*, with M. Auzout, the same year. In 1671 he went, by the king's order, to the castle of Uraniburg in Denmark, built by Tycho Brahe, to make astronomical observations, and brought back the original MS. of those made by Tycho Brahe, which are so much the more precious, as they differ in several places from the printed Observations, and contain a book more than had appeared. M. Picard made many important discoveries in astronomy; he was the first who observed the light in the vacuum of the barometer, or the *mercurial phosphorus*, and the first who visited several parts of France, by his majesty's order, to measure the degrees of the *meridian*, and determined the meridian of that country. He assisted the celebrated Cassini, and died 1683. His works are, *Traité du nivellement*; *Pratique des grands Cadrans, par le Calcul*; *Fragmens de Dioptrique*; *Experimenta circa aquas effluentes*; *De mensuris*; *De mensura liquidorum et aridorum*; *Abrégé de la Mesure de la Terre*; *Voïage d'Uranibourg, ou Observations astronomiques, faites en Dannemarck*; *Observations astronomiques faites en divers Endroits de Roïaume*; *la Connoissance des Tems pour les Années* 1679, and the following to 1683, inclusively. All the above, which are very learned and much esteemed, may be found in tom. 6. and 7. of *Memoirs* of the academy of sciences.

PICARD, or rather PICART (Bernard) a celebrated designer and engraver, born June 11, 1673, at Paris, son of Stephen Picart, *le Romain*, a distinguished engraver, senior of the academies of painting and sculpture at Paris, who died at Amsterdam, November 22, 1721, aged 90. His son, having followed him into Holland, gained great reputation there, and was employed almost entirely by the booksellers. He died May 8, 1733, at Amsterdam, aged 60. Bernard Picart's prints are very numerous, and sought for by connoisseurs for their elegance, neatness, and correctness of design. The greatest work he was concerned in was, *The Religious Ceremonies of all Nations*, Amsterdam, 1723, and the following; five volumes, containing *all the Religions which acknowledge but one God*; 2 vols. for the Idolaters; two other volumes, one entitled tom. 7. second part; the other, tom. 8.; 2 vols. *of Superstitions*. This work has been reprinted by M. Banier

Banier and C. Mascrier, *Paris*, 1741, and the following, 7 vol. fol. to which the Superstitions are joined. The plates are not so elegant as in the Dutch edition, but there is an engraved frontispiece, and the tomb of M. Paris, which are not in the other, unless they are purposely added to it. (v. STOSCH.) The plates in *the Temple of the Muses*, Amsterdam, 1733, fol.

PICART (Michael) a learned German writer of the 16th century, born September 29, 1574, at Nuremberg, and admitted to a bachelor's degree at the age of 15. He was afterwards professor of philosophy and poetry at Altdorf, where he died, April 3, 1620, leaving *Commentaries* on the *Politica*, and some other works of Aristotle; *Disputations*, *Speeches*, *Critical Essays*, a Latin translation of Oppian, &c.

PICART (Francis le) an eminent doctor of the Sorbonne, born Apr. 16, 1504, of a noble and ancient family at Paris. He was dean of St. Germain l'Auxerrois, and seigneur d'Artilli and de Villeron. He died Sept. 17, 1556, at Paris, aged 52. Father Hilarion de Coste, a Minime, has written his life.

PICART *de S. Adon* (Francis) born October 1698, at St. Côme, in the diocese of Rhodez. He was the last dignitary dean of Sainte Croix d'Etampes, a doctor of the Sorbonne, and rural dean of the archdeaconry d'Etampes, where he died, November 14, 1773, aged 75, regretted by all the inhabitants of that city, whom he had edified near 43 years, by his piety, his apostolical labours, and his writings. M. Picart was author of the *History of our Saviour's Travels*, and those of *St. Paul*; *Hist. de la Passion de J. C.*; *Le Livre des Affligés Pénitens*; *Livre de Piété, ou Recueil de Prieres*; *Recueil de Vérités*; *Pratiques sur le Dogme*, and *la Morale de la Raison soumise à l'Autorité*; each in one vol. 12mo.

PICCOLOMINI (Alexander) archbishop of Patras, coadjutor of Sienna, and one of the most learned men of the 16th century, son of Agnolus Piccolomini, descended from an illustrious and ancient family, originally of Rome, but settled at Sienna. He has left a great number of works on different subjects; the principal are, *A Theory of the Planets*; a translation of Aristotle's *Rhetorica* and *Poetica*, 4to.; *Moral Institutes*, Venice, 1575, 4to. translated into French by Peter de Larivey, *Paris*, 1581, 4to.; *the Morality of the Nobility*, Venice, 1552, 8vo. &c. and some dramatical pieces, which gained him great reputation: a treatise *on the Sphere*, *Dialogo della bella creanza delle donne*, Milano, 1558, and Venetia, 1574, 8vo. This last work, which is not very suitable to the dignity of a prelate, has been translated into French by F. d'Amboise, *Lyons*, 16to. under the title of *Instruction des jeunes Dames*, and reprinted, 1583, under that of, *Dialogue et Devis des Demoiselles*. He joined, to a knowledge of the belles lettres, natural philosophy, mathematics, and divinity; innocence of manners, and an exemplary life. He died March 12, 1578, at Sienna, aged 70. His works are in Italian.

PICCOLOMINI (Francis) of the same family as the preceding, one of the most celebrated philosophers in the 16th century, who taught with reputation, during 22 years, in the principal universities of Italy, and retired afterwards to Sienna, where he died 1604, aged 84, leaving several children. We have many of his works remaining, in which he endeavours to revive the doctrine of Plato. The most known are, clear and subtile *Commentaries* on Aristotle, *Mentz*, 1608, 4to.; *Universa Philosophia de moribus*, Ven. 1583, fol.; *Comes Politicus*, with the preceding, *Francfort*, 1601, 8vo. &c.

PICCOLOMINI *d'Aragon* (Octavius) duke of Amalfi, prince of the empire, general of the Imperial armies, knight of the golden fleece, and one of the greatest commanders in the 17th century, born November 11, 1599. He died August 10, 1656, leaving no children. He was descended from the illustrious house of Piccolomini, which has produced so many great men.

PICCOLOMINI (James) v. PIUS II. and PIUS III.

PICCOLOMINI (James) originally James Ammanati; but he took the name of Piccolomini, in honour of his patron, Pius II. He was appointed bishop of Massa, afterwards of Frescati, and cardinal in 1461, being called cardinal de Pavia. He died 1479, aged 59. His works, which consist of *Letters*, and a *History* of his own time, were printed at *Milan*, 1521, fol.

PICCOLOMINI (Augustine Patricius). v. PATRICIUS.

PICHOU (N.) a French poet, a native of Dijon, who, being murdered 1631, in the flower of his age, is little known but by his works, which are, *Les Folies de Cardenio*, &c. 1630, 8vo.; *Les Avantures de Rosileon*, 1630, 8vo.; *l'Infidele Confidente*, 1631, 8vo. which last was frequently acted by the company of the hôtel de Bourgogne. A poetical translation of the pastoral of *la Filis de Scire*, 1631, 8vo. which translation was much admired by cardinal de Richelieu; *l'Aminte*, a pastoral, in French verse, 1632, 8vo.

PICQUET (Francis) born April 12, 1626, at Lyons, son of a banker in that city. He was appointed consul of Aleppo in Syria 1652, and though but 26, discharged the duties of this important post with such reputation, that the republic of Holland, also, chose him for their consul at the same place. M. Picquet made use of the influence which his office gave him only for the advantage of the nations by which he was employed, and for the good of the church. He did essential services to France, Holland, and the Christians in the Levant; brought back many schismatics to the Catholic church, and proved as zealous a missionary as he was a faithful and able consul. Andrew, archbishop of the Syrians, and a man of merit, who was indebted to M. Picquet for his elevation, finding that he meant to resign the consulship, return to France, and there embrace the ecclesiastical profession, gave him the clerical tonsure himself 1660. M. Picquet left Syria, 1662, regretted by all the Christians in Aleppo, by whom he was considered as a father, and by all the inhabitants of that great city, who admired his virtues and merit. He went first to Rome, that he might give pope Alexander VII. an account of the state of religion in Syria, and then to France, where he took holy orders. In 1674, he was appointed apostolical vicar of Bagdat, then bishop of Cæsaropolis in Macedonia; and, having been consecrated 1677, departed again for Aleppo 1679. He rendered the most important services to the church during the whole time of his mission, and died at Hamadan, a town of Persia, August 26, 1685, aged 60. His life was published at Paris 1732, 12mo. It is curious, and supposed to have been written by M. Anthelmi, bishop of Grasse. M. Picquet had the title of French ambassador to the king of Persia. He furnished M. Nicole with several valuable materials for his great work *on the Perpetuity of the Faith.*

PICTET (Benedict) an eminent Protestant divine, born May 30, 1655, of an ancient and illustrious family at Geneva, son of Andrew Pictet, syndic of that republic, and Barbara Turretin, sister of the learned Francis Turretin. After having visited Holland and England, he taught divinity at his native place with uncommon reputation, and died there June 9, 1724, leaving several children by his wife, Catherine Burlamaqui. His works are, *A System of Christian Theology*; the best edition is 1721, 3 vol. 4to.; *Sermons*, 1697, 1698, 1718, and 1721, 4 vol. 8vo.; *Letters, Dissertations, Controversial Treatises*; *A History of the Eleventh and Twelfth Centuries*, designed as a supplement to le Sieur; *Tr. contre l'Indifference des Religions*, Geneva, 1716, 12mo.; *Morale Chrétienne*, 1710, 8 vol. 12mo.; and a great number of other works, much valued by the Protestants.

PICUS (John) sovereign prince of Mirandola and Concordia, born February 24, 1463, of one of the most ancient families in Italy, and the most illustrious. He made so rapid a progress in his studies, that he understood many languages at 18, and, when only 24, maintained learned theses at Rome, with universal applause, on dialectics, natural philosophy, mathematics, the cabala divinity, &c.; in a word, *de omni scribili.* Some smatterers in science, being jealous, or rather envious, of his glory, made much stir concerning these theses, and complained of them to pope Innocent VIII. But Picus of Mirandola defended them in an *Apology*, and received a brief of absolution from pope Alexander VI. June 18, 1493. He resigned the sovereignty of Mirandola to his nephew, and died at Florence, November 17, 1494, aged 31, leaving a great number of works, in which he treats on the most sublime sciences with such strength of genius, that Scaliger calls him, *Monstrum sine vitio.* John Picus of Mirandola, his nephew, who was killed by Galeotti

Picus 1533, and several of whose works were printed with his uncle's, has written his life, prefixed to those works, *Basil*, 1573, and 1601, fol. In that publication are found his *Theses*, with the *Apology* he wrote for them. Picus relates in this Apology, that the divine, by whom his Theses were censured with the greatest violence, being asked what the Cabala was, replied, He was a wicked and heretical man, who had written against Jesus Christ; and his followers were called Cabalists from his name. This specimen may serve to shew the ignorance of these accusers. Seven books on the beginning of *Genesis*; a treatise *on the Dignity of Man*; *Rules for the Christian Life*; a treatise *on the Kingdom of Jesus Christ*; *An Exposition of the Lord's Prayer*; *Letters*, full of wit and learning; and a treatise *on Judicial Astrology*, which is good, but not finished. They are all well written in Latin. The following are by John Francis, and are not in the collection *Strix, sive de ludificatione dæmonum*, 1612, 8vo.; *De animæ Immortalitate*, 1523, 4to.; *Vita Savonarolæ*, Paris, 1674, 12mo.

PICUS, son of Saturn, and king of Italy, changed into a woodpecker by Circe, because he preferred the Nymph Canens to her.

PIDOU *de St. Olon* (Francis) born 1640, at Touraine. He obtained a place of gentleman in ordinary to the king 1672, who, having discovered his talents, employed him as envoy extraordinary in Spain and Morocco. He died 1720. M. de St. Olon wrote, *l'Etat de l'Empire de Maroc*, 1694, 12mo. and *les Evenemens du Regne de Louis XIV.* 1690, 12mo.

PIEMONTESE (Alexis) a name which is become famous by the secrets attributed to it. They belong, however, to William Ruscelli, an Italian physician, who died 1565, and have been published under the title of, *Secreti d'Alessio Piemontese*, by Francis Sansovino, and translated into French. There are many editions of this collection in 8vo. and 16to. which should contain seven books. It is less in request now than formerly, because all the modern publishers of secrets have borrowed from it.

PIERIDES, the daughters of Pierus, a Macedonian prince, who were changed into magpies, according to the fable, for having dared to dispute the prize of poetry with the Muses. The Muses are sometimes called Pierides also, because Mount Pierus, in Thessaly, was consecrated to them.

PIERIUS VALERIANUS BOLZANI (John) a native of Belluno. Having lost his father in the army, when but nine years old, he was trained up to the study of the belles lettres by his uncle on the mother's side, a Franciscan, who had been preceptor to Leo X. and who took him into his convent. Both Leo X. and Clement VII. gave him solid proofs of their esteem; but, contented with the dignity of apostolical prothonotary, he persisted in refusing the bishoprics of Justinopoli and Avignon. He acquitted himself with honour in some important negociations, in which he was employed by several princes; and died at Padua, Dec. 25, 1558, aged 81, leaving many works in verse and prose, the principal of which are, a treatise *de Infelicitate Litteratorum*, Venice, 1620, 8vo. reprinted 1707, 8vo. with additions; *Hieroglyphics*, in Latin, a curious work; the best edition is, *Lyons*, 1626, fol.; *Commentaries* on *Virgil*; some Latin *Poems*, which are esteemed, and are to be found in *Deliciæ Poetarum Italorum*; *The Antiquities of Belluno*, 1620, 8vo.; a curious *Apology for the Beard of the Priests*, 1533, 8vo. &c.

PIERQUIN (John) son of an advocate of Charleville. He was curate of Chatel, in Champagne, but the income of that curacy was so small, that a neighbouring one was joined to it. M. Pierquin, without neglecting his ecclesiastical duty, amused himself with writing on different branches of natural philosophy, a system of astronomy, the formation of precious stones, dissertations on the complexion of negroes, &c. which are collected in one vol. 12mo. printed at *Paris*, 1744, entitled, *Œuvres Physiques et Geographiques*. He had before published a *Life of St. Juvin*, Nancy, 1732, 12mo.; *A Dissertation on the Conception of Jesus Christ*, and on a Holy Face, which some had pretended was *Image Constellée*, *Amsterdam*, 1742, 12mo. M. Pierquin died March 20, the same year, aged 70.

PIERRE (the abbé de Saint) v. SAINT PIERRE.

PIERRE (Corneille de la) *Cornelius à Lapide*, born at a village in the diocese of Liege. He entered early in life among the Jesuits, and having learnt Greek and Hebrew, devoted himself to the study of the sacred writings. This Father taught at Louvain, and afterwards at Rome, in which city he died March 12, 1657, aged 71, leaving long *Commentaries* on the whole bible, except the Psalms, *Antwerp*, 10 vol. fol. They contain great learning, and many curious researches, but little critical knowledge, and no taste. The other editions are less valued.

PIERRE (Eustache de St.) a famous citizen of Calais, who devoted himself for his country, 1347. Edward, irritated by the long resistance of the besieged, would agree to no articles of capitulation, but on condition that six of the principal inhabitants should be delivered into his power. Eustache and five others offered themselves on this occasion, and with halters round their necks, and stript to their shirts, presented the keys to Edward. That prince was determined that they should suffer death, and only granted their lives at the entreaties of the queen, his wife. M. du Belloy has written a tragedy on this subject.

PIERRE *de St. Romauld* (Peter Guillebaud) born 1585, at Angoulême. He was at first canon of his native place, and afterwards a Feuillant, and died 1667, aged 81, leaving a collection of *Epitaphs*, 2 vol. 12mo.; *Le trésor Chronologique*, 3 vol. fol.; An *Abrigement* of the same, 3 vol. 12mo. useful for the date of events in his time; *La Chronique d'Adhemar*, with a continuation, 2 vol. 12mo. which was censured by the archbishop of Paris, 1633; but the censure was suppressed by act of parliament.

PIERRE (la) v. MALLEROT.

PIET (Baudouin Vander) an eminent Flemish lawyer, born August 11, 1546, of a noble family at Ghent. On the establishment of the university of Douay, he was the first, who had the title of bachelor; he took a doctor's degree afterwards, and distinguished himself as professor of law at Douay. The council of Malines wished for him as a member, and nominated him for one several times; but Piet persisted in refusing that honour, chusing rather to form judges, than to be a judge himself. He died January 19, 1609, at Douay, aged 63, leaving, *De Fructibus*; *De duobus reis*; *De emptione et venditione*; *De Pignoribus et hypothecis*; *Tractatus elegantiorum Juris quæstionum*; *Responsa Juris, sive Consilia*. To deep learning, and a solid judgement, he joined extensive acquaintance with the customs and laws of his country, and acquired so high a degree of esteem, credit, and veneration, that he was consulted by all ranks of people.

PIETISTS, v. ARNOLDUS (Godfrey.)

PIETRO COSIMO, a skilful Italian painter, who was so indefatigable in his work, that he frequently forgot to eat his meals. He died 1521, aged 80. Andrea del Sarto, and Francis de Sangalla, were his pupils.

PIETRO *della Francesca*, an ingenious Florentine painter, who was employed in the Vatican by pope Nicholas V. during a considerable time, and excelled in portraits, battles, and night pieces. He died 1443. He has left some books on arithmetic, and geometry.

PIETRO *di Petri*, a skilful Italian painter.

PIETRO LONGO, v. AARSENS.

PIGANIOL *de la Force* (John Aymar de) a learned and laborious writer, born of a good family at Auvergne. He studied the geography and history of France, with indefatigable ardour, and took several journeys into the different provinces, which gave him an opportunity of making important observations on the natural history, trade, civil and ecclesiastical government of each. He died 1753, at Paris, aged 80. His works are, *Description historique et Geographique de la France*, the most complete edition is 1753, 15 vol. 12mo. Though many errors are still to be found in this work, it is the best which has yet appeared on this subject. *La Description de Paris*, 10 vol. an instructive, curious, and interesting work, and *the Abridgement*, 2 vol.; *Description du Château et Parc de Versailles, de Marly*, &c. 2 vol. 12mo.; *Voïage en France*, 2 vol. 12mo. Piganiol also assisted the abbé Nadal in the *Journal de Trevoux*.

PIGHIUS (Albert) a native of Campen, who published several works against Luther, Melancthon, Bucer, and

and Calvin. Adrian VI. and the succeeding popes, gave him frequent proofs of their esteem. He died at Utrecht, where he was provost of the church of St. John the Baptist, Dec. 29, 1542, leaving many works; the most considerable among which is entitled, *Assertio Hierarchiæ Ecclesiasticæ*, Colog. 1572, fol. Pighius discovers in this book, as in all his other writings, a blind attachment to the most indefensible opinions of the Ultramontanes. Bellarmine has attacked him on his treatise *De Gratiâ et libero hominis Arbitrio*, Cologn, 1542, fol. as an abettor of the Pelagians and Calvinists, on certain points. The author left also some excellent mathematical works, concerning the armillary sphere.

PIGHIUS (Stephen Vinand) a learned antiquary, nephew of the preceding, and born also at Campen. He attached himself to cardinal de Granvelle, and was his secretary 14 years; after which he entered among the regular canons, and died 1604, aged 84, leaving *Annals of the city of Rome*, Antwerp, 1615, 3 tom. fol. and other works.

PIGNA (John Baptist) born in the Ferrarese, at the beginning of the 16th century, author of various political and historical works; *Il principe*, Venice, 1561, 8vo.; *Il duello nel quale si tratta dell' more e dell' ordine della Cavaleria*, 1554, 4to.; *Historia de principi di Este Ferrara*, 1570, 8vo.; *I Romanzi ne' quali della Poesia e della vita d'Ariosto si tratta*, Venice, 1554, 4to.

PIGNORIUS (Laurentius) a learned antiquary of the 17th century, born October 12, 1571, at Padua. He was appointed curate of St. Laurence in his native city, afterwards canon of Trevisi, and had the greatest men of the age among his friends. Pignorius died of the plague, 1631, leaving a treatise *de Servis, et eorum apud Veteres ministeriis*, 4to.; *Caracteres Egyptii*, 1669, 4to; *Origini de Padoua*, 1625, 4to. and several other learned works.

PILARINO (James) born 1659, in the isle of Cephalonia. He took a doctor's degree in physic at Padua, practised that science at the courts of several princes in Walachia, Russia, &c. was consul at Smyrna, and died at Padua, 1718. Pilarino published a treatise in Latin, on *Inoculation for the small pox*, Venice, 1715, 12mo.; *La Medicina difesa*, against J. Gazola, 1717, 12mo.

PILATE, *Pontius Pilatus*, a celebrated governor of Judea, under the emperor Tiberius, to whom the Jews carried Jesus Christ. Pilate at first endeavoured to save our Lord, being convinced that he was innocent; but condemned him afterwards from political and worldly motives. This governor treated the Samaritans so cruelly, that they complained to Vitellius, governor of Syria, who accused Pilate before Tiberius; in consequence of which accusations the emperor summoned him to Rome. He arrived there in the year 37, at the beginning of the reign of Caligula, the successor of Tiberius, and was banished to the neighbourhood of Vienne in Dauphiny, where he killed himself in despair two years after. We have a *Letter* under the name of Pilate, addressed to Tiberius; but all learned critics are agreed that it is a spurious composition. There is a translation from the Italian, entitled, *Trésor admirable de la Sentence de Ponce Pilate contre J. C. trouvée écrits sur parchemin en lettres Hébraïques dans la ville d'Aquila*, Paris, 1581, 8vo.

PILES (Roger de) born 1685, of a noble family at Clamecy. His taste led him to the study of drawing and painting, to which he for a time devoted himself. He was preceptor to M. Amelot, travelled with him into Italy, accompanied him to Venice, 1682, as secretary to the embassy, and was afterwards entrusted by the court with several important commissions. He was sent into Holland, 1692, under pretence of enquiring for valuable paintings, but in reality to concert measures with the party who wished for peace; but his true motive was discovered, and he was arrested, and kept a prisoner, by order of the states, five years, till the peace of Riswic. During this confinement M. de Piles wrote his *Abridgement of the Lives of the Painters*, 1715, 12mo. a work universally esteemed. At his return to France, the king granted him a pension, and he died at Paris, April 5, 1709, aged 74. His occupations did not permit him to employ himself much in painting, but he copied tolerably well, and succeeded in portraits.

M. de Piles wrote several works besides that above mentioned, all of the mrelative to painting. The principal are, *Abregé d'Anatomie*, accommodated to the arts of painting and sculpture, under the name of Tortebat, 1667, fol.; *Conversations sur la connoissance de la Peinture et sur le Jugement qu'on doit faire des Tableaux*, 1677, 12mo; *Dissertation sur les ouvrages des plus fameux Peintres*, 1681, 12mo.; *Les premiers Elémens de la Peinture pratique*, 1684, 12mo.; A French translation of du Fresnoy's *Art of Painting*, with remarks, 1684, 12mo.; *Cours de Peinture*, 1708, 12mo. &c.

PILON (Germain) an excellent sculptor and architect, born at Paris, but whose family were originally of Maine. He was one of those who revived the true taste of sculpture and architecture in France; and the churches were ornamented with very capital pieces by his hand. He died about 1608.

PILPAY, or BIDPAY, a very celebrated Indian bramin, gymnosophist, and philosopher, supposed to have been governor of part of Hindostan, and counsellor to *Dabschelim*, a powerful Indian king. Pilpay taught this prince the principles of morality, and the art of governing, by ingenious *Fables*, which have rendered his name immortal, and celebrated throughout the East. These *Fables*, written in the Indian tongue, have been translated into almost every known language. We cannot decide with certainty at what time Pilpay lived, but it is most commonly supposed to have been about 230, A.C. at the latest. His *Fables* were printed in French at *Paris*, 1688, 12mo. and by Galland, *Paris*, 1714, 2 vol. 12mo. plates, with those of Locman; *Le Naufrage des Isles flottantes, ou la Basiliade*, Paris, 1755, 2 vol. 12mo.

PIN (John du) a Cistertian monk in the abbey of Nôtre-Dame du Vaucelles, near Cambray, author of *Le Champ verteux*, 4to. in French verse, gothic. He died 1372, aged near 70.

PIN (Joseph) v. ARPINO.

PIN (Louis Ellies du) born June 17, 1657, of a respectable and ancient family at Paris, and admitted doctor of the Sorbonne, July 1, 1684. Immediately after, he undertook his *Universal Library of Ecclesiastical writers*, and the first volume appeared 1686. M. du Pin had finished the first eight centuries, when some persons taking offence at the freedom with which he passed his judgement on the style, doctrine, &c. of these writers, complained of it to M. Harlay, archbishop of Paris. This prelate compelled M. du Pin to retract a considerable number of propositions, which had appeared reprehensible to the doctors who had examined them, and the work was suppressed, April 16, 1693. A curious *Memoir* of M. Bossuet's, inserted at the end of vol. 2, of his *Posthumous works*, may be consulted on this subject. Notwithstanding the suppression above mentioned, M. du Pin was left at liberty to continue his book, only changing the title, which he did without any farther interruption. This great work, sufficient of itself to have employed many men for life, did not hinder him from publishing several others on important subjects; and though he was professor of philosophy at the royal college, assisted in the *Journal des Savans*, and had various other occupations; the facility with which he wrote, and his great application to study, enabled him to produce in a short time, books that others could not have finished under several years. M. du Pin was banished to Châtellerault on account of the famous *Case of Conscience*, and was deprived of his professorship, which was not restored to him after he had obtained leave to return. He died June 6, 1719, at Paris, aged 62. His principal works are, *a new Library of Ecclesiastical Authors*, from the first age of the church, to 1711, containing the three first centuries, 1698, 2 vol. the fourth century, 1702, 3 vol. the fifth, 1690, 2 vol. and the second part of the fifth century, 1702, 2 vol. sixth century, 2 vol. seventh and eighth centuries, 1 vol. supplement from the fourth to the eighth century, 1 vol. ninth, tenth, and eleventh centuries, each 1 vol. twelfth century, 2 vol. thirteenth and fourteenth, each 1 vol. fifteenth, 2 vol. sixteenth, 5 vol. seventeenth, 7 vol. *Hist. Ecclesiastique* of the eighteenth century, 4 vol.; and *La Bibliotheque*, of the same, 2 vol.; *Discours Préliminaires sur la Bible*, 3 vol.; *A Table*, 5 vol. to which are joined *la Doctrine Chrétienne*, 8vo.; *La Puissance Temporelle*, 8vo.; *La*

Bibliotheque des Auteurs separés de la Communion Romaine, 4 vol.; *Dssertations sur la Bible*, 8vo.; *L'Amour de Dieu*, 8vo.; *Liber Psalmorum*, 8vo.; The abbé Gouget's *Supplement*, 3 vol.; *Remarques sur la Bibliotheque de Dupin*, Paris, 1691, 3 vol. 8vo.; *La Critique de Dupin*, by Simon, 1730, 4 vol. 8vo.; in all 66 vol.; A treatise *de Antiquâ Ecclesiæ Disciplinâ*, 4to.; *Tr. historique des Excommunications*, 2 vol. 12mo.; *Hist. profane*, 6 vol. 12mo.; *Méthode pour étudier la Theologie*, 12mo.; new editions of Optatus and Gerson; *History of the Jews*, 7 vol. This was written by Basnage, but M. du Pin has made some alterations in it. *Bibliotheque des Historians*, 2 vol. 8vo.; *Defence de la Monarchie de Sicile*, 1716, 12mo. 2 parts.; *L'Histoire de l'Eglise*, 1714, 4 vol. 12mo.; *L'Hist. d'Apollonius de Thiane, convert d'impieté*, 1705, 12mo. &c. It must be allowed that all M. du Pin's works discover great taste, precision, and order; a clear head, vast extent of reading, a happy memory, and lively imagination. To purity and elevation of style, he joins an uncommon talent for analizing a work well; his judgement is almost always given without partiality or prepossession, and his criticisms are generally free from popular prejudices; but the haste in which he wrote, has led him into many mistakes. Those who have blamed his connexion and correspondence with Dr. William Wake, archbishop of Canterbury, do not appear to understand that affair; the correspondence was perfectly innocent, and only carried on by M. du Pin for the honour and advantage of the church.

PINA (John de) a learned Spanish Jesuit, born 1582, at Madrid. He was preacher, rector, and provincial in his society, and wrote a commentary on Ecclesiastes, 2 vol fol. another on Ecclesiasticus, 5 vol. fol. &c. He died 1657.

PINÆUS, or PINEAU (Severinus) a native of Chartres, who was surgeon to his majesty, and expert in lithotomy. He died at Paris, senior of the king's surgeons, 1619. His treatise *de Virginitatis notis*, Leyden, 1641, is esteemed; and he also left *Discours touchant l'extraction du calcul de la vessie*, 1610, 8vo.

PINART (Michael) born at Sens, and died 1717, at Paris, a member of the academy of inscriptions, which he has furnished with several *Memoirs*. His *Dissertation on the Hebrew Bibles*, is esteemed.

PINDAR, a very celebrated Greek poet, and prince of the lyric poets, born at Thebes in Bœotia, about 500, A.C. He learnt the art of poetry from Lasus of Hermione, and a very learned Grecian lady, whose name was *Myrtis*. His reputation was at its height when Xerxes invaded Greece, and he is supposed to have died in the theatre, about 436, A.C. Pindar wrote a great number of poems on different subjects; but we have none of them remaining except the *Odes*, which he composed for those who gained the prize in his time, at any of the four solemn Grecian games, which were the Olympic, the Isthmian, the Pythian, and the Nemean. There is an inexpressible grandeur, fertility of imagination, elevation, and force, in Pindar's odes. Horace compares the rapidity of his diction to that of an impetuous torrent, which, swelled by rain, rushes down the mountains, sweeping away every thing in its course. Alexander had so high a veneration for this great poet's memory, that when Thebes was destroyed, he ordered his house and his family to be spared. There are several editions of Pindar, that by Erasmus Schmidt, 1616, 4to. is esteemed, but the Oxford one, 1697, fol. is the best; the abbé Massieu has translated a part into French.

PINEAU (Gabriel du) a celebrated lawyer, born 1573, of a good family at Angers. He attended the bar with a degree of reputation superior to his age; and going afterwards to Paris, distinguished himself both in the parliament and grand council, by his eloquent pleadings. In 1600, M. du Pineau married Frances Ladvocat, daughter of Amauri Ladvocat, ecuyer, seigneur de Fougeres, and counsellor to the presidial of Angers, and at his return to his native place, was appointed counsellor to the same presidial. Mary de Medicis becoming acquainted with him, 1619, conceived the highest esteem for his merit, created him master of the requests in her palace, and endeavoured to support herself in her disgrace by his credit and advice; but M. du Pineau's whole aim was to inspire her with peaceful sentiments, in which

which he succeeded. Louis XIII. in return appointed him mayor and captain general of the city of Angers, June 2, 1632, in which situation he gained the flattering title of *Father of the People*. His house became also a kind of academy, in which every one freely proposed his difficulties on the most intricate points of law or history, and when du Pineau had spoken, all was clear. He died with the most fervent sentiments of religion and piety, October 15, 1644, aged 71. His works are, Notes in Latin, against those of du Moulin on the canon law, printed under the inspection of Francis Pinsson, with du Moulin's works; *Comm. des observations et consultations sur la Coutume d'Anjou*, reprinted, 1725, 2 vol. fol. by the care of M. de Livoniere, who has enriched them with very useful observations. Menage relates that when his father William Menage, and du Pinea, agreed in their opinions on the same question, the people of Angers used to say, *This must certainly be right, for Pineau has confirmed the opinion of Menage*. His house was so much frequented, that the street in which he lived was called *Rue Pineau*. Menage wrote tho following lines on his death:

Pinellus periit, Themidis pius ille sacerdos,
In proprio judex limine perpetuus.

PINEDA (John) a learned Jesuit of the 17th century, born at Seville, who has left *Commentaries on Job*, 2 vol. fol.; and on *Ecclesiastes*, 2 vol. fol.; *De rebus Salominis*, fol.; A *History of the Church*, in Spanish, 4 vol. fol.; A *History of Ferdinand III.* in the same language, fol. He died January 27, 1657, aged 80.

PINET (Anthony du) a native of Besançon, who professed what is called the reformed religion, and has left several works in favour of it, viz. *La Conformité des Eglises réformées de France et de l'Eglise primitive*, Lyons, 1564, 8vo.; *Sermons*; *Notes sur la taxe de la Chancel Romaine*, Lyons, 1564, 8vo. or *Amsterdam*, 1700, 12mo. The former edition is most valued. (v. SIXTUS IV.) M. du Pinet was author of some translations, the principal among which is one of Pliny, *Lyons*, 1562, or 1566, or *Paris*, 1608, 2 vol. fol. He also published *the plans of the different Fortresses in the World*, Lyons, 1564, fol. He was seigneur de Neroi, and lived till the beginning of the 17th century.

PINGOLAN, or PUY-GUILLON (Aymeric de) a provençal poet of the 13th century, who wrote many ingenious pieces, but they were so satirical as to involve the author in great troubles. He died about 1260. We have one of his poems remaining, entitled, *Las Angueyssas d'Amour*. Petrarch has imitated this poet, and praises him.

PINS (John de) born at Toulouse, of a distinguished and noble family, and bishop of Rieux, in 1523. He had before been abbot of Moissac, and counsellor clerk to the parliament of Toulouse; was afterwards ambassador at Venice, and Rome, and died at Toulouse, November 1, 1537. This prelate wrote a *Life of St. Catherine of Sienna*, and of Philip Beroaldus, his master, both printed in Latin, at *Bologna*, 1505, 4to.; *De vitâ Aulicâ*, Toulouse, 4to.; *S. Roi Vita*, Paris, 4to. His *Eulogium*, with some of his *Letters* to Francis I. and Louisa of Savoy, regent, has been printed at *Avignon*, 1748, 12mo.

PINSONAT (James) a native of Châlons-sur-sâone, king's professor of Hebrew, chaplain to the mad houses, and doctor of divinity of the faculty of Paris, who died 1723, aged 70. He left a Hebrew grammar, and *Considerations sur les mysteres de J. C. avec des prieres*.

PINSSON (Francis) an advocate to the parliament of Paris, son of Francis Pinsson, doctor and professor of law in the university of Bourges. He published an excellent treatise *de la Régale*, 1688, 2 vol. 4to.; An edition of *the Pragmatic Sanction*, 1666, fol. and other works, and died at Paris, October 10, 1691, aged 80, leaving several children.

PINTO (Hector) a learned Portuguese of the order of St. Jerome, who has left *Commentaries* on *Isaiah*, *Ezekiel*, and *Daniel*, Paris, 1617, 3 tom. fol. and a book entitled, *An Image of the Christian Life*, translated into French, by William de Coursol, *Paris*, 1580.

PINTO (Fernando, or Ferdinand Mendez) v. MENDEZ.

PINTOR (Peter) a Spanish physician, born 1420, at Valencia. He was physician to Alexander VI. whom he followed

followed to Rome, and died in that city, 1503. Pintor wrote *Libellus de Pestilentiâ*, Romæ, 1499, fol.; *De morbo fædo et occulto, his temporibus affligenti*, &c. Romæ, 1500, 4to. gothic, 44 pages, not numbered, 22 chapters. This book, which is very scarce, and was unknown to Luisini and M. Astruc, traces back the Venereal disease to 1494.

PINTURRICHIO (Bernardino) an Italian painter, who possessed great taste, genius, and talents. He painted the life of Pius II. for the dome of the library at Sienna, in a series of pictures, which are much admired, and is said to have been assisted in this undertaking by the celebrated Raphael. He died 1513, aged 59.

PIO (Albert) prince of Carpi, about the middle of the 16th century, little known but by a collection of his works, *Paris*, 1591, fol.

PIPPI (Julio) v. ROMANO.

PIPPO (Philip Santa Crocé, surnamed) an excellent engraver, who amused himself with cutting little bas reliefs on plumb and cherry stones, which consist of several figures, and are much admired for their high finishing, and extreme delicacy.

PIRCKEIMER (Bilibaldus) a learned lawyer of the 16th century, counsellor to the emperor, and to the city of Nuremburg. He served with great honour in the troops of that city, was employed in several negociations, and important affairs, and admired for his eloquence, wisdom, and learning. He died December 22, 1530, aged 60. His wife died 1504. Pirckeimer's works were collected and published by Melchior Goldast at *Francfort*, 1610, fol.

PIRITHOUS, son of Ixion, king of the Lapithæ. He formed a friendship with Theseus, and undertook, as the fable relates, to force away Proserpine, the wife of Pluto; but having descended with his friend into the infernal regions, was devoured by Cerberus, as some writers mention, or kept prisoner, as others say, till Hercules delivered him. It is supposed, according to history, that Proserpine was daughter of Aidoneus, king of the Mollossi, and that Pirithous having attempted to ravish her, was seized, and exposed to dogs, but rescued by Hercules.

PIROMALLI (Paul) a celebrated Dominican, born in Calabria, who having learnt the Oriental languages, was employed in the missions to the East. He made a long stay in Armenia, where he was so happy as to bring back to the Catholic church, several Shismatics and Eutychians, and even the patriarch, by whom he had at first been opposed and ill treated. Piromalli went also into Georgia, and Persia, and afterwards into Poland, as nuncio from pope Urban VIII. to appease the troubles, which the Armenians who were very numerous there, occasioned by their disputes. Having re-united all parties, and embarked for Italy, he was taken in his voyage by some corsairs, and carried to Tunis; but his ransom being paid, he went to Rome, gave an account of his mission, and received the most public marks of esteem from the pope, who sent him back to the East, where he was made bishop of Nassivan, 1655. Piromalli governed this church nine years, at the end of which time he returned to his native country, was entrusted with the church of Bisignano, and died there three years after, in 1667. He wrote several controversial and theological works; two *Dictionaries*, one, *Latin and Persian*, the other, *Armenian and Latin*; *An Armenian Grammar*; and *a Directory*, which is valued, as useful for correcting Armenian books.

PIRON (Alexis) born July 9, 1689, at Dijon, son of an apothecary, who gained some reputation by his *Noels Bourguignons*, which have since been eclipsed by those of M. de la Monnoye. His inclination for poetry would not let him apply to any business, by which he might have supplied the want of fortune; so that he was obliged to accept the office of copier to M. the chevalier de Belle Isle at Paris, where a singular circumstance gained him an opportunity of displaying his talents for comedy. Francisque, the undertaker of the comic opera, had such unbounded success, that the French and Italian players, finding their houses deserted, obtained an order that no more than one speaking character should appear in his operas. Le Sage, and Dorneval had refused to write a piece consisting merely of soliloquy; Piron undertook it with success in his comic opera of *Deucalion*. He wrote others also, full of lively sallies,

and that French gaiety which we have seen succeeded by the sad and mournful style of foreigners. These pieces were not however always received so as to satisfy Piron's expectations, he was more flattered by his success on the French theatre. *Les fils ingrats ou l'Ecole des Peres*, which revived the tragic-comedy of *Calistene*, *Les Courses de Tempé*, *Cortez*, and above all *Gustave*, and his *Métromanie*, have secured him an immortal name. His *Ode to Priapus*, a production of his youth, of which he repented all his life, but which he could not bury in oblivion as he wished, prevented his being admitted into the French academy, though he had collected the votes in his favour, 1753. Louis XV. who was the cause of Piron's exclusion, made him amends by a pension of 1000 livres out of his privy purse; this was followed by one of 1200 from the *Mercury*, which rose to 2000 livres, and being joined to the favours he had received from M. the count de Livry, and M. the marquis de Lassy, enabled him to bear with comfort the infirmities of old age. He married about 1735, Maria Theresia Quenaudon, aged 53, who died 1751. He became acquainted with this lady at the house of Mad. the marchioness de Mimeure, she possessed great wit, and chearfulness, and though their union was formed on friendship alone, her loss filled his heart with such deep concern as absorbed his whole soul, and deprived him of all that natural gaiety which he had always preserved under the vicissitudes of fortune. The effects of a fall in December 1772, brought him to the grave, January 21, 1773, aged 83. A collection of his works was published at *Paris*, 1776, 7 vol. 8vo. and 9 vol. 12mo. in which may be traced those lively sallies, that judicious criticism, and that vein of good humour, which gained him so many friends through life. His *Theatre François*, is printed separately, 3 vol. 12mo. and in 1776, under the title of *Chefs-d'œuvres* de Piron, 2 vol. 12mo.

PISAN (Thomas de) a Bolognese, who had the character of the best philosopher, and most skilful astrologer of his time. He married the daughter of a counsellor to the Venetian republic, and was raised to that office himself; but yielded to the solicitations of Charles V. king of France, who invited him to his court. When Charles became acquainted with this stranger's merit from his own experience, he followed his advice on several important occasions, gave him a place in his council, with large salaries, and ordered him to bring his family into France, 1370. Pisan's interest lasted as long as this great prince lived, but after his death in 1380, our astrologer's credit quickly declined, part of his salary was retrenched, the rest ill paid, and his infirmities brought him to the grave in a few years. Christina his daughter, assserts that he had foretold the very hour at which he died. Charles V. allowed him a hundred franks monthly, answering to about 700 livres at present, and he received large and frequent presents besides; in such credit was judicial astrology at that time with the most judicious and enlightened princes.

PISAN (Christina de) daughter of the preceding, born about 1363, at Venice, and carried by her father into France, when only five years old. This young lady discovered such promising talents for the sciences, that she was taught those languages which are considered as the key to them. Her beauty and genius joined to her father's interest, procured her many offers from persons of distinction. She married at 15, a young gentleman of Picardy, named Stephen Castle, who was soon made king's notary and secretary; but a contagious disorder having carried him off, 1389, at the age of 34, he left Christina, who was then but 25, in a forlorn state, with three children to provide for, and encumbered with several law-suits. As a consolation under this misfortune, she returned to her studies, and composed a number of works in verse and prose, which gained her great reputation, and the esteem of several princes, who took care of her children, and made her presents. It appears from a register of the chamber of accounts, that Charles VI. granted her 2000 livres, May 13, 1411, which may be called a considerable sum for that time. M. Boivin in tom. 2, of the *Memoirs* of the academy, and M. the abbé de Bœuf in his *Dissertations on the Ecclesiastical History of Paris*, have each given a life of this celebrated

celebrated lady. Part of her *Poems* were printed at *Paris*, 1559, 12mo. the rest remain in MS. in the king's library, and in others. Some of them are extremely tender. Her largest work in prose is the *Life of Charles V.* which she wrote at the request of Philip *the Good*, duke of Burgundy. This *Life* may be found in vol. 3, of the abbé le Bœuf's *Dissertations*, mentioned above. Her other printed works are, *Le Chemin de longue Vendue*, translated by John Chaperon, *Paris*, 1549, 12mo.; *Les Cent Hist. de Troyes*, in rhime, small fol. without date, and *Le Trésor de la Cité des Dames*, Paris, 1497, fol.

PISANI (Andrew) an excellent painter, sculptor, and architect, who adorned the city of Florence with works in each kind, which are admired to this day. He was also a very good poet, and great musician. He died 1389, at Florence, aged 60.

PISANI (Victor) a Venetian general, who signalized himself in a war against the Genoese; but a reverse of fortune in Dalmatia, occasioned all his services to be forgotten, and he was condemned to be beheaded. This punishment was however changed to five years imprisonment, which were not elapsed when the Genoese threatened the Venetians with a descent. The latter immediately armed as many gallies as they could; but the sailors refused to go on board unless their general Pisani was restored to them; the nobles therefore went to fetch him from prison, and he arrived at the palace amidst the acclamations of the people. This great man, far from resenting the injury he had received, approved the sentence passed on him, as it had been thought necessary for the public good, and resumed the command on being pressed to do so by the doge. His fresh successes against Genoa, were stopt by death in 1380.

PISCATOR (John Fischer, surnamed) a learned Protestant divine of Germany, who taught theology at Strasburg, from whence he was obliged to withdraw, in consequence of his Calvinistical sentiments, and to teach at Herbon. He died at Strasburg, his native place, 1546. Piscator has left *Commentaries* on the Old and New Testament, in several volumes 8vo.; *Amica Collatio de Religione, cum C. Vorstio*, Goudæ, 1613, 4to.

PISIDES (George) keeper of the chartres, and referendary of the church of Constantinople, under the emperor Heraclius, about 650. He wrote a *Poem* on the Creation, in Greek Iambics, and another *on the Vanity of Life*, printed in *Corpus Poet. Græc.* Geneva, 1606, and 1614, 2 vol. fol. and separately, *Paris*, 1584, 4to.; *Sermons*, in honour of the Holy Virgin, are also attributed to him, which Pere Combefis has published in the Library of the Fathers.

PISISTRATUS, an Athenian, who having done great service to his country, at the taking of the isle of Salamis, aspired from that time to the sovereignty. As the means of obtaining it, he pretended to implore the protection of the people, from his enemies, and demanded guards of the Athenians, which guards he afterwards made use of against his country, and made himself master of Athens, about 560, A.C. He was driven from thence three times, but having entered again, died about 528, A.C. leaving two sons, Hippias, and Hipparchus, who succeeded him. The latter was killed by Hermodius and Aristogiton, 516, A.C. and the former was driven from Athens, with his whole family four years after. Pisistratus was the first who formed a public library at Athens, which library Xerxes afterwards sent to Persia. He behaved cruelly to Megacles and his party, by whom he had been twice forced from Athens; but, excepting this instance, he governed the people like a father.

PISO (L. Calpurnius) surnamed *Frugi*, a tribune of the people, 149, A.C. who published laws against the crime of extortion; *Lex Calpurnia de Pecuniis repetundis*. He was also consul and censor, and made several other laws. Piso wrote *Annals*, and other works, which are not come down to us. Caïus Calpurnius Piso, a Roman consul, 67, A.C. and an orator like the preceding, was author of the law which prohibited canvassing for offices; *Lex Calpurnia de ambitu*. The Piso family was of the most illustrious in ancient Rome, and gave several great men to the republic.

PISON (William) a native of Leyden,

den, who having taken a doctor's degree in physic, practiced at Brasil, in the Indies, and at Amsterdam. The bounty of Maurice, earl of Nassau, enabled him to publish *Hist. Naturalis Brasiliæ*, Leyden, 1648, fol. reprinted at *Amsterdam*, 1658, fol. in the book entitled, *De Indiæ utriusque re Naturali et Medicâ*.

PISONES, v. POIS.

PISSELEU (Anne de) duchess d'Estampes, daughter of William de Pisseleu, seigneur de Keilly, descended from an ancient and noble family of Picardy. Francis I. on his return from Madrid, seeing this lady at Bayonne, in the suite of Louisa of Savoy, to whom she was maid of honour, fell violently in love with her, and married her in 1536, to John de Brosse, grandson of the famous Philip de Commines, who thus regained the possessions which his father had lost by his attachment to the constable de Bourbon. He also received the collar of the order, and the king gave him the earldom of Estampes, which he raised to a duchy in his favour. The duchess d'Estampes made use of the ascendancy she had over the king to enrich her family, serve her friends, and ruin her enemies, and betrayed even him, by discovering important secrets to the emperor Charles V. She continued however to govern Francis, entirely to the end of his reign, but retired after his death to one of her estates, and died there in oblivion, universally despised, about 1576.

PISTORIUS (John) a learned divine, born February 4, 1546, at Nidda. He first took a doctor's degree in physic, but, as his medicines did not succeed according to his hopes, he studied the law, and was counsellor to Ernest Frederic, margrave of Baden Dourlach, whom he persuaded to embrace the Protestant religion, but turned Catholic himself sometime after. After the death of his wife, he was admitted doctor in divinity, was made counsellor to the emperor, provost of the cathedral at Breslaw, and domestic prelate of the abbey of Fulde. He died 1608, at Friburg. He left several controversial tracts against the Lutherans. *Scriptores Rerum Polonicarum*; *Scriptores de Rebus Germanicis*, 1607, 1613, 3 vol fol. a curious collection, which is esteemed. The edition of *Artis Cabalisticæ Scriptores*, Basileæ, 1587, fol. is also valued.

PITAU (Nicholas) an engraver of Antwerp, who was employed in France also, and has engraved a holy family from Raphael, in which St. Joseph is coming out at a door; another from Villequin, in which an angel presents a basket of flowers; a Christ in the tomb; a dead Christ with weeping angels; and some virgins from Caracci. Nicholas Pitau, his son, engraved portraits. They both lived about the middle of the 17th century.

PITCAIRN (Archibald) born Dec. 25, 1652, at Edinburgh, in which city his father was a merchant and magistrate. He studied divinity, and afterwards law, with such intense application, that he injured his constitution, and was in danger of a consumption; this obliged him to go to Montpellier, where his health was perfectly re-established. Pitcairn afterwards made a rapid progress in mathematics, but determined at last to apply himself wholly to physic. He studied botany, pharmacy, and the *Materia Medica*, for some time at Edinburgh, and went afterwards to finish his studies at Paris. On his return home, he soon acquired such high reputation, that the curators of the university of Leyden offered him a medical professorship, which Pitcairn accepted, and made his inauguration speech, April 26, 1692. The year following he returned to Scotland, where he married, and died there, October 20, 1713, leaving several learned *Dissertations*, Hague, 1718, 4to.

PITHEAS, v. PYTHEAS.

PITHOU (Peter) a celebrated lawyer, and one of the most learned men of the 16th century, born November 1, 1539, at Troyes in Champagne. He studied under Turnebus and Cajas; but having adopted the erross of the Calvinists, had nearly lost his life in the massacre of St. Bartholomew. Pithou soon after returned to the Catholic church, was bailiff of Tonnerre, and appointed attorney-general in the court of justice at Guienne, 1581, by Henry III. He laboured earnestly to bring Paris under the dominion of Henry IV. and died at Nogent-sur-Seine, Nov. 1, 1596, aged 57, leaving two daughters.

His

His works are, a *Treatise on the Liberties of the Gallican Church*, which has served as a foundation for all that succeeding authors have written on that subject, and has been printed with other works relative to the same matter, 1731, 4 vol. fol.; A great number of small works printed at *Paris*, 1609, 4to.; Editions of several ancient monuments; A *Commentary on the custom of Troyes*, 4to.; *Comes Theologus*, 17mo.; *Comes Juridicus*, 12mo. &c. He had also the largest share in the *Satyre Menippe*. Josias le Mercier, M. Boivin, and M. Grosley, have written his life. M. Grosley's, *Paris*, 1756, 2 vol. 12mo. is particularly esteemed, it is curious and interesting.

PITHOU (Francis) advocate to the parliament of Paris, brother of the preceding, and one of the most learned men of his time, born 1544, at Troyes. He was well acquainted with the belles lettres, and law, and discovered the MS. of the fables of Phædrus, which he sent to his brother, with whom he published the first edition of it. These two ingenious brothers pursued their labours together, and their names are very famous in the literary world. Francis, with the assistance of his brother, applied himself particularly to revise and explain the *Body of Canon Law*, which was printed according to their corrections, 1687, 2 vol. fol. and this edition is the best. v. GRATIAN. *Codex Canonum*, 1687, fol. Francis Pithou also published an edition of *the Salic Law*, with Notes; The *Roman Laws*, compared with those of Moses, 1673, 12mo.; *Observationes ad Codicem*, 1689, fol.; *Antiqui Rhetores Latini*, *Rutilius Lupus*, *Aquila Romanus*, *Julius Rufinianus*, *Curius Fortunatianus*, *Marius Victorinus*, &c. Paris, 1599, 4to. republished by M. Caperonier, *Strasburg*, 4to. &c. He died February 7, 1621, aged 78. The works of mess. Pithou were printed in Latin, 1715. v. PELLETIER (Claude le).

PITISCUS (Bartholomew) a mathematician of Grunberg in Silesia, author of a book entitled, *Thesaurus Mathematicus*, Francfort, 1613, fol. rather scarce. He died 1613.

PITISCUS (Samuel) a learned antiquary, born March 30, 1637, at Zutphen. He was rector of the college in that city, and afterwards of that of St. Jerome at Utrecht, where he died February 1, 1717, aged 80, leaving *Lexicon Antiquitatum Romanarum*, Leuvarde, 1713, 2 vol. fol. a valuable work; the edition in 3 vol. is less esteemed; editions of several Latin authors with *Notes*, and other works.

PITS, or PITSEUS (John) a native of Southampton, nephew of the famous Dr. Sanders. He abjured heresy in the English college at Rheims, was made canon of Verdun by cardinal Charles de Lorraine, and soon after appointed confessor to the duchess of Cleves, the cardinal's sister. After this lady's decease, Pitseus was dean of Liverdun, and died there 1616, aged 56, leaving a book *on the illustrious English writers*, Paris, 1619, 4to. and other works in Latin.

PITTACUS, one of the seven Grecian sages, born at Mitylene, a city in the isle of Lesbos. He commanded in the war against the Athenians, and offered to engage in a single combat with Phrynon, the enemy's general, who had frequently won the prize in the Olympic games. This proposal being accepted, Pittacus caught Phrynon in a net which he had hidden under his shield, and conquered him. The Mityleans in return offered Pittacus the sovereignty of their city, which he accepted for some time, and resigned it, after having published laws which were comprised in 600 verses. He died 579, A.C. aged 70. He used to say, *That it was a proof of a good Government, when its subjects did not fear their Prince, but for their Prince.*

PITTHEUS, father of Æthra, who had a son by Egeus, king of Athens, while that prince resided in his house. Egeus on quitting Æthra, left her a sword and shoes, to be given to the child with which she was pregnant, that he might know it by that token. This child was Theseus, who being afterwards acknowledged by his father, became his heir.

PIUS I. succeeded pope Hyginus, 142, and died July 11, 150. The *Epistles* attributed to him, are spurious.

PIUS II. (Æneas Sylvius Piccolomini) born October 18, 1405, at Corsini, a town in the territory of Sienna. He distinguished himself at the council of Basil, when only 26 years of age, and wrote several works in its defence

against pope Eugenius IV. After this he was employed in several important embassies and negotiations, in which he acquired great honour, was appointed bishop of Trieste, afterwards of Sienna, and was created cardinal, 1456, by Calixtus III. On the death of this pontiff, which happened August 6, 1458, Æneas Sylvius was elected pope, August 27, following, taking the name of Pius II. He changed the name of Corsini, his native place, to that of *Pienza*, published the bull *Execrabilis*, 1460, against the appeals to the future council, abrogated the *Pragmatic Sanction*, and published a bull, April 26, 1463, in which he retracts what he had formerly written in favour of the council of Basil. This pontiff employed himself almost wholly in planning a war against the Turks, and died at Ancona, where he was making preparations for it, August 14, 1464, aged 58. His works were printed at Helmstadt, 1720, fol. with his life prefixed to them, of which he is supposed to have been the author, under the name of his secretary. *Memoirs* concerning the council of Basil, in which he mentions the cardinal d'Arles with great encomiums. *History of the Bohemians*; *Cosmographia*; Tracts *on Education*; A poem *on the Passion of J. C.*; *Letters*. These have also been printed under the false date of 1458, fol. scarce, and of Milan, 1473, fol. He also wrote the romance of *Eurialus and Lucretia*, in Latin, no date, but very ancient, printed in French, at *Paris*, 1493, fol.; *Historia rerum ubicunque gestarum*, of which only the first part has been printed. A curious and esteemed History of Frederic III. 1685, fol. He had been vice-chancellor to this prince and secretary to the council of Basil.

PIUS III. (Francis Todeschini) son of a sister of pope Pius II. who permitted him to take the name of Francis Piccolomini, and made him archbishop of Sienna, and cardinal. He succeeded pope Alexander VI. September 22, 1503. His election was universally approved, and great hopes were entertained with respect to his government; but he died October 13, three weeks after his election.

PIUS IV. (John Angelo, cardinal de Medicis, of a different family from the Medici of Florence) born 1499, at Milan, son of Bernardino Medichino. He raised himself by his merit, and held several important posts under pope Clement VIII. and Julius III. but was not so kindly used by Paul IV. whom he nevertheless succeeded, December 25, 1559. The new pontiff treated his predecessor's nephews with extreme severity; cardinal Caraffe was strangled in the castle of Angelo, and the prince di Palliane, his brother, was beheaded. Pius IV. against his will, continued the council of Trent, which was happily terminated under his pontificate, by the care of St. Charles Borromeo, his nephew, in 1563. He endeavoured to raise the Christian princes against the Turks, who threatened Malta, and took great pains to embellish Rome, aggrandize his own family, and augment his temporal power. This pontiff's severity towards heretics, and his bull against queen Elizabeth, have lowered him in the opinion of politicians. He died Dec. 9, 1565, aged 67.

PIUS V. St. (Michael Ghisleri) born January 17, 1504, at Boschi, or Bosco, of an obscure family. He entered the Dominican order, distinguished himself in it by his merit and virtue. Paul IV. gave him the bishopric of Sutri, created him cardinal, 1557, and made him inquisitor-general of the faith. He was afterwards bishop of Mondovi, under Pius IV. and having succeeded that pontiff, January 7, 1366, immediately opposed the Heretics with an outrageous zeal, burnt several of them, condemned the doctrine of Baius, and contributed by his gallies to the victory at Lepanto, October 7, 1571. Pius V. restored the Caraffe family to their rights, and abolished the order of *Umiliati*. His publication of the famous bull *In Cœna Domini*, 1568, made a great noise. He died April 30, 1572. We have a volume of his *Letters*, printed at *Antwerp*, 1640, 4to. He was canonized, 1712.

PIZARO, or PIZARRO (Francis) a famous Spaniard, who discovered Peru, and being joined by Diego Almagro, they entered, and conquered it, 1525. These two adventurers, of mean and unknown origin, exercised unheard of cruelties upon the Indians, and their king Atabalipa, and took an immense booty,

booty, but disagreed in the dividing of it. Pizarro was killed in his house by Almagro's party, 1541.

PLACCIUS (Vincent) an able lawyer, and professor of philosophy and rhetoric at Hamburg, in which city he was born, February 4, 1642, and died of an apoplexy, April 6, 1699. He acquired great reputation by his learning and various works; the principal among which, is his large *Dictionary of Anonymous and Pseudonymous Authors*, published at Hamburg by Fabricius, 1708, 2 tom. fol. in Latin. This is a very useful book, though not without many faults. Placcius also left a *Tr. de Jurisconsulto perito*, Hamburg, 1693, 8vo.; *Carmina Juvenilia*, Amsterdam, 1667, 12mo.; *De arte excerpendi*, Hamburg, 1683, 8vo. &c.

PLACE (Joshua de la) a learned Protestant minister, and celebrated professor of divinity at Saumur, descended from a noble and ancient family. He married, in 1622, *Mary de Brissac*, of the illustrious house of Brissac, and gained great credit by his writings against the Socinians. M. de la Place held a singular opinion concerning the imputation of Adam's sin, which was condemned in a French synod, though the author had not been heard. He died August 7, 1655, at Saumur, aged 59. His works were reprinted at Franeker, 1699, and 1703, 4to. 2 tom. The first contains a treatise *on Types*; the treatises on *the Imputation of Adam's first Sin*, or, *the Order of the Divine Decrees, and on Free-will*, with an *Abridgement of Theology*; vol. second contains *his Disputes against the Socinians*, the most important part of his works. He also wrote *an Examination of the Arguments for and against the Sacrifice of the Mass*, 8vo.

PLACE (Peter de la) a Protestant of Angoumois, who was successively advocate, counsellor, and first president of the court of aids, and was killed, 1572, in the massacre of St. Bartholomew. He had several children, and wrote, *Commentaire de l'Etat de la Réligion et République*, from 1556 to 1561, 8vo. 1566; and some religious books, as, *l'Excellence de l'Homme Chrétien*, 1581, 12mo. to which a *Life* of la Place, by P. de Farnace, is prefixed.

PLACETE (John de la) an eminent Protestant divine, born Jan. 19, 1639, at Pontac in Bearn, and carefully educated by his father, who was a minister in that place, and instructed him in ethics and divinity. La Placete officiated as minister in France from 1660; but, after the edict of Nantes was revoked, in 1685, he retired into Denmark, and remained there till the queen's death 1711. He went afterwards to the Hague, then to Utrecht, where he died April 25, 1718, aged 81, leaving many works much esteemed by the Protestants: the principal are, *Nouveaux Essais de Morale*, 6 vol. 12mo.; *Traité de l'Orgueil*; the best edition is 1699. *Traité de la Conscience*; *Traité de la Restitution*; *La Communion dévote*; the best edition is 1699. *Traité des bonnes Œuvres en général*; *Traité du Serment*; *Divers Traités sur des Matieres de Conscience*; *La Mort des Justes*; *Traité de l'Aumône*; *Traité des Jeux de Hazard*; *La Morale Chrétien abrégée*; the best edition is 1701. *Réflexions Chrétiennes sur divers Sujets de Morale.* The above are each in one vol. 12mo. *De Insanabili Ecclesiâ Romanâ*; *Septicismo Dissertatio* 1686, or 1696, 4to.; *De l'Autorité des Sens contre la Transubstantiation*, 12mo.; *Traité de la Foi divine*, 4 tom. 4to.; *Dissertation sur divers Sujets de Théologie et de Morale*, 12mo. &c.

PLACENTINUS (Peter) a German poet, who, under the name of Publius Porcius, published a poem *lettrisé*, or *tautogram*, i. e. where all the words begin with the same letter, entitled, *Pugna Porcorum*, every word of which begins with the letter P; *Antwerp*, 1530, 8vo. reprinted since in *Nuga venales*, 12mo.

PLACIDE (Father) a relation and pupil of Peter Duval, who entered the order of bare-footed Augustines, in the Place des Victoires, at Paris, 1666, but continued to study geography, and drew a great number of maps. The most esteemed among them is that which shews the course of the Po. He was appointed geographer to the king 1705, and died at Paris, in his convent, November 30, 1734, aged 86.

PLACIDIA (Galla) daughter of the emperor Theodosius *the Great*, and sister of Arcadius and Honorius. She was taken prisoner at the capture of Rome by Athaulfus, who married her; and Placidia gained so much influence over this barbarous king, that she persuaded

suaded him to leave Italy. After his death in 415, Honorius gave her in marriage to Constantius, a consul, patrician, and associate in the empire, by whom she had Valentinian III. Being again left a widow, she devoted herself wholly to the education of her son Valentinian. This princess, who possessed great piety and prudence, died at Ravenna, November 25, 450. She is represented on medals with the name of Jesus Christ on her right arm, and a crown reached to her from heaven.

PLANCHE (le Fevre de la) many years king's advocate in the *Chambre du Domaine*, which office he resigned 1732, and obtained a patent of counsellor of honour to the same chamber. He died 1738. His *Tr. des Domaines* has been published by M. Lorry, 1764, 3 vol. 4to.

PLANCHER (D. Urban) a Benedictine of the congregation de St. Maur, at St. Bénigne de Dijon, who divided his time between religious duties and writing *a History of the Duchy of Burgundy*. He published three vols. fol. of this work, with plates, and the fourth has been published since his death (which happened 1750) by a Benedictine of the *Blancs Manteaux*.

PLANQUE (Francis) a physician, editor of a *Bibliotheque choisie de Médicine*, 9 vol. 4to. or 18 12mo. and of *Observations rares de Médecine et de Chirurgie*; a translation from Wanderwiel, 1758, 2 vol. 12mo.

PLANTAVIT *de la Pause* (John) born of a noble Calvinist family in the diocese of Nismes. He was minister at Beziers, but abjured 1684, and, devoting himself entirely to the study of the Holy Scriptures and divinity, was appointed grand-vicar to cardinal de la Rochefoucault, afterwards almoner to Elizabeth of France, queen of Spain; and, lastly, bishop of Lodeve, 1625. His infirmities induced him to resign this bishopric 1648, to Francis Bosquet, after which he retired to the castle of Margon, in the dioeese of Beziers, and there died, May 28, 1651, aged 75, leaving *a History of the Bishops of Lodeve*, in Latin, *Aramont*, 1634, 4to.; and a *Hebrew Dictionary*, Lodovæ, 1645, 3 vol. fol. from which he appears to have been well acquainted with the Oriental languages. Some writers accuse him of having been concerned in the rebellion of M. de Montmorency.

PLANTIN (Christopher) a celebrated printer, well acquainted with the belles lettres, born at Mont Louis, near Tours, who settled at Antwerp, and there carried the art of printing to its highest perfection. Though the Polyglot of Philip II. straitened his circumstances for a time, he still paid 200 florins per day for the support of 13 presses. He had a valuable library, which he left to his grandson, Balthasar Moret, who continued his printing-office. Plantin lived very nobly, and gloried in enjoying his great wealth. He died 1598, aged 75.

PLANUDES (Maximus) a Greek monk of Constantinople, who lived about 1327, and made a collection of ancient *Epigrams* in seven books, entitled, *Anthologia*; the first edition of which is, *Florence*, 1494, 4to. and the best, *Francfort*, 1600, fol. We have also a *Life of Esop*, written by him, but it is rather a romance than a history; Greek translations of *Ovid's Metamorphoses*, and some other works in Latin. His partiality to the Roman church subjected him to some persecutions: he was sent to prison, and there compelled to write against the Latins; but did it so feebly, that cardinal Bessarion believed his heart to have had no share in what he wrote on the subject. A *Sermon* by Planudes, *on the Death of Christ*, is in the Library of the Fathers.

PLATEL. v. PARISOT.

PLATINA (Baptist) whose name was Bartholomew Sanchi, born 1421, at a village called *Piadena*, in Latin *Platina*, between Cremona and Mantua. He was at first a soldier, but afterwards applied himself to study with great success, and went to Rome in the pontificate of Calixtus III. where, by making himself known to cardinal Bessarion, he obtained some small benefices from Pius II. and had afterwards the office of apostolical abbreviator. When Paul II. that pope's successor, dismissed all the abbreviators, without paying any regard to the sums which they had spent to purchase that office, Platina complained bitterly, and too freely, of this proceeding, in a letter to the pope, which letter was answered by an order for his being committed to prison in irons. He obtained his

his liberty in a few months, through the solicitation of cardinal Francis de Gonzaga, but with injunctions not to quit Rome. Platina was accused afterwards of conspiracy and heresy, and again sent to prison, where he suffered all kinds of ill usage; and, though his innocence was proved at length, he was kept in confinement a whole year, to save his superiors the shame of acknowledging how cruelly they had treated a man of merit, on ill-grounded suspicions. The pope then gave him hopes of some good establishment, but died of an apoplexy before he had taken any steps towards procuring it. His successor, Sixtus IV. having formed the Vatican library, gave the office of librarian to Platina; and this learned man, being thus placed in his proper element, passed the remainder of life very comfortably. He died 1481, aged 60, leaving many works, the principal of which is his *History of the Popes*, from St. Peter to Sixtus IV. to whom he dedicated it, and by whose order it was undertaken. Platina speaks his sentiments very freely in this history; and, though he flatters the sovereign pontiffs in many parts, there are many others in which he does not at all spare them. The first edition of it, and the most valued, is *Venice*, 1479, fol. in Latin. There have been several since, and two French translations, the last by Louis Coulon, 1651, 4to. Platina's works, which are all in Latin, were printed at *Cologn*, 1529 and 1574, and at *Louvain*, 1572, fol. They are written in the form of Dialogues, *on true and false Good*; a book *on the Cure of Love*, Leyden, 1646, 16to. which is translated into French, and joined to that of Fulgose, *Paris*, 1582, 4to; a dialogue *on true Nobility*; two *on the Good Citizen*; a *Panegyric on Cardinal Bessarion*; a *Tr. de Pace Italiæ componendâ, et de bello Turcis inferendo.* He also wrote a *Life of Nerio Capponi*, which is curious, and useful for the history of that time, and has been inserted by Muratori in tom. 20. of his *Italian Authors*; a *History of Mantua, and the Gonzaga Family*, published by Lambecius 1675, 4to. and reprinted in tom. 2. of Muratori; a *Tr. on the Means of preserving Health*; on *the Nature of Things, and on the Culinary Art*, printed 1480, 4to. at *Bologna*, 1498, and at *Lyons*, 1541, 8vo. It was on this treatise that Sannazarius wrote the following epigram:

Ingenia, et mores, vitasque, obitusque notasse
Pontificum, argutæ lex fuit Historiæ.
Tu tamem hinc lautæ tractas pulmenta culinæ:
Hoc, Platina, est ipsos pascere Pontifices.

There is a French translation by Didier Christol, printed several times in the 16th century, 8vo. and fol.

PLATO, a very celebrated Grecian philosopher, and one of the greatest geniuses who have appeared in the world, son of Ariston, and founder of the Academic sect, born about 429 A. C. at Athens, of a noble and illustrious family. He numbered kings among his ancestors, and was descended, on his mother's side, from Solon. This eminent man at first studied painting and poetry, but afterwards devoted himself wholly to philosophy. He had for his masters, Cratylus, Socrates, Euclid of Megara, Theodosius the mathematician, and, lastly, Philolaus and Eurytus, learned Pythagoreans. The desire of knowledge induced him to visit Egypt, where he is supposed to have become acquainted with the Jewish religion; but whether that opinion is well founded or not, which several learned men consider as doubtful, the conformity between his doctrine and that of the Old Testament induced Numenius to give him the title of *the Athenian Moses*. At his return to Athens, he taught in the place called *the Academy*; from which circumstance his disciples were called *Academicians*, and his doctrine the *Academic*. Plato made three voyages to Sicily; the first to discover the cause of the fire in Mount Ætna, in returning from which he was taken by pirates, and ransomed afterwards by Nicetes *the Cyrenian*. In his second and third voyage, he endeavoured to regulate the court of Dionysius the Tyrant, and to reconcile him to Dion. This great philosopher died about 348 A C. aged 81. We have many of his *Dialogues* remaining, written in excellent Greek, and almost all of them master-pieces. There is not one among the ancient philosophers whose doctrine approaches so near to that of the Gospel as Plato's; for which reason all the Fathers mention him with high encomiums. It includes all the most

just

just and rational opinions which the finest geniuses of Greece entertained. Plato acknowledged one only God, who was omniscient, and governed the world with *sovereign wisdom*. He held the immortality of the soul, rewards for the good, and punishments for the wicked, after death, &c. In natural philosophy, he follows Heraclitus; in logic, Pythagoras; and in morality, Socrates. He expresses his own sentiments in his dialogues, under the characters of Socrates and Timæus; the sentiments of others under those of Gorgias and Protagoras. His opinion of ideas, and his republic, have been the subject of many disputes. The best edition of Plato is by Serranus, or John de Serres, Greek and Latin, 1578, 3 vol. fol.; that by Marsilius Ficinus, *Francfort*, 1602, fol. Greek and Latin, is tolerably good. Francis Patritius draws a curious comparison between the opinions of Plato and Aristotle, in his *Peripatetic Discussions*, and in his book, entitled, *Aristoteles Exoreticus*. M. Dacier has translated part of Plato's Dialogues into French, 1699, or 1701, 2 vol. 12mo. reprinted at *Paris*, 1771, 3 vol. 12mo. with the addition of the *Hippias*, or Tr. on the *Beautiful*, translated by Maucroix, and Plato's *Banquet*, by J. Racine. The abbé Grou has translated *Plato de Republicâ*, Paris, 1762, 2 vol. 12mo. There are some *Dialogues* not translated, by Dacier, *Amsterdam*, 1770, 2 volumes, 12mo.

PLATO, an ancient and celebrated Greek poet, who lived about 100 years after Plato the philosopher, and is considered as the chief of the middle comedy. Only some fragments of his works remain; but they are sufficient to shew, that he was an excellent comick poet.

PLATRIERE (Imbert de la) commonly called the marechal de Bourdillon, a gentleman of Nivernois, who distinguished himself at the battle of St. Quentin, where he saved a third part of the French army. Nor did he gain less honour by his zeal for the public good. Being ordered to evacuate Piedmont, where he was commander in 1561, he did not obey till after the duke of Savoy had paid the garrisons, and lent 50,000 crowns to the king. His disobedience was approved at court, and he received the marechal's staff 1562. He died 1567.

PLAUTIUS. v. PLOTIUS.

PLAUTUS (Marcus Actius) a very celebrated Latin comic poet, born at Sarsina, in Ombria, who gained great reputation at Rome, where his plays were received with uncommon applause. His jests charmed the populace, and all admired the ease and purity of his style, and his ingenious railleries. It is said that Plautus, having lost all his fortune in trade, was reduced to maintain himself by turning a mill-stone; and that, during this drudgery, he spent some hours in composing his plays; but this is not at all probable. He died 184 A.C. We have 20 of his comedies remaining, among which *Amphitryon* and *Epidicus* are particularly admired. Mad. Dacier has translated some of them into French, with Remarks. (v. DACIER, LIMIERS, GUEUDEVILLE.) The most correct editions of this poet, are, *Venice*, 1472, fol. by Gruter and Taubman, 1621, 4to.; by Gronovius, *cum Notis Var.* Amsterdam, 1684, 2 vol. 8vo.; by M. de Lœuvre, *ad usum Delphini*, 1679, 2 vol. 4to.; and by M. Capperonier, printed for Barbou, 1759, 3 vol. 12mo.

PLELO (Lewis Robert Hippolite de Brehan, count de) born 1699. He distinguished himself both as a soldier and ambassador, in which last character he resided at the Danish court when Stanislaus, who had been a second time elected king of Poland, was shut up in Dantzic by the Russian troops. The count de Plelo went thither to take the command of 1500 French who were in the city; and, judging it necessary to attempt every thing, even impossibilities, for the king's deliverance, he sallied out at their head, and forced through three intrenchments of the Russians, but perished at length, and his whole army were either killed or taken prisoners, May 27, 1734. His son-in-law, M. the duke d'Aiguillon, inherited his library, in which he had collected whatever is most curious respecting the North.

PLEMPIUS (Vopiscus Fortunatus) a native of Amsterdam, who, after being admitted doctor of physic at Bologna, returned to practise in his native

native country 1633. The archduchess Isabella invited him to accept a medical professorship at Louvain. He had before studied philosophy there, which determined him to abjure the errors of the Protestants. Plempius died at Louvain, December 12, 1671, aged 70, having lost his wife in 1661. He published, *Ophthalmographia sive de oculi fabricâ*, Amsterdam, 1632, 4to. reprinted with his *Medicinæ Fundomenta*, Louvain, 1659, fol.; *De affectibus capillorum, et unguium naturâ*, 1662, 4to.; *De Togatorum valetudine tuendâ*, 1670, 4to.; *Pulvis Peruvianus febrifugus vindicatus*, Romæ, 1655, 8vo.

PLESSIS MORNAY. v. MORNAY.

PLESSIS RICHELIEU (Anthony du) called *the Monk*, because he had formerly been one; a man recorded in M. de Thou's history, as formidable for robbery and pillage. He was captain of a company of arquebusiers in the king's guards, knight of his order, and governor of Tours, which was in danger of being sacked, in consequence of his false reports; and the magistrates found it extremely difficult to efface the unfavourable opinion of their city which he had impressed on the king's council, in 1650, who charged them with having favoured the enterprise of Amboise. This Anthony was uncle of Francis, who died 1590, aged 42, leaving, by Susanna de la Porte, the following children: Cardinal de Richelieu, the subject of the next article; his brother Alphonsus, who is mentioned hereafter; Henry, who was killed in a duel 1619, and left no children; Nicole, who married Urban de Maillé, marquis de Brezé, and died August 30, 1635 (v. MAILLE'); and Frances, who died 1613, and had married, for her second husband, René de Vignerat de Pontcourlay, grandfather of the duke de Richelieu (v. VIGNEROT), and father of Mary-Magdalen, tire woman to queen Mary de Medicis, wife of Anthony de Beauvoir du Roure de Combalet, by whom she had no children. This lady was involved in the hatred which her royal mistress bore to the cardinal. The queen discharged her from her service 1630, and vainly endeavoured to persuade the king, that Richelieu had formed a design of taking away his crown, and giving it to the count de Soissons, who was to marry la Cambalet. The king, however, placed more confidence in the cardinal's insinuations, and remained always persuaded that his mother wanted to deprive him of the crown, and place it on his brother's head, by marrying him to the queen. Richelieu, after having attempted in vain to bring about a match between his niece, of whom he was very fond, and the duke of Lorrain's brother, purchased for her the duchy of Aiguillon, and procured her to be created duchess and peer 1638. She died 1675, leaving the duchy to her niece, Maria-Theresa, sister of the duke de Richelieu, who died unmarried 1704, aged 68. This duchy has been inherited by the younger branch of the dukes de Richelieu.

PLESSIS RICHELIEU (Armand John du) third son of Francis du Plessis, seigneur de Richelieu, knight of the king's orders, and grand provost of France, born September 5, 1585, of a noble and ancient family, at Paris. He was admitted into the Sorbonne at 22, obtained a dispensation from pope Paul V. for the bishopric of Luçon, and was consecrated at Rome by cardinal de Givry, April 17, 1607. On his return to France, he advanced himself at court by his merit, and by the interest of the marchioness de Guercheville, the marechal d'Ancre, and Leonora Galligai, the marechal's wife. Mary de Medicis, who was then regent of the kingdom, appointed him her grand almoner, and, in 1616, made him secretary of state. After the marechal's d'Ancre's death in 1617, when Mary was banished to Blois, he followed her thither; but, becoming a suspected person to the duke de Luynes, he was ordered to retire to Avignon, and there wrote his excellent *Method of Controversy* on the principal points of faith. The king recalled Richelieu in 1619, and sent him into Angoulême, where he persuaded the queen to a reconciliation, which was concluded 1620; and, in consequence of this treaty, the duke de Luynes obtained a cardinal's hat for him from Gregory XV. and married M. de Combalet, his nephew, to mademoiselle de Vignerod (v. *the preceding Article*). Cardinal Richelieu, continuing his services after the duke's decease, was admitted

mitted into the council 1624, through the interest of the queen, and almost against the will of the king, who, devout and scrupulous, considered him as a knave, because he had been informed of his gallantries. It is even said that he was insolent enough to aspire to queen Anne of Austria, and that the railleries to which this subjected him were the cause of his subsequent aversion to her. Cardinal Richelieu was afterwards appointed prime minister, head of the councils, high steward, chief, and superintendant-general of the French trade and navigation. He preserved the Isle of Rhé in 1627, and undertook the siege of Rochelle against the Huguenots the same year. He completed the conquest of this rebellious city October 28, 1628, in spite of the king of Spain, who had withdrawn his forces, of the king of England, who could not relieve it, and of the French king, who grew daily more weary of the undertaking, by means of that famous mole, executed by his orders, but planned by Lewis Metezeau and John Tiriot. The capture of Rochelle proved a mortal blow to Calvinism, and was the most glorious and beneficial circumstance of cardinal Richelieu's administration. He attended his majesty to the relief of the duke of Mantua 1629, raised the siege of Casal, and, at his return, compelled the Huguenots to accept the treaty of peace which had been concluded at Alais, and completed the ruin of their party. Six months after this, cardinal Richelieu, having procured himself to be appointed lieutenant-general of the army beyond the mountains, took Pignerol, relieved Casal a second time, which was besieged by the marquis Spinola, defeated general Doria, by means of the duke de Montmorenci at Vegliana, July 10, 1630, and made himself master of all Savoy. Louisa XIII. having returned to Lyons, in consequence of sickness, the queen-mother, and most of the nobility, took advantage of this circumstance to form plots against Richelieu, and speak ill of his conduct to the king, which they did with so much success, that Louis promised the queen to discard him. The cardinal's ruin now seemed inevitable, and he was actually preparing to set out for Havre-de-Grace, which he had chosen for his retreat, when cardinal de la Valette, knowing that the queen had not followed her son to Versailles, advised him first to see his majesty. In this interview, he immediately cleared himself from all the accusations of his enemies, justified his conduct, displayed the advantages and necessity of his administration, and wrought so forcibly upon the king's mind by his reasoning, that, instead of being discarded, he became from that moment more powerful than ever. He inflicted the same punishments upon his enemies which they had advised for him; and this day, so glorious for Richelieu, was called *the Day of Dupes*. Those who had the misfortune to incur his displeasure, did not all deserve the penalties to which he doomed them; but he knew how to make himself master of their fate, by appointing such judges to try them as were at his disposal. That abominable method of taking the accused from their lawful judges, had, in the preceding century, served as a means for the families of condemned persons to get their characters restored; after which the French had no reason to fear its revival; but Richelieu hesitated not to adopt it, though at the risque of general odium, as being favourable to his designs. By thus making himself master of the lives and fortunes of the mal-contents, he imposed silence even on their murmurs. This artful minister, being now secure of his lasting ascendancy over the king, and having already accomplished one of the two great objects which he had proposed to himself from the beginning of his administration, which were the destruction of the Huguenots, and the humbling the too great power of the House of Austria, began now to contrive means for executing this second undertaking. The principal and most efficacious method employed by the cardinal with that view, was a treaty he concluded, January 23, 1631, with Gustavus Adolphus, king of Sweden, for carrying the war into the heart of Germany. He also formed a league with the duke of Bavaria, secured to himself Lorrain, raised part of the German princes against the emperor, treated with Holland to continue the

war

war with Spain, favoured the Catalonians and Portuguese when they shook off the Spanish yoke, and, in short, made use of so many measures and stratagems, that he completely accomplished his design. Cardinal Richelieu was carrying on the war with success, and meditating on that glorious peace, which was not concluded till 1648, when he died in his palace at Paris, worn out by his long toils, December 4, 1642, aged 58. He was buried at the Sorbonne, where his mausoleum (the celebrated Girardon's master-piece) may be seen. He is justly considered as one of the most complete statesmen, and ablest politicians, that ever lived. Amidst all the anxieties which the fear of his enemies must necessarily occasion, he formed the most extensive and complicated plans, and executed them with that superiority of genius which constitutes a great man. It was cardinal Richelieu who established the throne, while yet shaken by the Huguenot factions and the power of the House of Austria, and made the royal authority completely absolute, and independent, by the extinction of the petty tyrants who wasted the kingdom. In the mean time he omitted nothing which could contribute to the glory of France. He promoted arts and sciences; founded the botanical garden at Paris called *the King's Garden*; also the French academy, and the royal printing-office; built the palace since called *the Palais Royal*, and gave it to his majesty; rebuilt the Sorbonne (of which he was provisor) in a style of kingly magnificence; and prepared all the wonders of Louis the Fourteenth's reign. His enemies, unable to deny his great talents, have reproached him with great faults; irregularity of conduct, unbounded ambition, universal despotism, from which even the king, his master, did not escape; for he left him, as they express it, only the power of curing the evil: a vanity and ostentation which exceeded the dignity of the throne itself, where all was simplicity and negligence, while the cardinal's court exhibited nothing but pomp and splendour; unexampled ingratitude to his benefactress, queen Mary de Medicis, whom he inhumanly compelled to end her days in Germany, in obscurity and indigence; and, finally, his revengeful temper, which occasioned so many cruel executions; as those of Chalais, Grandier, the marechal de Marillac, M. de Montmorenci, Cinqmars, M. de Thou, &c. Even the queen, for having written to the duchess de Chevreuse, Richelieu's enemy, and a fugitive, saw all her papers seized, and was examined before the chancellor Sequier. Mad. de la Fayette, mad. de Hautefort, and father Caussin, the king's confessors, were all disgraced in consequence of having offended this despotic minister. But there are many points to be considered with respect to these accusations: it appears certain, from a thousand passages in the life of this celebrated cardinal, that he was naturally very grateful, and never proceeded to punishment but when he thought state affairs required it; for which reason, when in his last sickness, his confessor asked *if he forgave his enemies*; he replied, *I never had any but those of the state.* At the head of his *Political Testament* may be seen his justification of himself on the subject of these bloody executions, with which he has been so much reproached. It is equally certain, that he never oppressed the people by taxes or exorbitant subsidies, notwithstanding the long wars he had to carry on; and that, if he was severe in punishing crimes, he knew how to distinguish merit, and reward it generously. He bestowed the highest ecclesiastical dignities on such bishops and doctors as he knew to be men of virtue and learning; placed able and experienced generals at the head of the armies, and entrusted public business with wise, punctual, and intelligent men. It was this minister who established a navy. His vigilance extended through every part of the government; and, notwithstanding the cabals, plots, and factions, which were incessantly forming against him during the whole course of his administration (and which must have employed great part of his time) he left sufficient sums behind him to carry on the war with glory; and France was in a more powerful and flourishing state at the time of his decease than when Louis XIV. died. After stating these facts, we may leave even Richelieu's enemies to

determine whether France would have derived more advantage from being governed by Mary de Medicis, Gaston of Orleans, &c. than by this celebrated cardinal. The estate of Richelieu was made a duché-pairée in his favour, in August 1631; he was also duke of Fronsac, governor of Bretany, admiral of France, abbot-general of Clugni, Cîteaux, Prémontré, &c. Besides his *Method* above mentioned, we have several other works of his, both printed and MS. The chief among the former are, *The principal Points of the Catholic Religion defended*, &c. which has been answered by David Blondel; *Instruction du Chrétien*, 8vo. and 12mo.; *Perfection du Chrétien*, 4to. and 8vo. a very curious *Journal*, 8vo. and 2 vol. 12mo.; his *Letters*, the most complete edition of which is 1696, 2 vol. 12mo. they are curious and interesting; but this collection does not include them all; there are others in the *Recueil de diverses Pieces, pour servir à l'Histoire*, &c. fol. by Paul Hay, sieur du Châtelet; *Relations*, *Discourses*, *Memoirs*, *Harangues*, &c.; *Testament Politique*; a learned and deep political work, which has passed through a great number of editions in 12mo. The abbé de St. Pierre has published another, 1737, 2 vol. 12mo. M. Voltaire asserts, that cardinal Richelieu was not the author of this *Political Testament*; but there is no longer room left for any doubt on the subject, since a MS. copy of it has been found in the king's library, with marginal notes, written by the cardinal's own hand, who had also composed the Supplement to 1641, inclusively. This Supplement is also in the king's library, and corrected, in many places, by Richelieu's hand. There is another MS. of this work in the *Depositary of Foreign Affairs*, and a third in the library of the Sorbonne, which was bequeathed to it by M. le Masle des Roches, this eminent statesman's secretary. These facts were unknown to M. de Voltaire when he called in question the cardinal's having written this *Political Testament*. The edition of 1764, 2 vol. 8vo. was published from the MS. above mentioned. This celebrated cardinal had also a share in a comedy called *Europe*; in the pieces which have appeared under the name of the five authors, Boisrobert, Corneille, Colletet, de l'Etoile and Rotrou; and in that of *Mirame*, published under the name of Desmarets. *L'Histoire de la Mere* and *du Fils*, is also attributed to him, which appeared 1731, 2 vol. 12mo. under the name of Mezerai. There are several lives of this cardinal; the best is by John le Clerc, which, with Richelieu's *Journal*, and other pieces, forms 5 vol. 12mo. 1753. An ill-written but violent satire appeared after his death, entitled, *A Dialogue of Cardinal Richelieu attempting to enter Paradise, and his Descent into Hell*; followed by the farce of *Cardinal Richelieu in Hell*, one act, in verse, 1645, 4to. The Dialogue had been printed several times, but the Farce is not in the other editions. *Tableau de la Vie et du Gouvernement des Cardinaux Richelieu et Mazarin, representé en diverses Satyres et Poésies*, Cologne, 1694, 12mo.

PLESSIS (Alphonsus Louis du) brother of the preceding, to whom he resigned his bishopric of Luçon to enter the Carthusian order; but, after his brother rose to the height of power, he was persuaded to accept the archbishopric af Aix, and afterwards that of Lyons. He was made cardinal, grand-almoner of France, and patron of the Sorbonne; and died 1653, aged 71, after having said, in his last sickness, to his friend the abbé de Pontchâteau, that he had much rather have died *Dom. Alphonsus* than *Card. of Lyons*.

PLESSIS (Claudius du) descended from a noble family of Perche, and admitted advocate at Paris 1649. M. Colbert chose him for attorney of the finances. He died 1681. His *Commentary on the Custom of Paris* fixed his reputation. The edition of 1709, fol. and the following, are good. The other works of M. du Plessis being added to it, form a second volume, 1726, fol.

PLESSIS PRASLIN, v. CHOISEUL.

PLESSIS (Toussaint Chrétien du) a native of Paris, who entered the Benedictine order 1715, and died 1764, aged 75. His works are, *Histoire de la Ville de Couci*, 1728, 4to.; *Hist. de l'Eglise de Meaux*, 1731, 2 vol. 4to.; *Hist. de Jacques II.* 1740, 12mo.; *Description de la Haute Normandie*, 2 vol. 4to.; *Nouv. Annales de Paris*, 4to.

PLETHO. v. GEMISTIUS.

PLINY *the Elder* (C. Plinius Secundus) one of the most learned men of ancient Rome, born of an illustrious family at Verona. He distinguished himself in the army, was admitted into the college of augurs, appointed overseer in Spain, and employed in several important affairs by Vespasian and Titus, who honoured him with their esteem. In the year of our Lord 79, there happened so violent an eruption of Mount Vesuvius, that whole cities were destroyed, with a vast extent of country; and the ashes are said to have reached even Africa, Syria, and Egypt. Pliny, who at that time commanded a Roman squadron, approached the mountain to observe this dreadful phænomenon, but was punished for his rash curiosity, being suffocated by the flames at the age of 56. Pliny *the Younger*, his nephew, gives an account of his death, and of the eruption, in letter 16. of his sixth book, addressed to Tacitus. We have no work of the *elder* Pliny remaining, except his *Natural History*, in 37 books, which contains immense learning, and an infinite number of very curious and important things. The editions of this work are numerous; the most esteemed is by Father Hardouin, *Paris*, 1723, 3 vol. fol. with *Notes*, which is a second impression of that which he had published *ad usum Delphini*, 1685, 5 vol. 4to.; the Elzevir edition, in 1635, 2 vol. 12mo.; and the edition *cum Not. Var.* 1669, 3 vol. 8vo. Among the old editions, those of *Venice*, 1469 and 1472, and of *Rome*, 1470 and 1473, are valued. Du Pinet's translation, 2 vol. fol. has been forgotten, since M. Poissinet published his, in Latin and French, 12 vol. 4to. David Durand published the *History of Gold and Silver*, extracted from Pliny, *London*, 1729, fol. and the history of *Painting*, 1725, fol.

PLINY *the Younger (Cæcilius Plinius Secundus)* nephew and adopted son of the preceding, a native of Como, and disciple of Quintilian. He raised himself by his merit to the highest offices under the emperor Trajan, even that of consul; and it was in this character that he spoke, in the senate, *Trajan's Panegyric*, which is considered as a master-piece by many learned men, and has been translated into French by M. de Sacy. Pliny lived at the beginning of the 2d century; and we have, besides the *Panegyric* above mentioned, ten books of his *Letters*, written with much wit and politeness, but in which he discovers too much vanity, and deviates from the elegant style of the Augustan age. An excellent *French Translation* of these *Letters* has been given by M. de Sacy, a member of the French academy. In book x. is that letter from Pliny to Trajan, which does so much honour to the Christians; also a letter from that prince, ending with the following noble maxim: *Finally, there is no crime concerning which anonymous accusations ought to be admitted; for this is a bad precedent, and neither suited to our reign, nor to the times in which we live.* The most valuable editions of Pliny are by Elzevir, 1640, 12mo.; *Cum Notis Variorum*, 1669, 8vo.; *Oxford*, 1703, 8vo.; *Amsterdam*, 1734, 4to. The first is in 1471, fol.

PLOT (Robert) professor of chemistry at Oxford, and keeper of the Ashmolean museum. He died 1696, aged 45. He wrote a *Natural History of Oxfordshire*, 1677, fol. reprinted 1705; and of *Hertfordshire*, 1679, fol. reprinted 1686. They are both valuable.

PLOTINA, wife of the emperor Trajan, a princess celebrated for modesty and virtue, who conducted herself with such wisdom and prudence, that she equally pleased both the nobility and populace; and it was owing to her that the imposts and taxes, with which the provinces had been overloaded, were diminished. She promoted the adoption of Adrian, whom she afterwards assisted in gaining the empire, and was with Trajan when that emperor died at Selinuntum, 117. Plotina died 129.

PLOTINUS, a very celebrated Platonic philosopher, who far exceeded the other philosophers of his time in genius, but had some very singular and extraordinary ideas. He would never consent to have his picture taken, and, when urged to it by his disciple Amelius, *Is it not sufficient*, he replied, pointing to his body, *to drag about with us every where this image in which nature has formed us, without wanting also to transmit to future ages an image of this image, as an object worthy of their attention?* For the same reason he would never tell the day, month, nor place

of

of his birth; but it is known that he was born at Lycopolis, a town in Egypt. At the age of 28, Plotinus, being very anxious to study philosophy, was recommended to the most eminent professors in Alexandria; but none of them satisfied him, and he always returned melancholy from their lectures, till one of his friends, discovering the cause of his disgust, introduced him to Ammonius. No sooner had Plotinus heard that philosopher, than he acknowledged him to be the man whom he sought. He spent eleven years with this excellent master, and became a great philosopher. He had afterwards a curiosity to hear the doctrines of the Persian and Indian philosophers; and, as the emperor Gordian was preparing for a war against Persia, Plotinus took advantage of that circumstance, and followed the Roman army in 243; but, without doubt, repented of this step, for he narrowly escaped by flight after the emperor had been killed. He was then 39. Going to Rome the following year, he there gave lectures in philosophy, and was in his fiftieth year when Porphyry became his disciple. A pupil of his genius, who wanted all difficulties fully explained, gave Plotinus sufficient employment, and obliged him to compose some books. He wrote 24 during the six years that Porphyry was with him, which added to 21 he had written before, and 9 which he wrote after that pupil had left Rome, make 54 in all. These are divided into six *enneades*, and turn upon abstract subjects, very obscure, and indeed almost wholly incomprehensible; notwithstanding which we may discover in the works of Plotinus, particularly in the 24 books written for Porphyry's instruction, the marks of a genius at once elevated and fruitful, of vast extent, and extremely penetrating, joined to a close method of reasoning. The Romans had the highest veneration for him; he gained disciples even in the senate; inspired several ladies with a strong desire of studying philosophy, and was considered as possessing at once so much wisdom, and so much goodness, that persons, of both sexes, when dying, confided their fortunes and children to him as to a kind of guardian angel. Plotinus was chosen as the arbiter in numberless law-suits, and conducted himself with so much justice and honour, that he made not one enemy during his residence in Rome. He did not, however, find the same equity in all those of his own profession; for a philosopher of Alexandria, who was envious of his glory, tried every method to ruin him, but in vain. The emperor Gallianus, and the empress Salonica, had a very great value for Plotinus; and, but for the opposition of some jealous courtiers, would have rebuilt a city in Campania, and given it to him, with all the land about it, to have been made a colony of philosophers, in which the ideal laws of Plato's republic should be observed. He suffered many hardships the last year of his life, which obliged him to quit Rome, and retire into Campania, where he resided with the heirs of one of his friends, who furnished him with whatever he wanted. Plotinus died in the year 270, aged 66. His last words were, *I use my last efforts to restore the divine part of me to that which is divine throughout the universe.* His 54 books, divided into six *enneades*, have been printed in Greek with the Latin version, and a Summary and Analysis of each book, by Marcilius Ficinus, *Basil*, 1580, fol. containing several very singular things. Plotinus meditated so deeply, that he arranged the whole plan of a work in his head, from beginning to end, and had nothing to alter when he wrote it. His ideas and reflections remained always so present to him, that he never lost sight of his train of thought, when interrupted by business, but could resume his writing afterwards, without looking on the paper to see where he left off. Porphyry, the most celebrated of his disciples, has written his life.

PLOTIUS (Lucius) a celebrated Gaulish rhetorician, born about 100 A. C. the first who opened a school for Latin rhetoric at Rome, and taught the Romans to speak their own language properly. He lived to a very great age, and wrote a treatise *on the Action of an Orator*, which time has destroyed. Cicero expresses his regret for not having attended the lectures of Plotius. He must be distinguished from another Lucius Plotius, spoken of by Pliny, and

and from several persons named Plotius, who are mentioned in history.

PLUCHE (Noel) born 1688, at Rheims, where he became teacher of the second class, and of rhetoric, and took holy orders. He was afterwards director of the college at Laon; but, the state of affairs at that time not permitting him to remain there, he went to Rouen to be tutor to a son of M. de Gasville's, the intendant of Rouen. When this young gentleman's education was finished, M. Pluche gave lectures in geometry and history at Paris; and, in 1749, retired to la Varenne de St. Maur, where he died 1761, aged 72. His works are, *Le Spectacle de la Nature*, 8 tom. in 9 vol. 12mo. instructive and entertaining; *l'Hist. du Ciel*, 2 vol. 12mo. the first is a kind of mythology; the second, the philosophical history of the heavens; *la Méchanique des Langues*, 12mo.; *la Concorde de la Géographie de differens Ages*, 12mo.; *l'Harmonie des Pseaumes*, 12mo.

PLUKENET (Leonard) born 1642, eminent for his botanical researches, the result of which he has given us in his *Phytographia, seu plantarum Icones*, London, 1691, 1692, and 1696, 4 parts, 328 plates; *Almagestum botanicum, sive Phytographiæ momasticon*, 1696; *Almagesti botanici mantissa plantas novissimé detectas complectens*, 1700, plates, 329 to 350; *Amaltheum botanicum*, id est, *Stirpium indicarum alterum copiæ-cornu*, 1705, plates, 351 to 454; in all 454 plates, and three parts, printed in 4to. The first edition is in great request, A new one appeared at London, 1769, 4to. which is not difficult to meet with: it is less elegant, but more useful, because of the general index.

PLUMIER (Charles) a learned Minim, born 1646, at Marseilles. He was one of the best botanists of the 17th century, and had been pupil to the celebrated Maignan, who taught him mathematics, the art of turning, of making spectacles, burning glasses, microscopes, and other curious articles. Going afterwards to Rome, he applied himself to botany, which he learnt from an ingenious Italian; and, at his return to Provence, was placed in the convent of Bormes, a maritime and rural situation near Hieres, where he had an opportunity of discovering simples in the fields. Father Plumier was afterwards sent by the king to America, that he might bring from thence the most useful medicinal plants. He made three different voyages to the Caribbee islands, and stopt at the isle St. Domingo. His majesty honoured him with a pension, and he afterwards settled at Paris. This ingenious ecclesiastic was going a third time to America, by M. Fagon's persuasion, to examine the tree which produces the *Quinquina*, but died on the road at Port St. Maria, near Cadiz, 1706. He has left some excellent works, the principal of which are, *Nova plantarum Americanarum genera*, Parisiis, 1703, 4to.; *Descrip. des Plantes de l'Amerique*, Paris, 1693, fol. 108 plates. By mistake 1713 is put on the title-page; a *Tr. des Fougeres de l'Amerique*, Latin and French, *Paris*, 1705, fol. 172 plates; *l'Art de Tourner*, a very curious work, enriched with plates, 1749, fol.; two Dissertations on *Cochineal*, in the *Journal des Savans*, 1694, and in that of *Trevoux*, 1703; and a great number of works in MS.

PLUNKET (Oliver) a native of Ireland, who went early into Italy, where Clement IX. consecrated him bishop of Armagh 1669. His apostolical labours having drawn upon him the hatred of the heretics, they accused him of an attempt to raise the Catholics against the king of England; in consequence of which he was sentenced to be hanged and quartered 1681, at the age of 65. This prelate's innocence was afterwards discovered, and his accusers were punished with death. The judges had also the strongest reasons to reproach themselves for not having given him time to obtain proofs of his innocence from Ireland.

PLUTARCH, a very celebrated Greek philosopher, historian, and orator, born at Cheronæa, in Bœotia, who lived at the beginning of the 2d century, in the reign of Trajan. This emperor entertained a particular esteem for him; honoured him with the consular dignity; sent him into Illyricum as superintendant, and employed him in several important negociations. Previous to this, Plutarch had studied under Ammonius, and visited Greece and Egypt, for the sake of conversing with the learned, being careful, in all his travels, to make memorandums of every

every thing that was remarkable. At the latter part of life he returned to his native country, where he is supposed to have died in the reign of Antoninus Pius, about the year 140. He has left lives of the illustrious men of Greece and Rome; *Moral Treatises*, and many other excellent works, full of learning, of wise and judicious reflections, and whatever is most curious and interesting in profane antiquity. An excellent French translation of Plutarch has been published by the celebrated Amyot. The abbé Tallemand, and M. Dacier have translated *his Lives of illustrious men.* (v. AMYOT, DACIER, and TALLEMAND.) The best editions of this author in Greek and Latin is that by Henry Stephens, 1572, 13 vol. 8vo. the last volume of which contains the Appendix and Notes, and that published by Maussac, 1624, 2 vol. fol. The Lives were reprinted at *London*, 1729, 4 vol. 4to. to which should be added the *Apothegms*, printed 1741.

PLUTO, god of hell, according to the fable, son of Saturn and Ops, and brother of Jupiter and Neptune. He is represented in a chariot drawn by four black horses, holding keys in his hand, to signify that he had the keys of death. The poets also feign that he forced away Proserpine, daughter of Ceres, and married her.

PLUTUS, god of wealth, according to the fable, was represented as lame when he visited mankind, but, as having wings when he left them; intimating that riches are amassed with difficulty, though they are frequently lost in a very short time. Plutus was also represented blind, to signify that he frequently loaded the most worthless with his favours, while he suffered the most deserving to live in want.

PLUVINEL (Anthony) a gentleman of Dauphiny, the first who opened riding schools, called *Academies*, for the French nobility, who till then had been obliged to learn that art in Italy. He received many favours from Henry III. and Henry IV. not only gave him the direction of his equipage, but appointed him his chamberlain, and subgovernor to M. the dauphin, and sent him as ambassador into Holland. Pluvinel died at Paris, August 24, 1620, after having written an excellent book *on the art of Horsemanship*, 1625, fol.; but it is chiefly valued for containing portraits of the principal persons of the court, strong likenesses, and taken from the life.

PNEUMATICKS, v. ATHENÆUS.

POCOCKE (Edward) born November 8, 1604, at Oxford. He went to the Levant, that he might acquire a compleat knowledge of the Oriental languages; was chaplain to the English factory at Aleppo, during five or six years, and on his return home, was appointed reader of the Arabic lecture, 1636, just founded by archbishop Laud. This prelate sent him the year following to procure Oriental MSS. from Constantinople, and when he returned gave him the living of Childrey. In 1648, Pococke was appointed professor of Hebrew, and canon of Christ Church, Oxford, on the nomination of the king, at that time a prisoner in the Isle of Wight; but lost these preferments in 1650, for refusing to take the oath of independence. Upon this he retired to his living of Childrey, but returned to Oxford the following spring, and read Arabic lectures in Baliol college, no person being there at that time, who could undertake the office. His canonry was given him again, 1660, at the restoration of Charles II. and he died at Oxford, September 10, 1691, aged 87. This excellent man's talents were not his only recommendation; he was equally esteemed for his unblemished manners, sweetness of temper, moderation, and every quality which could render him dear to society. His works are, a translation of the *Annals* of Eutychius, patriarch of Alexandria, *Oxford*, 1659, 2 vol. 4to.; A translation of the *Oriental History*, written by Abulfaragius, *Oxford*, 1679, 2 vol. 4to. &c.; A Version from the Syriac of the second Epistle of St. Peter, the second and third of St. John, and that of St. Jude, 1630, 4to.; A translation of the book entitled, *Porta Mosis*, 1655, 4to.; *Commentaries* on Micah, Malachi, Hosea, and Joel, in English, 3 vol. fol.; *Specimen Historiæ Arabum*, Oxford, 1650, 4to. and many others, printed at *London*, 1740, 2 vol. fol. &c.

POGGIO BRACCIOLINI, or POGGIO FLORENTINI *Poggius Bracciolinus*, one of the greatest geniuses, and most learned men of the 15th century, born 1380,

1380, at Terra Nova, in the territory of Florence. He went to Florence, 1398, where he studied Latin under John of Ravenna, and Greek under Emmanuel Chrysoloras, and afterwards learnt Hebrew. His merit soon made him known at Rome, and he had the office of writer of the Apostolical Letters during several years; viz. from the pontificate of Boniface IX. to Alexander V. Poggio was afterwards secretary to John XXIII. Martin V. Eugenius IV. Nicholas V. and Calixtus III. and was sent to the general council of Constance, 1414, where he applied himself to the search of ancient MSS.; nor did his endeavours prove vain, for he discovered Quintilian's work in an old tower at the monastery of St. Gal. He found part of *Asconius Pedianus*, of *Valerius Flaccus*, of Cicero *de Finibus*, and *de Legibus*, also *Ammianus Marcellinus*, and some other works. Poggio was appointed secretary to the republic of Florence, 1453, and died in that city, 1459, aged 79. He left a *History of Florence*, in Latin, 1350, to 1455, 1715, 4to.; before this edition was published by Reconati, only Italian translations had appeared, among which that of *Venice*, 1476, fol. is scarce. This translation is by his son James, who will be mentioned hereafter. His other remaining works are, a great number of *Epistles*; a book *of Tales*, which are too indecent and licentious; the first edition is in 4to. no date of year or place, but may be known by a dedication beginning, *Glorioso et felici militi Raymondo*, &c. those of the 15th century are scarce; they may be found in *Laurentius Valla*, and in *Petrarcha de salibus virorum illustrium*, without date, 4to.; there is a French translation of them, 1549, 4to. 1605, 12mo. *Amsterdam*, 1711, 12mo. This last is by Durand; *Harangues*; A Latin translation of the five first books of *Diodorus Siculus*, and other works, *Strasburg*, 1510, fol. *Basil*, 1538, fol. enlarged. He had a legitimate wife, five sons, and a daughter, named Lucretia, all eminent for their talents, particularly James Poggio, who left several works, and held the place of secretary to cardinal Riario, till 1478, when having engaged in the plot of the Pazzi, he was hanged with several other conspirators.

POGGIO (John Francis) another son of the preceding, who was canon of Florence, and secretary to Leo X. He died 1522, aged 79. He published a treatise on the authority of popes or councils, in which he carries the pontifical power to a great height.

POILLY (Francis de) an eminent engraver, born 1622, at Abbeville. His father, a goldsmith, taught him drawing very early, and afterwards sent him to Paris, where he placed him under the care of Peter Daret, who was then in great reputation. Poilly made a rapid progress, engraved many pieces from the greatest masters, and going to Rome, 1649, staid there six or seven years, during which time he published several prints on devotional and historical subjects, and portraits of various sizes. When he returned to Paris, Louis XIV. appointed him his engraver in ordinary, by a patent of December 31, 1664, in consideration, as his majesty expresses it, of his abilities, and of the elegant works which he has published, both in Italy, where he lived some time, and at Paris. Poilly was a good designer, as well as a skilful engraver; all his productions are in a neat style, excepting a portrait of Baronius, which he engraved in aqua fortis, to be prefixed to that learned cardinal's works. He would never profane his tool by any subject that was licentious, or offensive to morality. He died in March, 1693, at Paris, aged about 70. Nicholas Poilly, his brother and pupil, distinguished himself as an engraver, particularly in portraits. He died 1696. They both left children who followed their steps, and studied engraving and painting.

POINTIS (Lewis de) commander of a squadron, and famous for his expedition to Carthagena, 1617. An account of this has been printed. He was not so fortunate at the siege of Gibraltar, 1703, which admiral Leake compelled to be raised, as he had foreseen. He died 1707, aged 62.

POIRET (Peter) a famous mystical divine among the Protestants, born April 15, 1646, at Metz. He was placed in his youth with a sculptor, who taught him drawing; but he quitted those arts to devote himself to the sciences. He was minister at Heidelburg,

delburg, afterwards at Anweil, and died at Rheinsburg, near Leyden, May 21, 1719, aged 73. His wife died twenty years before. Poiret's works are numerous, and written in a style singularly and extravagantly mystical. *L'Economie divine*, 1687, 7 vol. 8vo.; *La paix des bonnes ames*, 12mo.; *Les principes de la Religion*, 12mo.; *La Théologie du Cœur*, 2 vol. 12mo. &c.; A book of *Philosophy* against Descartes, entitled, *De Eruditione triplici*, Amsterdam, 1707, 2 vol. 4to. He also procured *Editions* of the works of Antoinette Bourignon, madame Guyon, and the other mystical writings which have been most celebrated.

POIS (Anthony le) counsellor and physician to Charles III. duke of Lorrain, known by his *Dissertation* on medals, and antique engravings, *Paris*, 1579, 4to. which is still valued. Observe that the Priapus, which should be at the back of page 146, be not effaced. He died 1578.

POIS (Nicholas and Charles le) two brothers, natives of Nancy, and physicians, whose medical tracts collected form a complete system of physic, of which Boerhaave published an edition at Leyden, 1736, 2 vol. 4to. The authors are there called *Pisones*. Charles died 1633.

POISLE (John) counsellor to the parliament of Paris, which parliament condemned him by a sentence passed May 19, 1582, to make the *amende honourable*, deprived him of his place, and declared him incapable of holding any royal office of judicature. There are two scarce books on this subject; one entitled, *Légende de M. Jean Poiste, contenant les moyens qu'il à tenus pour s'enrichir*, 1576, 8vo.; the other, *Avertissement et Discours des Chefs d'accusation, &c. avec l'Arrêt*, 1582, 8vo. His son James Poisle who died 1623, was nevertheless made counsellor to the parliament. This latter wrote some *Poems*, 1626, 8vo. and had a daughter Frances Poisle, who was mother of the marechal de Catinat.

POISSON (Nicholas Joseph) a native of Paris, and learned priest of the Oratory, well acquainted with philosophy, mathematics, and divinity. He made a considerable stay in Italy, where he acquired the esteem of the literati, and was sometime superior of his congregation at Vendôme. He died in an advanced age at Lyons, May 5, 1710. His works are, *A Summary of the Councils*, printed at *Lyons*, 1706, 2 vol. fol. entitled, *Delectus actorum Ecclesiæ universalis, seu nova Summa Conciliorum*, &c. vol. 2 is nearly half filled with *Notes* on the councils; valuable remarks on the method, mechanics, and music of Descartes, who was his friend. He left also some MSS. It is said that he was in possession of several pieces by Clemangio, and Theophylact, which have never been printed.

POISSON (Raimond) a native of Paris, and one of the greatest comic actors that has appeared on the French theatre. His father, who was a celebrated mathematician, died while he was very young, and he found a second father in the duke de Crequi, governor of Paris; but Poisson, hurried away by his passion for the stage, abandoned his patron, and renouncing all the advantages which he might hope to derive from such a friend, commenced actor in the provinces. Louis XIV. making the tour of his kingdom some years after, and being at a play in which Poisson performed, was so much pleased with his acting, that he not only chose him for one of his own company, but restored him to the favour of M de Crequi, who continued ever after to be the patron of him, and his family. He acquired very high reputation on the French stage, and had every talent which distinguishes a capital comic actor, particularly something uncommonly natural in his manner. He died 1690, at Paris, leaving some *Comedies*; the most complete edition of them is *Paris*, 1743, 2 vol. 12mo. It was Poisson who invented the part of Crispin, which he always acted in boots, and his successors have continued that dress. He abounded in lively sallies. Having one day waited on M. Colbert, who had been sponsor for one of his children, to ask of him a place for his godson, a select and witty company solicited an *Impromptu*, upon which Poisson is said to have made the following:

Ce grand Ministre de la paix,
Colbert, que la France revere,
Dont le nom ne mourra jamais;
He bien, tenez, c'est mon Compere.

To

To which he added:

Fier d'un honneur si peu commum,
On est surpris si je m'etonne,
Que de deux mille Emplois qu'il donne,
Mon fils n'en puisse obtenir un.

These four last lines procured his son the office of controller-general *des Aides*. Poisson left several children; the eldest went into the army, and distinguished himself as a volunteer, in presence of Louis XIV. at the siege of Cambray, where he was killed, and the king expressed great concern for his death. Paul, his second son, was at first cloak-bearer to Monsieur, only brother of Louis XIV.; but inheriting his father's comic talents, he could not resist the attractions of the stage, which he quitted, and to which he returned several times. At length he retired with his family to St. Germain-en-Laye, where he died December 28, 1755, aged 77. Philip Poisson, eldest son of this latter, after having been an actor six years, settled at St. Germain-en-Laye, before his father, and died there, August 4, 1743, aged 60, leaving six *Comedies*, in 2 vol. 12mo.

POILIERS (Diana de) duchess of Valentinois, mistress of Henry II. during whose reign she made herself famous. Her father, John de Poiliers, count de St. Valier, descended from an ancient family, was arrested as an accomplice in the constable Charles de Bourbon's rebellion, and would have been beheaded, had not Diana obtained his pardon from Francis I. whose heart she gained by her beauty. She was married at 14, to Lewis de Brezé, count de Maulevrier, seigneur d'Anet, governor and senechal of Normandy, and had two daughters by him, whom she disposed of advantageously in marriage, one to the duke of Bouillon, the other to the duke of Aumale. Henry II. over whose mind this lady's influence was unbounded, created her duchess of Valentinois, and suffered himself to be entirely governed by her will and caprices. After his death in 1559, queen Catherine de Medicis was satisfied with banishing his mistress from the court, after having compelled her to return her jewels, which were of great value, and to give up her elegant house at Chenonceaux, on the Cher. Diana de Poiliers, who was universally hated, finding herself abandoned by all, retired to her house at Anet, where she died, April 26, 1566, aged 66, being born March 31, 1500, and was buried in the chapel of the castle of Anet, which she had built herself, and where her mausoleum of white marble may be seen in the middle of the choir.

POL (the count de St.) v. FRANCIS. LUXEMBURG.

POLAILLON (Mary Lumague) widow of Francis Polaillon, French resident at Ragusa. She retired from the world about the year 1630, devoting herself to the maintenance of poor girls whose virtue was in danger; and had 200 of them under her care, when her husband died. Queen Anne of Austria gave Mad. Polaillon a house at Fontenai near Paris, where these young women took the name of *Daughters of Providence*. They were afterwards removed to Charonne, and from thence to the Fauxbourg St. Marceau. From this establishment was formed that of the new convents. Mad. Polaillon died 1657.

POLAN (Amand) a learned Protestant divine, born December 16, 1561, at Oppaw in Silesia. He was professor of divinity at Basil, and died there July 17, 1610, aged 49, leaving *Commentaries* in Latin on Ezekiel, Daniel, and Hosea; *Dissertations*, *Theses*, and *Controversial works*, against Bellarmine, &c.

POLAND, a country inhabited successively by the Sarmatæ, Suevi, Goths, and Sclavonians, whose ancient form of government it has retained. The nobles are only considered as citizens, the people are slaves to the lords. The king is elected by a majority of votes. During an interregnum the archbishop of Gnesna, primate of Poland, has the administration of affairs; he convokes the diet, and names the king when elected. The monarch's power is subordinate to the senate, nor can the senate make any law, till it has been accepted in the diet by a plurality of voices. The first Christian king of Poland was:

* Boleslaus, who died	-	1025
Micislaus - -	-	1034
Inter-regnum of six years	-	

*	Casimir	1059
	Boleslaus II.	1081
*	Ladislaus I.	1102
	Boleslaus III.	1139
*	Ladislaus II.	1146
	Boleslaus IV.	1174
	Micislaus II.	1178
	Casimir II.	1195
	Lescus V.	1203
	Ladislaus III.	1226
	Boleslaus V.	1279
	Lescus VI.	1289
	Boleslaus Henry, and Ladislaus, had the title of governors till	1295
	Premislaus	1296
*	Wenceslaus, king of Bohemia	1305
*	Ladislaus IV. for the second time	1333
*	Casimir III.	1370
*	Lewis, king of Hungary	1383
	Inter-regnum of three years	
*	Ladislaus V. duke of Lithuania	1434
*	Ladislaus VI.	1444
	Inter-regnum till	1447
	Casimir IV.	1492
	John Albert	1501
	Alexander	1507
*	Sigismond I.	1548
*	Sigismond II. till	1572
*	Henry III. king of France till	1574
*	Stephen Battori, prince of Transylvania	1586
*	Sigismond III.	1632
*	Ladislaus VII.	1648
	John * Casimir till	1669
	Michael I.	1674
	John * Sobieski	1696
*	Frederic Augustus of Saxony till	1705
*	Stanislaus elected till	1709
*	Frederic Augustus re-ascends the throne and reigns till his death in	1733
*	Stanislaus elected again, but does not possess the throne	1733
	Frederic Augustus II. of Saxony	1763
	Stanislaus Augustus II.	

v. Solignac's History of Poland, 5 vol. 12mo. or that by Massuet, 4 vol. 12mo.; but Puffendorf's Universal History is preferable to either.

POLE, or POOLE (Reginald) a very eminent cardinal, archbishop of Canterbury, and one of the greatest men England has produced, nearly related to king Edward IV. and king Henry VII. He was educated at Oxford, distinguished himself in the most celebrated academies of Europe, and acquired universal esteem by his integrity, learning, modesty, and disinterestedness. Henry VIII. in particular had a great regard for him; but when that prince forsook the religion of his ancestors, Pole, who could not prevail upon himself to flatter his inclinations, was forced to quit the kingdom. Henry offended, offered a reward for his head; but pope Paul III. by whom he had been raised to the cardinalate, granted him a guard. On this pontiff's death, cardinal Pole refused to be elected his successor. He was employed in various legations, presided at the council of Trent, and returned to England, in the reign of queen Mary, who made him archbishop of Canterbury, and president of the privy council. The cardinal then applied himself zealously to bring back Protestants to the bosom of the church, to restore peace to the state, and to deliver those who were oppressed. A short time before his death, being told that the queen was no more, he was so much affected, that he asked for his crucifix, and, embracing it with great devotion, exclaimed, *Domine, salva nos, perimus*; *Salvator mundi, salva Ecclesiam tuam*: (*Lord, save us, we perish*; *Saviour of the World, save thy Church.*) He then fell into his last agonies, and expired 15 hours after, November 25, 1558, aged 59. Cardinal Pole left some tracts on *Ecclesiastical Union*, printed at *Rome*, fol.; *De officio summi Pontificis, et de ejusdem Potestate*, in which he adopts the Ultramontane maxims, *Lovanii*, 1569, 8vo.; *De Concilio*, with the preceding. A great number of *Letters*, Bresse, 1744, and 1748, 4 vol. 4to. and other valuable works. Lewis Beccatelli archbishop of Ragusa, has written his life in Italian, which has been translated into Latin, by Andrew Dudith, and prefixed to the collection of his letters.

POLEMBOURG, or POELEMBURG (Cornelius) an eminent painter of Utrecht, who died 1660, aged 74, leaving a great number of small pictures, which are much admired. He excelled particularly in landscapes, which he embellished with the ruins of ancient Rome. The transparency of this artist's colouring is very striking in his skies.

POLEMON,

POLEMON, a famous Grecian philosopher, born at Octa, near Athens. He had been very debauched in his youth, but going one day half drunk into the school of Xenocrates, while that philosopher was discoursing on temperance, he found himself so much touched, that he made a total change in his life, and became so exemplary in his manners, that he was even thought worthy to succeed Xenocrates. The Athenians held Polemon in the highest esteem for his probity, mildness, and fortitude. He died at a very advanced age about 272, A.C. after composing several works, which have not come down to us. This philosopher must be distinguished from an orator of the same name, who lived in Trajan's reign, about the year of our Lord, 100; some of whose *Orations* we have in Greek and Latin, *Toulouse*, 1637, 8vo.

POLENI (the marquis Giovanni) born 1683, at Padua, in which city he was afterwards professor of astronomy and mathematics, and died there, 1761. He published a *Supplement* to the Grecian and Roman antiquities of Grævius, and Gronovius, *Venice*, 1737, 5 vol. fol.

POLI (Martin) an ingenious chymist, born January 21, 1662, at Lucca. He went to Rome at 18, where he acquired great skill in metals, invented several new operations, had a public chemical laboratory, and was admitted as an apothecary. Having discovered a secret respecting the art of war, he took a journey to Paris, and offered it to Louis XIV. That great monarch praised the invention, and gave the author of it a pension, with the title of his engineer, but would not make use of the secret, prefering the interest of mankind to his own. Poli returned to Italy, 1704, where he was employed by Clement XI. and prince Cibo, duke of Massa, but went into France again, 1713, and was admitted a foreign member of the academy of sciences. The following year his salary was augmented more than half, and Louis XIV. ordered him to send for his whole family, who on their arrival, had the affliction of seeing M. Poli expire, July 29, 1714. He has left a large work on *Acids*, entitled, *Il Trionfo degli acidi*, Roma, 1706.

POLI (Matthew) v. POOLE.

POLIDORO, a celebrated painter, born 1495, at Caravagio in the Milanese. He worked as a mason's labourer till the age of 18; but being afterwards employed to carry the stucco which Raphael's pupils wanted, when they were painting in fresco, felt himself as if inspired on seeing the wonders produced before his eyes, and determined to devote himself to painting. The pupils seconded this design, and Polidore applied so assiduously to drawing, and other branches of the painter's art, that he soon became celebrated. His pictures and drawings are extremely beautiful, and sell for a great price. Polidore is the only one of the Roman school, who knew the importance of colouring, and rightly understood the chiaro scuro; great numbers of his pieces have been engraved. He was murdered in his bed, and robbed by his servant at Messina, 1543, while preparing to return to Rome.

POLIGNAC (Melchior de) a celebrated cardinal, abbot of Corbie, Anchin, Bonport, &c. archbishop of Auch, and commander of the Holy Ghost, born October 11, 1661, at Puy, in Velay, son of Louis Armand, vicount de Polignac, marquis de Polignac, marquis de Chalençon, &c. descended from one of the most ancient families in Languedoc. He was sent early to Paris, where he distinguished himself as a student. Cardinal de Bouillon carried him to Rome, 1689, and employed him in several important negociations. At his return to Paris, Louis XIV. granted him a long audience, and said as he went out, *I have been conversing with a man, and a young man, who has contradicted me in every thing, yet pleased me in every thing.* The abbé de Polignac was sent as ambassador into Poland, 1693, where he procured the prince of Conti to be elected and proclaimed king, 1696; but this election not having been supported, he was obliged to retire, and return to France, where he arrived, 1698, after losing all his equipage and furniture, which was siezed by the Dantzickers. The king then banished him to his abbey at Bonport, but recalled him to court with great expressions of regard, 1702, and appointed him auditor of the Rota, 1706. M. Polignac then set out again

for

for Rome; and cardinal de la Tremoille, who conducted the French affairs there, having the same opinion of him as cardinal de Bouillon had, employed him in several negociations. Going back to France three years after, his majesty sent him as plenipotentiary into Holland, 1710, with marechal d'Uxelle. He was also plenipotentiary at the conferences and peace of Utrecht, 1712, and 1713. The king, satisfied with his services, obtained a cardinal's hat for him the same year, and appointed him master of his chapel. During the regency, cardinal de Polignac was banished to his abbey of Anchin, 1718, and not recalled till 1721. He went to Rome, 1724, for the election of pope Benedict XIII. and remained there eight years, being entrusted with the affairs of France. In 1726, he was made archbishop of Auch, returned to his native country, 1732, and died at Paris, November 10, 1741, aged 80: he had been admitted into the French academy, 1704, into the academy of sciences, 1715, and that of belleslettres, 1717. Cardinal de Polignac left a Latin poem, entitled, *Anti-Lucretius*, 1747, 8vo. in which he refutes the system and doctrine of Epicurus, according to the principles of Descartes' philosophy. M. de Bougainville, secretary to the academy of belles lettres, has given an elegant French translatibn of this poem, 2 vol. 8ve. His Life was published at *Paris*, 1777, 2 vol. 12mo.

POLIN, v. ESCALIN.

POLINIERE (Peter) born September 8, 1671, at Coulonce, near Vire. Having studied ethics at Caen, he finished his course of philosophy at Paris, in the college of Harcourt, applied himself afterwards to mathematics, natural philosophy, natural history, geography, and chemistry, and took a degree in physic. M. Poliniere was the first person chosen to give lectures in experimental philosophy in the colleges at Paris, and went through a course of them in presence of the king. He died suddenly at his country house at Coulonce, February 9, 1734, aged 63. His works are, *Les Elemens des Mathematiques*; A treatise on experimental philosophy, which has been much admired, entitled, *Experiences de Physique*, the best edition is 1734, 2 vol. 12mo. M. Poliniere explained himself very clearly in his experimental lectures at the colleges, but took no pains to please by elegant and studied expressions.

POLIPHILI, v. COLONNA (Francis).

POLITI (Alexander) regular clerk of the pious schools, born 1679, at Florence. He taught rhetoric, philosophy, and divinity, at Genoa, and Pisa, and died 1752, aged 73, leaving a Latin *Translation* and *Notes* on Eustathius, *Florence*, 1730, 1732, and 1735, 3 vol. fol. which is not finished; A treatise on *Testaments*, 1712, 12mo.; *A Roman Martyrology*, 1751, fol.

POLITIANUS (Angelus) one of the most learned and polished writers of the 15th century, born July 14, 1454, at Monte Pulciano, in Tuscany. He received a learned education, as is said, at the expence of Cosmo de Medicis. He made a rapid progress in the Greek language under Andronicus of Thessalonica, and studied the Platonic philosophy, as he himself tells us, under Marcilius Ficinus, and the Aristotlean, under Argyrophilus His *Poem* on the tournament of Julian de Medicis, brother of Laurentius, gained him great reputation, and his *History of the conspiracy of the Pazzi*, which he wrote soon after, was much admired. Politianus, being appointed professor of the Greek and Latin languages at Florence, received so much praise and applause, that the school of Chalcondyles, a Grecian, and one of the most learned men of that age, was quite deserted by the scholars. In the number of his antagonists were George Merula, and, according to some writers, the poet Marullus. He is justly ranked among the celebrated children. Politianus became at length priest and canon of Florence, and preceptor in the house of Laurentius de Medicis. Those who suppose that his family name was *Bassi*, or *Basso*, are mistaken, for he was called *Cino*, or *Cini*, an abbreviation of Ambrogini. In Machiaval's *History of Florence*, he has the appellation of *Messeo Agnolo da Monte Pulsiano*. He changed his name of *Angelus de Monte Pulsiano*, to that of *Angelus Politianus*. This learned man died at Florence, September 24, 1494, aged 40, and it has been said that his death was occasioned

sioned by a philtre. Besides the works already mentioned, he left, *Canzoni a ballo con quelle di Lorenzo Medici*, Firenze, 1568, 4to. *Stanze*, 1537, 12mo. reprinted 1759, 8vo.; *Poems*, in Latin; *Miscellaneous works*; *Epistles*; an excellent Latin translation of *Herodian*, and other works both in verse and prose. The editions of this author, *Bologna*, 1494, 4to. *Venice*, 1498, fol. and *Lyons*, by Sebastian Gryphius, 1550, 3 vol. 8vo. are much valued. That of *Basil*, 1553, fol. is the most ample. His Life has been written by M. Mencke, 4to.

POLLIO (Caïus Asinius) a Latin poet, and celebrated orator, who had been consul, and wrote some *Tragedies*, which were esteemed in his time, but have not come down to us. He was the first person who opened a public library at Rome. Pollio, being the friend of Mark Anthony, refused the solicitations of Augustus, though pressed by the latter to join his party. Augustus sometime after wrote some *Fescennine* verses against Pollio, who was advised by his friends to answer them, but he replied, *By no means, it is dangerous to write (scribere) against a man who has it in his power to proscribe, (proscribere.)* Virgil and Horace speak highly of Pollio.

POLLUX (Julius) a celebrated grammarian of Naucratis in Egypt, about the year 180, who was esteemed by Commodus, son of the emperor Marcus Aurelius, and was made professor of rhetoric at Athens. He has left an *Onomasticon*, or Greek dictionary, the best edition of which is *Amsterdam*, 1706, 2 vol. fol. Greek and Latin, with *Notes*. Those of *Venice*, 1502, and *Florence*, 1520, fol. are also esteemed.

POLLUX, v. CASTOR.

POLONUS, v. MARTIN.

POLYÆNUS, a Greek writer of Macedonia, who dedicated a collection of *Stratagemata*, to the emperors Antoninus and Verus, while they were at war with the Parthians. There are several editions of this work in Greek and Latin, the earliest is by Casaubon, 1589, but that by Pancratius Masvicius, 1691, 8vo. is the best. Polyænus lived about the year 180. His *Stratagemata* have been translated into French by Dom. Lobineau, under the title of *Les Ruses de Guerre de Polyen*, 2 vol. 12mo.

POLYBIUS, a king of Corinth, who educated young Œdipus, after he had been exposed to the wild beasts, and kept him at court as his own son. v. ŒDIPUS.

POLYBIUS, a very celebrated Greek historian, one of the most judicious among the ancient writers, born at Megalopolis, a city in Arcadia, and son of Lycortas, head of the Achean republic. He signalized himself in several expeditions against the Romans, in the war with Perseus, and was among the thousand Acheans, who were carried to Rome for having defended their liberty. At Rome he formed a strict friendship with Scipio and Lælius, and in that city wrote his excellent *History*, after having several times visited the places which he had occasion to mention. This *History* was divided into 40 books, but we have only the first five remaining, with extracts from some parts of the others. There are several editions of Polybius, in Greek and Latin, the best among them are, *Paris*, 1609, fol. and *Amsterdam*, 1670, 3 vol. 8vo. *cum notis variorum*. The first was published at *Rome*, 1473, fol. Dom. Vincent Thuillier, a Benedictine, has given a good French translation, with the learned commentaries of the chevalier Folard, *Paris*, 1727, 6 vol 4to. to which a seventh volume had been added in Holland. Polybins is justly considered as one of the best and most judicious historians that Greece has produced. He accompanied his friend Scipio Africanus *the Younger* in his expeditions, and was with him at the siege of Numantia. This celebrated writer died at Megalopolis, in consequence of a fall from his horse, 121, A.C aged 82.

POLYCARP (St.) a celebrated bishop of Smyrna, and disciple of St. John the Evangelist, who had the care of all the Asiatic churches. He went to Rome about 160, to hold a conference with pope Anicetes, concerning the celebration of Easter, a question, which afterwards occasioned very violent disputes in the pontificate of Victorinus. So great was St. Polycarp's zeal for the purity of the faith, that when erroneous opinions were advanced in his presence, he stopt his ears, crying, *Oh, my God, to what times hast thou reserved me?* and immediately hastened

hastened from the spot. It is said, that meeting the heretic Marcion, at Rome, who asked if he knew him, yes, replied the holy bishop, *I know thee for the eldest son of Satan.* Another time, seeing Cerinthus enter a bath, *Let us flee*, said he, *lest the bath fall upon us.* At his return into Asia, he suffered death for the Christian faith, about 169. There is a very fine account of St. Polycarp's martyrdom, in the *Letter* from the church of Smyrna, to the churches of Pontus. We have none of his works remaining, excepting one *Epistle*, written to the Philippians, in the Library of the Fathers, in Cotelier, and with those of St. Ignatius, published by Usher, *London*, 1644, and 1647, 2 tom. 4to. St. Photinus, the first bishop of Lyons, and his successor St. Irenæus, were Greeks, and disciples of St. Polycarp.

POLYCLETUS, a celebrated sculptor of Greece, a native of Sicyon, about 432, A.C.

POLYCRATES, a tyrant of Samos, about 532, A.C. whose reign was at first uncommonly prosperous, but at lenth Orontes, governor of Sardis, surprized him, and ordered him to be crucified, about 524, A.C.

POLYDECTES, grandson of Neptune, and king of the island of Seriphos. He received Danae with her son Perseus, and persuaded the latter to go and attack the Gorgons.

POLYDORE VIRGIL, or *Vergil*, a celebrated writer of the 16th century, born at Urbino, who after having acquired great reputation in Italy by his works, went into England to receive what was called *St. Peter's pence*, and was there made archdeacon of Wells. He returned again to his native country, and died there, 1555, leaving several works in Latin; the most known among which is that *De Inventoribus rerum*, in eight books, *Amsterdam*, Elzevir, 1671, 12mo. which has been translated into French. The rest are, a collection of *Adagia*, or proverbs, a subject on which no modern writer had before treated. A treatise on *Prodigies*, in form of dialogues, *Basil*, 1545, 8vo.; Corrections of *Gildas*; A *History of England*, in 27 books, printed at *Basil*, 1534, fol. All the works of this author are written in good Latin, but are deficient in accuracy, and critical knowledge, which occasioned the following epigram:

Virgilii duo sunt, alter Maro, tu, Polydore,
Alter; tu mendax, ille Poeta fuit.

POLYDORO *da Caravaggio*, a celebrated painter. v. POLIDORO.

POLYDORUS, son of Priam and Hecuba, intrusted to the care of Polymnestra, who killed him after Troy was taken, that he might seize the treasure his father had sent with him. Priam had another son of the same name, slain by Achilles. There was a Polydorus, son of Cadmus, and another, the son of Hippomedon.

POLYEUCTE, a celebrated martyr af Armenia, before the 4th century, whose death Corneille has made the subject of a noble tragedy.

POLYGNOTUS, an excellent Grecian painter, born at Thassos, an island in the Ægean sea, who particularly distinguished himself by a series of pictures, including the principal events at Troy. He refused the presents offered him by the Grecians on this occasion; which so pleased the Amphictyons, who composed the general council of Greece, that they thanked him by a solemn decree; and it was provided by the same decree, that this skilful painter should be lodged and entertained, at the public expence, in every town through which he passed.

POLYGONUS, son of Proteus, killed with his brother Telegonus, by Hercules, whom they had dared to challenge in wrestling.

POLYHYMNIA, one of the nine muses, so called from the Greek words πολυς, *much*, and μνεια, *Memory*. She presided over history, or rather over rhetoric. This muse was represented crowned with pearls, in a white robe, her right hand extended as if speaking, and holding in her left a caduceus, or sceptre, as an emblem of her power.

POLYMNESTOR, a king of Thrace, whose eyes Hecuba scratched out, because he had killed Polydorus.

POLYPHEMUS, a Cylops of prodigious size, who had only one eye in the middle of his forehead. He confined Ulysses and his companions in his cave with an intent to devour them one after another, till Ulysses contriving to amuse him with stories, and to make

make him drunk, put out his eye. Polyphemus then placed himself at the mouth of the cave, so that but one sheep could go out at a time; but Ulysses and his company having hid themselves under the sheep's bellies, by that means escaped. Polyphemus had been in love with Galatea, and crushed Acis with a rock because the nymph prefered him.

POLYPHONTES, a tyrant of Messina, who killed the princes of the blood royal, when he usurped the throne from Cresphontes and Merope. But one of their sons, named Telephon, escaped from the carnage, and slew Polyphontes.

POLYXENA, daughter of Priam and Hecuba, who was on the point of being married to Achilles, when Paris killed that hero. After Troy was taken, Pyrrhus sacrificed Polyxena at his father's tomb.

POLYXO, a priestess of Apollo, who persuaded the Lemnian women to murder their husbands, because they had brought other wives from Thrace. There was also a Polyxo, wife of Triptolemus, who ordered Helen to be hanged, for having occasioned the Trojan war, in which her husband perished.

POMERIUS (Julian) a native of Mauritania, who went into Gaul, where he was ordained priest after having taught rhetoric, and is said to have resided a considerable time at Arles. He was author of the book on the *Contemplative Life*, or *on virtues and vices*, long attributed to St. Prosper, and which may be found in his works. Pomerius was living in 496. v. JULIAN.

POMET (Peter) an ingenious druggist of Paris, born April 2, 1658, who collected drugs of every kind from all countries, and made himself celebrated by a book, entitled, *Hist. générale des Drogues simples et composées*, &c. 1694, fol. M. Pomet gave lectures on his chest of drugs at the king's garden, and made a catalogue of those mentioned in his work, with a list of all the curiosities contained in his cabinet, of which he proposed to publish an account. This plan he had not however time to execute, as he died at Paris, November 1699, on the very day, that the patent of a pension, granted him by Louis XIV. was made out. Joseph Pomet, his son, reprinted the *General History of Drugs*, 1735, 2 vol. 4to. which is the most complete history of the kind yet published.

POMEY (Francis) an indefatigable Jesuit, who laboured much for the instruction of youth, and was a long time tutor of the lower classes at Lyons, where he died 1673. His principal works are, a *Dictionary*, French and Latin, to which that by Father Joubert, another Jesuit, is prefered. *Flos Latinitatis*; *Indiculus Universalis*; *Scholastic and Moral Colloquies*; *Libitina*, or a treatise on the funerals of the ancients in Latin; *Pantheum mysticum, seu fabulosa Deorum Historia*, Utrecht, 1697, 8vo. fig. This is an exact and methodical system of mythology, and has been translated into French by M. Tenant, 12mo. *Novus Rhetoricæ Candidatus*, a bad art of rhetoric, of which Father Jouvency published a new edition, 1712, 12mo.

POMMERAYE (Dom. John Francis) a laborious Benedictine of the congregation de St. Maur, born 1617, at Rouen, who refused all offices in his order, that he might devote himself wholly to study. He died of an apoplexy at the house of the learned M. Bulreau, to whom he was making a visit, October 28, 1687, aged 70. His works are, *L'Histoire de l'Abbaye de S. Ouen de Rouen*; *History of the Abbies of St. Amand, and St. Catherine at Rouen*, fol.; A *History of the Archbishops of Rouen*, fol. This is his best work. A *Collection of the Councils and Synods of Rouen*, 4to.; *L'Histoire de la Cathédrale de Rouen*, 4to.; *Pratique journaliere de l'Aumône*, a small book, exhorting to give alms to those who beg for the poor. This Benedictine's works are not written in a pleasing style, nor are they every where accurate, but they contain many curious and important observations.

POMONA, goddess of gardens and fruits, according to the fable, and beloved by Vertumnus.

POMPADOUR (Jane Antionette Poisson, marchioness de) wife of M. de Etioles, but the favourite of Louis XV. after madame de Chateauroux. She preserved her influence till her death, April 15, 1764, which gave occasion to some *Memoirs* published under her name in Holland, *Liege*, 1765, 2 vol.

vol. 8vo. The above-mentioned Memoirs, as is usual in such works, represent Mad. Pompadour as the arbitress of war and peace, of the favour and disgrace of ministers and generals; but these assertions are not to be trusted, nor must the characters there drawn of persons in office, be relied upon indiscriminately.

POMPEIA, daughter of Q. Pompeius, and third wife of Julius Cæsar, suspected of a criminal connexion with Clodius, who had stolen into the house during the rites of the Bona Dea, for which Cæsar divorced her.

POMPEIUS, v. TROGUS POMPEIUS.

POMPEY *the Great* (*Cneius Pompeius Magnus*) son of Pompeius Strabo, and Lucilia, born of a noble family, Sep. 30, 106, A.C. the year in which Cicero was born. His father who was a great captain trained him up to arms, and at the age of 23, he raised three legions himself, and conducted them to Sylla. He retook Sicily and Africa, from the outlaws three years after, and obtained the honour of a triumph, 81, A.C. After the death of Sylla, Pompey obliged Lepidus to quit Rome, and fought with success in Spain against Sertorius; and this war being happily terminated, he enjoyed a second triumph, 73, A.C. while yet only a Roman knight. Pompey was elected consul some days after, in which character he restored the authority of the tribunes, exterminated the pirates, gained great advantages over Tigranes and Mithridates, extended his victories into Media, Albania, and Iberia, subdued the Colchians, Acheans, and Jews, and returned to Italy with a degree of power and splendor beyond what either the Romans or himself had dared to hope for. Having disbanded his troops, he entered Rome as a private man, and simple citizen, and was consequently received with great joy, 61, A.C. His triumph lasted two days with uncommon magnificence, and he carried larger sums to the public treasury, than had ever been produced by the victories of any other general. Pompey's fame having excited envy, and raised him enemies, he sought to repel them by joining with Crassus and Cæsar, and this union was called the first triumvirate; but Cæsar's glory and successes seeming to obscure Pompey's, while neither the one could bear a master, nor the other an equal, a jealousy was soon kindled between these two great men. Julia, the daughter of Cæsar, whom Pompey had married, and Crassus, their common friend, preserved union and concord between them some time; but after they were dead, Pompey having obtained the government of Spain, and wanting Cæsar to quit the command of the army in Gaul, and appear at Rome as a private man to ask for the consulate, and Cæsar refusing to do so, war was declared, Pompey left Rome, with the consuls and senate, and went to Epirus; but Cæsar, after defeating his rival's lieutenants in Spain, attacked, and conquered him at the famous battle of Pharsalia, 48, A.C. After this victory, so fatal to the Roman liberty, Pompey fled to Egypt, where Ptolomey ordered him to be beheaded by a slave named Photinus. Thus died this great man, in the fifty eighth year of his age, after having been three times consul, conquering Africa, Europe, and Asia, and arriving but a few years before to the height of glory and grandeur. Cicero says of him, that he was born for great achievements, and might have attained to the highest perfection as an orator, had he not rather chosen to follow his inclination for military affairs. Pompey used his power with great moderation, and his death was much lamented by the Romans. He left two sons, the eldest of whom, Cneius Pompeius, made himself formidable in Spain, where he was defeated by Cæsar at the battle of Munda, 45, A.C. and was killed some days after. Sextus Pompeius, the youngest, who had been also conquered at Munda, made himself master of Sicily, and then, after suffering an entire defeat from Augustus and Lepidus, went into Asia, where he maintained his ground for sometime, but was at length put to death by order of Mark Anthony, 35, A.C.

POMPONATIUS (Peter) a celebrated philosopher of the 15th century, born September 16, 1462, at Mantua. He was so short as to be almost a dwarf, but had a great share of wit and genius, and taught philosophy with uncommon reputation at Padua, and

and in several other cities of Italy. Pomponatius published a book *on the Immortality of the Soul*, in which he maintains that it was not believed by Aristotle, and that it can only be proved by the Holy Scripture, and by the authority of the Church. This book made a great noise, as may easily be supposed, and was warmly attacked. The author, however, wrote an *Apology*; and, having chosen cardinal Bembo as arbiter of the affair, it is said that this celebrated cardinal found nothing in his work that was contrary to the Faith; that the master of the sacred palace thought the same, and that the inquisitors permitted a second edition. Pomponatius died at Bologna of a retention of urine, 1526, aged 64. He had been twice married, but had only one daughter. Besides the book above mentioned, this author left a treatise *on Incantations*, wherein he maintains, that they ought not to be ascribed to the devil; for which reason it was put into the Index; and some other works in Latin, *Venice*, 1525, fol. He made the following epitaph upon himself:

Hic sepultus jaceo, quare? Nescio; nec si scis aut nescis, curo. Si vales, bene est: vivens valui. Fortasse nunc valeo. Si, aut non, dicere nequeo.

POMPONE, v. BELLIEVRE.

POMPONIUS *Secundus* (P.) a celebrated Latin poet, who was consul in the years of our Lord 18 and 40, and wrote several *Tragedies*, which are much praised by Pliny and Quintilian. Some of his verses are in *Maittaire's Corpus Poetarum*.

POMPONIUS MELA, a celebrated geographer, born at Mellaria, in the kingdom of Grenada, who wrote a good system of geography, entitled, *De Situ orbis*, in 3 books; the first edition of which is 1471, 4to.; the best, *Leyden*, 1646, 12mo.; and by Gronovius, 1722, 8vo. joined to the editions *cum Notis Variorum*; the best are, *Leyden*, 1748, 2 vol. 8vo. and *Etoriæ*, 1761, 4to. Pomponius Mela lived in the first century of the Church.

POMPONIUS LÆTUS, or SABINUS (Julius) a learned writer of the 15th century, improperly called *Peter of Calabria*, born at Amendolara, in Upper *Calabria*, and said to have been the natural son of a prince of Salerno, of the Sanseverino family. Being falsely accused, with some other learned men, of a conspiracy against pope Paul II. he withdrew to Venice, and returned afterwards to Rome, where he lived as a philosopher, suspected of impiety and atheism; but was converted, and spent his latter years as became a Christian. He died, 1497, so poor, that he was obliged to be carried to the hospital, in his last sickness. This author is also called, *Julius Pomponius Sabinus*, and *Pomponius Fortunatus*. We have a collection of his works, *Mentz*, 1516, 4to. which contains the greatest part of the following: *An Abridgement of the Lives of the Cæsars, from Gordian's Death to Justinian III.* 1588, fol.; a book *de exortu Mahumedis*, in a collection on that subject printed at *Basil*, 1533, fol.; another *on the Roman Magistrates*, 4to.; *de Sacerdotu*; *de Legibus ad M. Pantagathum*, 4to; *Ten Familiar Epistles*; *Vita Statii Poetæ et Patris ejus*; *de Arte Grammaticâ*, Venice, 1484, 4to.; editions of Sallust, Pliny *the Younger*, and some of Cicero's works; *Commentaries* on Quintilian, Columella, Virgil, &c. Sabellicus, who was his disciple, has written his life. The lectures of Pomponius are said to have been so eagerly attended, that places were taken at his school in the middle of the night, as he always began to teach at day-break. He had two very learned daughters.

POMPONIUS ATTICUS, v. ATTICUS.

PONA (Francis) born 1594, at Verona, in which city he practised physic, and died about 1652, leaving the following works: *Medicinæ anima*, 1629, 4to.; *La Lucerna di Eureta Misoscolo*, 1667, 4to. This is a conversation with his lamb, which, according to the principles of Pythagoras, was animated by a soul that had passed through several bodies. *Saturnalia*, 1632, 8vo.; *Tragedies* and *Comedies*, &c; *l'Ormondo*, a romance, 1635, 4to.; *La Galeria delle Donne celebri*, 1641, 12mo.; *l'Adamo poema*, 1664, 16to.; *La Messalina*, a romance, 4to.; *Della contraria forza di due belli occhi*, 4to. &c.

PONCE (Paul) a Florentine sculptor, much celebrated in France under the reigns of Francis II. and Cha. IX. Several of his works are at the Celes-

tines in Paris, and are much admired by connoisseurs, who go to that church to view them, particularly the pillar, and the urn containing the heart of Francis II.

PONCE *de Laraze*, a gentleman of the diocese of Lodeve, in the 12th century, who, having long disgraced his noble birth, by rapine and robberies, and been the scourge of his province, felt his heart suddenly touched by the grace of God, and resolved immediately to make his repentance as public as his past crimes. When he communicated this design to his wife, she approved of it, and entered the convent of Drinon with her daughter. They had also a son, whom Ponce dedicated at the monastery of St. Sauveur in Lodeve. He then sold all his estates and furniture, paid his creditors, and made restitution to all who had been wronged by him. After this he went to Lodeve, on Palm-Sunday, with six other persons, late the companions of his crimes, but whom he had converted, and, waiting till the procession arrived at the market-place, where an estrade had been erected for the purpose of preaching to the people, caused himself to be conducted thither with a halter round his neck, and his shoulders bare, while those who accompanied beat him with rods. Then ascending the estrade, he fell at the bishop's feet, and presenting him with a paper on which he had written an account of all his sins, conjured him to read it publicly. The prelate at first refused, but was forced to yield to the repeated entreaties of Ponce. And this singular instance of penitence and humility proved the occasion of many others being converted. When Ponce had finished the payment of all his debts, and repaid, with usury, all the wrongs he had done, he went, with his six companions, to St. James in Galicia, and on several other pilgrimages, according to the custom of that time; after which he settled with his fellow-travellers on a spot called *Salvanes*, which Arnauld du Pont, who was lord of it, gave him. In this place they built huts, and the disciples of Ponce, being increased in number, adopted the Cistertian rule, 1136. They received the habit from Peter, abbot of Mazan, who also chose one of them, named Adémare, to be their abbot, for Ponce would accept no higher rank than that of lay brother. He died, not long after, in great reputation for sanctity.

PONCHER (Stephen) a celebrated bishop of Paris, son of Martin Poncher, sheriff of Tours, and receiver of aids for the province of Maine. He was first canon of St. Gatien and St. Martin de Tours, then counsellor-clerk to the parliament of Paris 1485, president aux enquêtes 1498, and bishop of Paris 1503. In 1512, the office of keeper of the seals was conferred upon him. He went as ambassador from France to Spain 1517, and in the same character to England 1518, with admiral Bonnivet. Stephen Poncher had a share in all the important affairs of his time, was appointed archbishop of Sens 1519, and died at Lyons, February 24, 1524, aged 78, leaving some *Synodal Constitutions*, in which he enters into a very minute detail of the manner of administering the sacraments. He published them 1514, and they are esteemed.

PONCHER (Francis) nephew of the preceding, and son of Poncher the king's secretary-general of the finances. He was admitted counsellor to the parliament of Paris 1510, and succeeded his uncle as bishop of that city 1519; but, having quarrelled with the duchess d'Angoulême, mother of Francis I. and carried on a secret intrigue in Spain, 1525, to prolong his majesty's imprisonment, and prevent the duchess from being regent, his plots were discovered, and the king ordered him to be confined at Vincennes, where he died September 1, 1532. This prelate wrote some *Commentaries* on the Civil Law, which he dedicated to Stephen Poncher, his uncle. The family ended in Claudius-Francis, senior master of requests, who died without children in February 1770, aged 82.

PONCY *de Neuville* (John Baptist) a native of Paris, who entered among the Jesuits at 16, and taught ethics and rhetoric with credit at Macon. In 1728, he quitted the Jesuits, preached with applause in several churches at Paris, and seven times gained the prize in the floral games at Toulouse; but, his

his circumstances not growing better, he was obliged to engage himself, as tutor, to a nephew of cardinal Polignac's, in the college of Harcourt at Paris, where he died of a malignant fever, June 27, 1737, aged 39. He left several pieces in verse, and some in prose, most of which have been printed in the Mercuries. His poetry is ingenious and easy.

PONIATOVIA, v. HOTTER.

PONS (John Francis de) born 1683, at Marly, near Paris. Being appointed to a canonry in the collegiate church of Chaumont, where his father was chevalier d'honneur to the presidial, his right to that benefice was disputed; but he gained his cause in parliament 1709, with costs, and restitution of the profits. This canonry, however, he soon after resigned, being determined to settle at Paris. He formed a particular friendship with M. de la Motte, whose apologist he became to the most extravagant degree; for he went so far as to defend his paltry *Iliad*, which certainly did no honour to his taste. The abbé de Pons, finding his health decline daily, returned to the bosom of his family at Chaumont, 1727, and died there with the most fervent sentiments of piety and religion 1732. He was only sub-deacon. *Les Œuvres de l'Abbé de Pons*, were printed at *Paris*, 1738, 12mo. The best part of this collection is the *Factum*, or case which he drew up respecting his canonry; a new *System of Education*, and four *Dissertations* on languages, particularly the French language. There is wit and brilliancy in this author's writings, but his style is affected, and he has all the faults of la Motte, to whom he was inferior in genius.

PONT-DE-VESLE (Anthony de Ferriol; count de) son of a president to the parliament of Metz, born October 1, 1697. His father intended him for a counsellor to the parliament, but the duties of this office were so contrary to his gay, lively temper, that he obtained permission from his friends to decline it. He had the posts of reader to the king and superintendant-general of the chases, which did not prevent his following his inclination for social parties, of which he was the delight, from his agreeable talents, particularly his readiness in making songs. M. Pont-de-Vesle died unmarried, September 3, 1774, leaving the comedies of *le Complaisant*, *le Fat puni*, *le Somnambule*, *le Comte de Mareille*. The latter has never been printed. He also assisted in *le Siege de Calais*, and *les Malheurs de l'Amour*, which appeared under the name of mad. de Tencin, his aunt, sister of cardinal de Tencin. His taste for the drama induced him to make an almost universal collection of plays; a Catalogue of which, in 8vo. appeared after his death. He was nephew of M. de Ferriol, ambassador at Constantinople, who caused portraits of the Levantines to be painted, from which he had a hundred prints engraved. These were published with explanations, 1715, fol. There should be three prints of a double size, which are sometimes wanting, viz. the Marriage, the Burial of the Turks, and the Dance of Dervises. M. the count de Pont-de-Vesle had the original pictures, and they came afterwards into the possession of the prince de Conti.

PONT (Lewis du) a jesuit of Valladolid in Spain, who has made himself celebrated by his books of devotion. He taught philosophy and theology with reputation, was esteemed an excellent master of the spiritual life, and died piously, Feb. 27, 1624, aged 70. His Meditations have been translated into French, *Paris*, 1683, 3 vol. 4to and 6 vol. 12mo Pere Brignon reprinted them 1702, 3 vol. 4to. and 7 vol. 12mo. An Abridgement of them was published by Nicholas Frizon, *Châlons*, 1712, 4 vol. 12mo. Pere Cachupin, a Jesuit, has written his life.

PONTAC (Arnaud de) a learned bishop of Basas, born of an illustrious family at Bourdeaux, and chosen by the assembly of the clergy held at Melun, to present *Remonstrances* to Henry III. which may be found in the *Memoirs du Clergé*. He also wrote *Commentaries* on Obadiah, 1566, 4to.; *Notes* on the Chronicle of Eusebius, and a controversial treatise against Duplessis Mornay. He died February 4, 1605, at the castle of Jouberthes.

PONTANUS (Lewis) an able lawyer of the 15th century, born at Cerveto, a town in Ombria. He was prothonotary of the Holy See, and died of the plague at Basil, during the time of the council, July 9, 1439, aged 30.

PONTANUS (Octavius) a divine and lawyer of the 15th century, born at Cerreto, and esteemed by pope Pius II. who sent him as nuncio 1459, to settle the disputes between Ferdinand, king of Naples, and Pandolpho Malatesta, lord of Rimini. He was sent to Basil, and nominated cardinal, but died on his journey, without deriving any advantage from that honour. We have a volume of his *Epistles*, and another of his *Answers* to consultations on law.

PONTANUS *(Joannes Jovianus)* a philosopher, poet, orator, and historian, of the 15th century, born 1426, at Cerreto. He went to Naples, where his merit gained him many illustrious friends, and became preceptor to Alphonso the Younger, king of Arragon, to whom he was afterwards secretary and counsellor of state. During the rebellion of the Neapolitan lords against Ferdinand, in which his son Alphonso had joined, Pontanus endeavoured to effect a reconciliation, and succeeded; but, being angry that he was not rewarded for it by Ferdinand, he wrote a very free Dialogue on *Ingratitude*. Of this vice he was, however, guilty himself, after Cha. VIII. seized the kingdom of Naples 1495, by meanly flattering that prince in a public speech, and censuring, in the same speech, the house of Arragon, from which he had received so many favours. Nevertheless Ferdinand II. having driven away the French, continued him in his post of secretary; an act of generosity that was justly admired as worthy of a great prince. Pontanus died 1503, aged 78, leaving a *Hist. of the Wars of Ferdinand I.* and *John of Anjou*; with many other works, both in verse and prose, all written in Latin, printed at *Basil*, 1556, 4 vols. 8vo.; but the edition by Aldus, 1518, and 1519, 3 vol. 8vo. is more valued.

PONTANUS, or DU PONT (Peter) a learned grammarian of the 16th century, born at Bruges, and surnamed *the Blind*, because he lost his sight at three years old, which misfortune did not, however, prevent his acquiring great learning. He taught the belles lettres with reputation at Paris, was a man of strict integrity, and very cautious in his writings. The principal among them are, *an Art of Rhetoric*, and a treatise *on the Art of making Verses*. He attacks Despautere in many places.

PONTANUS (James) a learned Jesuit, born at Brugg, a town in Bohemia, who taught the belles lettres with reputation in Germany a considerable time, and died at Augsburg, 1626, aged 84. He left, *Poetical Instructions*, in Latin, 1602, 8vo.; *Commentaries* on *Ovid*, 2 vols.; Translations from various Greek authors, and several other works in verse and prose.

PONTANUS (John Isaac) historiographer to his Danish majesty, and to the province of Guelderland. His family were originally of Harlem, but he was born in Denmark, some business having called his parents into that kingdom. He died 1640, aged 69, at Harderwick, where he had taught physic and mathematics, leaving an only daughter. His works are, *Historia urbis et Rerum Amstelodamensium*, fol.; *Itinerarium Galliæ Narbonensis*, 12mo.; *Rerum Danicarum Historia*, fol.. This *History*, which is esteemed, comes down to 1548. M. de Westphal, chancellor of Holstein, printed the Supplement in tom. 2. of his *Monumenta inedita Rerum Germanicorum*, &c. Leipsic, 1740, fol. This Supplement includes the reigns of Christiern I. and the five succeeding kings; and the editor, in his preface, relates several singular passages in the life of Pontanus. *De Rheni divortiis et accolis populis adversus Ph. Cluverium*, 1617, 4to. a learned and judicious book. *Discussiones Historicæ*, 8vo.; *Historia Geldrica*, fol.; *Origines Francicæ*, 4to. tolerably good; *La Vie de Frédéric II. Roi de Danemarck et de Norwege*, published 1737, by Dr. George Krysing, a physician at Flensburg. Pontanus left several other works in MS. among others, a *Library* of women who have distinguished themselves by their learning. He also wrote some verses, *Amsterdam*, 1634, 12mo. but very bad ones, as Schreverius plainly told the author on the following occasion: Pontanus proposed to him an enigma (made on a Hole) in these terms: *What is that which grows bigger the more you take from it?*

Dic mihi quid majus fiat, quo plura demas?

It is Pontanus, replied Schreverius immediately, *who would be a much greater man if his verses were taken from him:*

Pontano demas carmina, major erit.

PONTAS (John) a celebrated casuist, born December 2, 1638, at St. Hilaire de Harcourt, in the diocese of Avranches. He completed his studies at Paris, took holy orders at Toul 1663, was admitted doctor of canon and civil law three years after, and appointed vicar of St. Genevieve des Ardens at Paris. The duties of this situation he zealously discharged during 25 years, became afterwards sub-penitentiary of Paris, and died in that city, April 27, 1728, aged 90, leaving the following works: a large *Dictionary of Cases of Conscience*; the most complete edition is, 1741, 3 vols. folio. M. Collet has published an abridgement of it in two vols. 4to; *Scriptura sacra ubique sibi constans*, 4to. in which he reconciles the seeming contradictions in the Pentateuch; *Les Entretiens spirituels pour instruire, exhorter, et consoler les Malades*; and a great number of other religious books.

PONTAULT *de Beaulieu* (Sebastian) a celebrated engineer, and marechal de camp in the French army, who, after having signalized himself in a great number of sieges and battles, employed his leisure in drawing all the military expeditions in the reign of Louis XIV. which he caused to be engraved, and added *Instructive Observations* to them. He died August 17, 1674. His niece, mad. Reine de Beaulieu, wife of J. B. Hamon, sieur des Roches, had this work continued and finished, 1694, 2 vol. fol. with the explanations. It is much esteemed.

PONTCHARTRAIN (Paul Phelypeaux de) born 1569. He was made secretary of state 1610, a short time before the death of Henry IV.; and Mary de Medicis, his patroness, had constant reason to be satisfied with his zeal during the troubles of her regency. He died 1621. M. de Pontchartrain's *Memoirs* were printed at the Hague 1720, 2 vol. 8vo.

PONTCHARTRAIN (Lewis Phelyppeaux de) grandson of the preceding, comptroller-general in 1689, minister and secretary of state 1690, and chancellor of France 1699, which office he resigned 1714, and died 1727, aged 85. The count de Maurepas, whose integrity and skill in public affairs merited the confidence of Louis XVI. was this gentleman's grandson; and several branches of the family have produced men of abilities.

PONT CHASTEAU (Sebastian Joseph du Chambout de) celebrated in the last century for his attachment to mess. of Port-Royal, born January 29, 1634, of an illustrious and ancient family. His father was cousin to the cardinals de Richelieu and de Lyon. He was possessed of three abbies in his youth; and, having wit, genius, and learning, with the art of pleasing, and making himself agreeable in the best company, might have aspired to the highest posts; but, having placed himself under the direction of M. de Singlin, he immediately determined to give up all his property, and devote himself to penitence. This first emotion of zeal lasted but a short time; he grew weary by degrees of retreat and silence, travelled into Italy and Germany, and, at his return to Paris in 1653, proposed to himself an advantageous match with a young lady, who died soon after. M. de Pont Chasteau then took another journey to Rome, and at length determined to quit the world entirely. He afterwards said, speaking of the cardinals de Richelieu and de Lyon, who had great designs in his favour, *that God had killed two men for his salvation.* It was on Good-Friday 1662, that M. de Pont Chasteau made an effectual resolution of renouncing the world. He resigned his benefices, and disposed of his patrimony, reserving to himself only an annuity of two hundred crowns from the Hôtel de Ville. After much solicitation, he was admitted at Port-Royal; and, 1668, undertook the office of gardener there, doing the lowest and most laborious work belonging to that place for six years. Being obliged to quit that retirement 1679, M. the bishop of Alet persuaded him to go to Rome, where he exerted himself zealously for his friends at Port-Royal, and remained there, under a borrowed name, till the French court, being informed of it, demanded that he should be expelled from Rome. M. de Pont Chasteau withdrew to the abbey of Haute Fontaine in Champagne, and afterwards to that of Orval, where he lived five years in the practice of the most austere penitence.

Some

Some charitable affairs having called him again to Paris, he fell sick in that city, and died there June 27, 1690, aged 57. The voyage which he made, 1664, to the island of Noordstrandt in Denmark, where he had placed property, has given much scope for criticism. M. de Pont Chasteau was author of the two first volumes of *la Morale pratique des Jesuites*, to which M. Arnauld added six more. His letter to M. de Perefixe, 1666, in favour of M. de Sacy, who had been sent to the Bastille, is printed. He also translated into French M. Hamon's *Soliloquies* on Psalm 118, and was author of *the Method of cultivating Fruit-trees*, published under the name of le Gendre, *Paris*, 1652, 12mo.

PONTEDERA (Julian) a native of Pisa, professor of botany at Padua, early in the 18th century, where he published *Compendium tabularum Botanicarum*, 1718, 4to.; *De florum natura*, 1740, 4to.

PONTIANUS (St.) succeeded pope Urban in June 230, and suffered martyrdom for the Christian faith 235. The two *Epistles* attributed to him are spurious.

PONTIS (Lewis de) a gentleman of Provence, so called from the territory of Pontis in Dauphiny, of which his father was lord. He was lieutenant in the regiment of guards, and afterwards commissary-general of the Swiss, in the reign of Louis XIII. who valued him much for his fidelity and courage. M. Pontis finding, however, that there were many obstacles in the way of his elevation, quitted the army, in which he had served with honour under three kings, and retired to Port-Royal in the Fields, where he lived near 20 years, and died there June 14, 1670, aged 87. There are some *Memoirs* under his name, revised by Thomas du Fossé, 2 vol. 12mo. They are pleasing, interesting, and full of judicious remarks, but not always accurate.

PONTIUS *de la Fuente* (Constantine) v. FUENTE.

PONTIUS *de Leon* (Basil) a learned canonist and divine, born of an illustrious family at Grenada. He took the habit of the Augustine hermits of Salamanca, and acquired great reputation by teaching theology and the canon law at Alcala. He died 1629, at Salamanca. His principal works are, *De sacramento confirmationis*; *De sacramento matrimonii, cum appendice de matrimonio Catholici cum Hæretico*, fol.; *De impedimentis matrimonii*, 4to.; various Questions relative to scholastic and positive theology, in Latin; &c.

PONTIUS *de Leon* (Gonsalva Marino) an excellent translator, born at Seville, who was particularly skilled in the Greek language, and translated into Latin the works of Theophanes, archbishop of Nice, and the *Physiologia* of St. Epiphanius. His translations are exact, and much esteemed.

PONTIUS (Paul) an excellent engraver of the Netherlands, who has left many prints from Rubens, Vandyck, and Jordans, which are much valued. v. FUENTE.

PONTORNE, or PONTORME (James de) a celebrated painter of Tuscany, who died at Florence 1556, aged 63. His first works fixed his reputation; but, having adopted the German taste, he produced nothing more that was valuable, not even when he endeavoured to return to the style of Michael Angelo and Raphael.

PONTOUX (Claudius) a French poet, and doctor of physic, born of a good family at Châlons-sur-Saone, who has left *Elegies*, *Odes*, and other poetical pieces, 1579, 16to.; *Gelodacrie amoureuse*, 1596; it should be 1569, 16to. Also a translation of *the Speech of St. Basil the Great*, to his young nephews and pupils; and other works in verse and prose. Pontoux died about 1579.

PONTUS (the kingdom of) in Asia Minor, between Armenia and Paphlagonia, so called because part of it lay along the Pontus Euxinus. It is said that Darius, son of Hystaspes, established for its first king,

	A.C.
Artabazus, - - -	486

We scarcely know the names of seven of his successors till

Pharnaces, - - -	183
Mithridates V. or Evergetes,	157
* Mithridates VI. or Eupater,	123

At whose death Pontus was reduced to a Roman province; the Romans, however, appointed some kings:

* Pharnaces,

	A.C.
* Pharnaces - -	64
Darius - - -	39
Mithridates VII. - -	29
Polemon - -	21

It was afterwards governed by proconsuls, like the other Roman provinces. v. as at Argos.

POOLE (Matthew) born 1624, at York, and appointed rector of St. Michael le Quern, in London, 1648. He formed an advantageous plan in 1658, for the instruction of youth, which was approved by the heads of both houses of parliament, but laid aside afterwards, on account of the troubles in which Matthew Poole was involved. He was deprived of his living in 1662, and obliged to retire to Holland, where he died 1679, leaving a son, and several works, the most known and esteemed among which is entitled, *Synopsis Criticorum*, 1669, and the following, *London*, 5 tom. forming 9 vol. fol. reprinted at *Utrecht*, 1684, 5 vol. fol. The first is the dearest, but the latter the most complete. It contains an abridgement of the remarks of the most learned critics, and able commentators on the Holy Scriptures, particularly Protestants.

POPE, the title of the sovereign pontiff of Rome, but which was originally common to all bishops, and not appropriate peculiarly to them till the time of Gregory VII. The popes were at first chosen, like all other bishops, by the people and clergy. When the emperors became Christians, they claimed a right to confirm their elections, and Justinian and his successors even exacted a sum of money for the right of confirmation. From this state of servitude the church was delivered by Constantine Pogonatus, 681. Louis *le Debonnaire* declared the pope's election free in 824. This was attended with some difficulties, during the disorders of the tenth and eleventh centuries; but the cardinals being united, under the obedience of Innocent II. after the extinction of the schism, acquired so much authority as to elect pope Celestine II. entirely among themselves, 1143. The senate, people, and clergy, ceasing by degrees to take any share in these elections; Honorius III. in 1216, or Gregory X. in 1274, ordered that they should for the future be made in a conclave, which custom has been since observed.

The figures indicate the year in which the pope died, and the Italic character distinguishes the antipopes.

* St. Peter, who died -	66
* St. Linus - - -	67
* St. Clement - -	76
* St. Cletus - -	83
* St. Anacletus - -	96
* St. Evaristus - -	108
* St. Alexander I. - -	117
* St. Sixtus I. - -	127
* St. Telesphorus - -	138
* St. Hyginus - -	142
* St. Pius I. - -	150
* St. Anicetus - -	161
* St. Soter - -	171
* St. Eleutherius - -	185
* St. Victor I. - -	197
* St. Zephyrinus - -	217
* St. Calixtus I. - -	222
* St. Urban I. - -	230
* St. Pontianus - -	235
* St. Antherus - -	236
* St. Fabianus - -	250
* St. Cornelius - -	252
* *Novatian* - -	253
* St. Lucius I. - -	254
* St. Stephen I. - -	257
* St. Sixtus II. - -	259
* St. Dionysius - -	268
* St. Felix I. - -	274
* St. Eutychianus - -	283
* St. Caius - -	295
* St. Marcellinus - -	304
* St. Marcellus - -	310
* St. Eusebius - -	310
* St. Melchiades - -	314
* St. Sylvester - -	335
* St. Mark - -	336
* St. Julius I. - -	352
* Liberius - -	366
* Felix II. - - -	
* St. Damascus - -	384
Ursinicus - - -	
* St. Syricus - -	399
* St. Anastasius - -	401
* Innocent I. - -	417
* Zosimus - - -	418
* Boniface I. - -	422
* Celestine I. - -	432
* Sixtus III. - -	440
* St. Leo *the Great* -	461
* Hilarius - -	468
* Simplicius - -	483
* Felix III. - -	492

* Gelasius - - 496
* Anastasius II. - - 498
* Symmachus - - 514
Laurentius - -
* Hormisdas - - 523
* John I. - - 526
* Felix IV. - - 530
* Boniface II. - - 532
* John II. - - 535
* Agapetus - - 536
* Sylverius - - 538
* Vigilius - - 555
* Pelagius I. - - 560
* John III. - - 573
* Benedict I. - - 578
* Pelagius II. - - 590
* St. Gregory *the Great* - 604
* Sabinianus - - 606
* Boniface III. - - 607
* St. Boniface IV. - - 615
* Deodatus - - 616
* Boniface V. - - 624
* Honorius I. - - 638
* Severinus - - 640
* John IV. - - 642
* Theodore - - 649
* St. Martin I. - - 655
* Eugenius I. - - 657
* Vitalianus - - 672
* Adeodatus - - 676
* Donnus I. - - 679
* St. Agatho - - 682
* Leo II. - - - 683
* St. Benedict II. - - 685
* St. John V. - - 686
Peter - - -
Theodore - -
* Conon - - - 687
* St. Sergtus I. - - 701
Theodore - - -
Paschal - - -
* John VI. - - 705
* John VII. - - 707
* Sisinnius - - 708
* Constantine - - 715
* Gregory II. - - 731
* Gregory III. - - 741
* Zachariah - - 752
* Stephen II. elected, but not consecrated - -
* Stephen II. or Stephen III. 757
* Paul I. - - 767
Theophylact, Constantine, Philip,
* Stephen III. or IV. - 772
* *Constantine* - -
* Adrian I. - - 795
* Leo III. - - 816
* Stephen IV. or V. - 817
* Paschal I. - - 824

* Eugenius II. - - 827
Zizimus - -
* Valentine - - 827
* Gregory IV. - - 844
* Sergius II. - - 847
* Leo IV. - - 855
* Benedict III. - - 858
* *Anastasius* - -
* Nicholas I. - - 867
* Adrian II. - - 872
* John VIII. - - 882
* Marinus, or Martin II. - 884
* Adrian III. - - 885
* Stephen V. or VI. - 891
Anastasius - -
* Formosus - - 896
Sergius - - -
* Boniface VI. - - 896
* Stephen VI. or VII. - 897
* Romanus - - 898
* Theodore II. - - 898
* John IX. - - 900
* Benedict IV. - - 904
* Leo V. - - - 904
Christopher - - 905
* Sergius III. - - 912
* Anastasius III. - - 914
* Lando - - - 915
* John X. - - - 928
* Leo VI. - - - 929
* Stephen VII. or VIII. - 931
* John XI. - - 936
* Leo VII. - - 939
* Stephen VIII. or IX. - 943
* Marinus, or Martin III. - 946
* Agapetus II. - - 956
* John XII. - - 964
* *Leo VIII.* - - 965
* Benedict V. driven out in 964
* John XIII. - - 972
* Benedict VI. - - 974
* *Boniface VII.* - - 975
* Donnus II. - - 975
* Benedict VII. - - 984
* John XIV. - - 985
* *Boniface VII.* the second time 985
* *John XV.* son of Robert, elected but not consecrated - 985
* John XVI. - - 996
* *John XVI.* - - 998
* Gregory V. - - 999
* Silvester II. - - 1003
* John XVII. - - 1003
* John XVIII. - - 1009
* Sergius IV. - - 1012
* Benedict VIII. - - 1024
Leo, or *Gregory* - - 1022
* John XIX. - - 1033
* Benedict IX. abdicates in 1044

Silvester and John - 1044
* Gregory VI. - - 1046
* Clement II. - - 1047
* Benedict IX. restored - 1048
* Damasus II. - - 1048
* Leo IX. - - 1054
* Victor II. - - 1057
* Stephen IX. or X. - 1058
* *Benedict X.* - - 1058
* Nicholas II. - - 1061
* Alexander II. - - 1073
* *Honorius II.* - - 1061
* Gregory VII. - - 1085
Clement III. - - 1080
* Victor III. - - 1087
* Urban II. - - 1099
* Paschal II. - - 1118
Albert and Theodoric - 1119
* Gelasius II. - - 1119
Maurice Bourdin - 1119
* Calixtus II. - - 1124
* Honorius II. - - 1130
Calixtus III. - -
* Innocent II. - - 1143
Anacletus and Victor -
* Celestine II. - - 1144
* Lucius II. - - 1145
* Eugenius III. - - 1153
* Anastasius IV. - - 1154
* Adrian IV. - - 1159
* Alexander III. - - 1181
Victor, Paschal, Calixtus, Innocent,
* Lucius III. - - 1185
* Urban III. - - 1187
* Gregory VIII. - - 1187
* Clement III. - - 1191
* Celestine III. - - 1198
* Innocent III. - - 1216
* Honorius III. - - 1227
* Gregory IX. - - 1241
* Celestine IV. - - 1241
* Innocent IV. - - 1254
* Alexander IV. - - 1261
* Urban IV. - - 1264
* Clement IV. - - 1268
* Gregory X. - - 1276
* Innocent V. - - 1276
* Adrian V. - - 1276
Vicedominus not consecrated 1276
* John XXI. - - 1277
* Nicholas III. - - 1280
* Martin IV. - - 1285
* Honorius IV. - - 1287
* Nicholas IV. - - 1292
* Celestine V. abdicates - 1294
* Boniface VIII. - - 1303
* St. Benedict XI. - - 1304
* Clement V. fixes his seat at Avignon - - 1314
* John XXII. - - 1334
Peter de Corbiere - - 1338
* Benedict XII. - - 1342
* Clement VI. - - 1352
* Innocent VI. - - 1362
* Urban V. - - 1370
* Gregory XI. returns to Rome 1378
At Rome.
* Urban VI. - - 1389
* Boniface IX. - - 1404
* Innocent VII. - - 1406
* Gregory XII. - - 1409
* Alexander V. - - 1410
* John XXIII. - - 1415
* Martin V. - - 1431
* Eugenius IV. - - 1447
At Avignon.
* Clement VII. - - 1394
* Benedict XIII. - - 1423
* Clement VIII. - - 1429
* Felix V. - - 1449
End of the Schism.
* Nicholas V. - - 1455
* Calixtus III. - - 1458
* Pius II. - - 1464
* Paul II. - - 1471
* Sixtus IV. - - 1484
* Innocent VIII. - - 1492
* Alexander VI. - - 1503
* Pius III. - - - 1503
* Julius II. - - 1513
* Leo X. - - - 1521
* Adrian VI. - - 1523
* Clement VII. - - 1534
* Paul III. - - 1549
* Julius III. - - 1555
* Marcellus II. - - 1555
* Paul IV. - - 1559
* Pius IV. - - 1565
* St. Pius V. - - 1572
* Gregory XIII. - - 1585
* Sixtus V. - - 1590
* Urban VII. - - 1590
* Gregory XIV. - - 1591
* Innocent IX. - - 1591
* Clement VIII. - - 1605
* Leo XI. - - - 1605
* Paul V. - - 1621
* Gregory XV. - - 1623
* Urban VIII. - - 1644
* Innocent X. - - 1655
* Alexander VII. - - 1667
* Clement IX. - - 1669
* Clement X. - - 1676
* Innocent XI. - - 1689
* Alexander VIII. - - 1691
* Innocent XII. - - 1700
* Clement XI. - - 1721
* Innocent XIII. - - 1724

* Benedict XIII.	- -	1730
* Clement XII.	- -	1740
* Benedict XIV.	- -	1758
* Clement XIII.	- -	1769
* Clement XIV.	- -	1774
Pius VI.	- -	

v. Fleury's Ecclesiastical History.

POPE (Alexander) a very celebrated English poet, born June 8, (old style) 1688, in London, of an ancient and respectable family, originally of Oxfordshire, but which had been reduced by the double taxes and other penal laws, imposed on the Catholics by king William, son-in-law of James II. He discovered great talents for poetry very early, and composed an *Ode on Solitude* at 12 years old, which was much admired. At 14, he wrote his *Polyphemus and Acis*, and at 16, some *Pastorals*, which appeared to his countrymen worthy of Theocritus and Virgil. Pope translated the first book of Statius' *Thebais*, about the same time, and afterwards wrote his *Messiah*, a sacred *Eclogue*, in imitation of Virgil's *Pollio*. The style of this little poem is so grand and majestic, and the thoughts contained in it are so beautiful and sublime, that the English no longer hesitated to rank Pope among their greatest poets. His reputation rose to its height by his excellent translation of Homer's *Iliad* and *Odyssy* into English verse, each poem forming 6 vol. 8vo. To this translation he added very learned and judicious remarks, and an elegant *Preface*, which has been translated into French, and in which he gives a very just idea of the beauty of the Grecian bard's genius, and the excellency of his two poems. Pope is said to have gained above 6000 l. by this translation; but his glory and wealth beginning to raise envy, he was publickly attacked by several writers, who even went so far as to ridicule his person and shape, calling him humpbacked, disgusting and deformed. He had also his apologists. Pope died a Catholic, May 30, (old style) 1744, aged 56, at an elegant country house he had at Twickenham, three miles from London. His disorder was a dropsy in the breast. This author's principal works, besides those above-mentioned, are his *Essay on Man*, and *an Essay on Criticism*, which have been translated into French verse by the abbé du Renel, and into prose by M. de Silhouet, and the abbé Millot. *The Rape of the Lock*, an ingenious and gallant poem, written to reconcile two families who were at variance on account of a lock of hair, which had been indiscretely cut from a young lady's head. It has been translated into French, but much of the beauty of the original is lost. *The Dunciad*, a bitter satire on the English authors, and booksellers, who had criticised him. He published this in 1728, and by so doing drew upon himself a torrent of libels, and abuse. A paper was circulated through the streets of London on this occasion, written in a serious and natural style, in which he is said to have been whipt on account of his *Dunciad*. This adventure being related with every circumstance of probability, Pope, fearing it should gain credit, immediately printed the following advertisement, *Whereas, it has been said, in a scandalous paper, that I was whipt on Thursday last, I hereby certify to the public, that I did not quit my house that day.* He wrote other *Satires*, which his countrymen compare to those of Juvenal; *Odes*, *Fables*, *Epitaphs*, *Prologues*, *Epilogues*, *Prefaces*; several *Epistles* in verse; and *Letters* in prose. The *Moral Epistles* have been translated into French by M. de Silhouet. All these works, which are considered by the English as master pieces in their different kinds, were collected and printed at *London*, 1751, 10 vol. 8vo. including Homer, and at *Edinburg*, 1764, 6 vol. 8vo. without Homer. A French translation appeared at *Amsterdam*, 1767, 8 vol. 12mo. The *Essay on Man*, was attacked by M. de Crousaz, and several other writers, and warmly defended by Warburton, in his *Letters, Philosophical and Moral*, translated into French by M. de Silhouet, with the Essays *on Criticism*, and *on Man*, and *the Moral Epistles*, in a collection, entitled, *Mélanges de Littérature et de Philosophie*, London, 1742, 2 vol. 12mo

POPELINIERE (Launcelot Voesin, seigneur de la) a gentleman of Gascony, who was originally a Calvinist, but died a Catholic, 1608, according to Father le Long. He left a *History* of France, from 1550, to 1577, 4 vol. 8vo.

a work

a work entitled, *Les trois Mondes*, 4to.; *L'Histoire des Histoires*, 4to. &c.

POPILIUS (C.) one of the illustrious family of Popilii, which gave several great men to the republic of Rome. He was deputed to Antiochus, king of Syria, to prevent his attacking Ptolomy, king of Egypt, an ally of the Romans. Antiochus at first endeavoured artfully to elude their request; but Popilius perceiving this, drew a circle round the king with his wand, and commanded him not to stir out of it, till he had given a decisive answer for peace or war. This action so intimidated Antiochus, that he renounced his project, 168, A.C. Popilius was also the name of Cicero's murderer.

POQUELIN, v. MOLIERE.

PORCACCHI (Thomas) a Tuscan author, who translated *Justin*, *Dion*, *Plutarch*, &c. He wrote some poems, which are but little esteemed, and a book, entitled, *Isole del mondo*, 1620, fol.; *Funerali antichi*, Venice, 1574, 4to. plates.

PORCELLETS (William des) lord over part of the city of Arles, signalized himself in the conquest of Sicily, 1265. His distinguished probity, his wisdom, and amiable temper, were the cause that he was spared in the horrid massacre, called the Sicilian Vespers.

PORCELLUS, or PORCEILIUS (Peter) a Neapolitan of the 15th century, supposed to have been a swineherd in his youth, from which circumstance he had the name of Porcellus. How he emerged from obscurity is not known, but it is certain that he calls himself *Secretary to the King of Naples*, and was much esteemed by Frederic, duke of Urbino, a celebrated general, who died 1482. He was also in the Venetian army, 1452, which gave him occasion to write the history of count James Picinini, who fought for the Venetians at his own expence, and not only honoured Porcellus with his esteem, but lodged him in his house, and admitted him daily to his table. M. Muratori published this fragment of history, 1731, in tom. 20. of his *Italian Authors*. He had written a supplement to it which remains in MS. Porcellus also left some *Epigrams*, in a simple and natural style, printed with other bad Italian poets, *Paris*, 1539, 8vo. He died after 1452, and was not born till 1400, and could not therefore be living in the time of Petrarch, about 1370, as Vossius and Baillet have said.

PORCHAIRE (St.) abbot of Lerins, at the head of 500 monks in 1731, when the Moors from Spain, landed on the island, and murdered them all, excepting four, whom they carried away as slaves. These four having made their escape, re-established the monastery of Lerins.

PORCHERES *d'Arbaud*, (Francis de) a native of St. Maximin in Provence, Malherbe's pupil in poetry, and one of the first members of the French academy. He married in Burgundy, and died there, 1640. His poems make one vol. 8vo. 1633, and he is said to have written a sonnet on the beautiful Gabrielle's eyes, which gained him a pension of 1400 livres. It may be found in the *Parnassus of the Poets* of that time, 1607, 12mo. tom. 1.

PORCHERON (Dom. David Placide) a learned Benedictine, born 1652, at Chateauroux in Berry. He was well acquainted with languages, history, geography, genealogies, and medals; and had the office of librarian in the abbey of St. Germain-des-Prez, where he died, February 14, 1695, aged 42. D. Poncheron published an edition of the *Maxims for the education of a young Nobleman*, 1690, after having corrected the language, and added a translation of the emperor Basilius the Macedonian's instruction to his son Leo, with the lives of those two princes. An edition of the *Geography of the Anonymous Author of Ravenna*, was published by him at *Paris*, 1688, 8vo. with curious and learned *Notes*. A work very useful for the geography of the middle ages, as this anonymous author lived in the 7th century. He also assisted in the new edition of St. Hilary.

PORCHET *de Silvaticis*, a Genoese, and Carthusian, who lived about 1315, and employed himself in his solitude, by refuting the Jews in a book entitled, *Victoria adversus impios Hebræos*, Parisiis, 1520, fol. gothic and scarce. v. GALATIN.

PORCIA, daughter of Cato *Uticensis*, married first to Bibulus, afterwards to Brutus, celebrated for her learning and courage. While Brutus was engaged in the conspiracy against Cæsar, which

which he concealed from her, she gave herself a deep wound, and seeing her husband alarmed, said, *I have done this to give you a proof of my love, and to show you with how much resolution I should put an end to my life, if the enterprize you are engaged in was to miscarry, and cause your destruction.* Hearing afterwards of the death of Brutus, 42, A.C. she determined to die. Her friends opposed this fatal design, and removed from her every hurtful weapon; but she had the courage to swallow burning coals which killed her, 42, A.C. She must be distinguished from another Porcia, sister of Cato *Uticensis*, of whom Cicero speaks highly. This latter died before Cæsar was killed.

PORCIUS, v. CATO, PLACENTINUS.

PORDENONE (John Antonio Licinio Regillo surnamed) a celebrated painter, born 1484, at Pordeno, a town in Friuli. He was pupil of Giorgione, and acquired immortal reputation by the beauty of his colouring, the grandeur of his expression, and the perfect correctness of his drawing. These great qualities occasioned him to be frequently prefered to Titian, which made the latter his enemy and rival. Charles V. loaded this artist with favours, and honoured him with the title of knight. He died 1540. Julio Licinio, surnamed Pordenone *the Younger*, his nephew, born at Venice, was also an excellent painter, and is by many thought equal, or even superior to his uncle. He died 1561, at Augsburg.

PORE'E (Charles) a celebrated Jesuit, in the 18th century, born Sept. 14, 1675, in the parish of Vendes, near Caen, who entered his order, 1692, and, had his inclination been complied with, would have devoted himself wholly to missions among the infidels. He was appointed professor of rhetoric in the college of *Louis le Grand*, at Paris, 1708, and filled that chair with uncommon reputation, till he died, January 11, 1741, aged 66. Some of his *Speeches* have been published, 1735, and 1747, 3 vol. 12mo. and some of his Latin *Poems*, which contain great wit, ingenious expressions, lively, and brilliant thoughts; but he does not equal Jouvenci in the elegancy of his Latin. The *Tragedies* and *Comedies*, each in one vol. 12mo. which he wrote for the colleges, are esteemed. This author had a brother named Charles Gabriel, honorary canon of St. Sepulchre at Caen, his native place, and curate of Louvigni, who wrote some pamphlets; *Sur la Sepulture dans les Eglises*; *Les Nouvelles Litteraires de Caen*, 3 vol. 8vo.; *La Mandarinade, ou l'Histoire du Mandarinat de l'Abbé de S. Martin*, 1738. 3 vol. 12mo. A satire against a kind of mad man.

PORPHYRIUS (Publius Optatianus) a Latin poet, who wrote a panegyric on Constantine in verse, before the death of prince Crispus, which happened in the nineteenth year of his father's reign. The poet was at that time in exile, but this panegyric procured his recall. It was taken from Paul Velser's library, and printed at Augsburg, 1595, fol. 28 leaves. Nothing can be more whimsical, than the difficulties which the author has hunted for in the composition of this poem; there are acrostics at the beginning, and in the middle of the verses; on each page are cyphers interlaced, mathematical figures, a ship, &c. traced with red lines; and the letters concealed under these lines, form Latin verses, sometimes Greek ones, or perhaps prose, foreign to the panegyric, and alluding to the figures, as at the leaf marked XI. *Publius Optatianus hæc lusi.* On another leaf are fifteen heroic verses, each containing a letter less than the former, to the end, while another contains twenty six verses of the same measure, every one of which is increased by a letter. To favour these combinations, the whole poem is printed in capitals, and without stops. Rabanus Maurus has even gone beyond this poet, in his poem *De Laudibus Sanctæ crucis*, as will be seen under his article.

PORPHYRY, a celebrated Platonic philosopher of Tyre, who was the disciple of Longinus, and became the ornament of his school at Athens. From thence he went to Rome, and attached himself wholly to Photinus, with whom he remained six years. He taught philosophy with great reputation at Rome, after that philosopher's death, and acquired a complete knowledge of the belles lettres, geography, astronomy, and music. Porphyry lived

till

till the end of the 3d century, and died in the reign of Dioclesian, leaving a book on Aristotle's *Categories*; a treatise *on Abstinence from Meats*, which has been translated into French by M. de Burigni, and several other works in Greek. He had written a large treatise against the Christian religion, which has not come down to us. It was refuted by St. Methodius, bishop of Tyre, by Eusebius, Apollinaris, St. Augustine, St. Jerome, St. Cyrill, and Theodoret. Porphyry's works were burnt by order of Theodosius *the Great*, 388. This philosopher had read the Holy Scriptures for the purpose of attacking them; and upon comparing the prophecies of Daniel, with profane history, found them so clear, so circumstantial, and so entirely conformable to it, that he concluded they could not have been written by him, but were the work of some author who lived after Antiochus Epiphanes, and assumed the name of Daniel. This false idea was solidly refuted by the Fathers quoted above; and the unvaried tradition of the Jews, joined to the manner in which their canon of scripture was formed, leaves no room to doubt of the authenticity of the book of Daniel, nor of its having been written above 350 years before the reign of Antiochus Epiphanes. Thus has Porphyry's attempt to destroy these prophecies, been rather the means of proving their truth, and divine origin. The following works have also been printed under his name; *Porphirii Isagogue Latine*, Ingolst. 1492, fol. scarce; *De antro Nympharum Traj. ad Rhenum*, 1765, 4to.; *De abstinentia ab animalibus necandis et de vita Pytagoræ*, Cambridge, 1655, 8vo. Utrecht, 1767, 8vo. It has been translated into French by James de Maussac, Paris, 1622, 8vo. and by M. de Burigni, 1747, 12mo. v. PYTHAGORAS.

PORRE'E (Gilbert de la) a native of Poitiers, of which city he was canon, and afterwards bishop in 1141, after having taught philosophy and theology with uncommon reputation. This prelate may be ranked among the most learned men of his age; but attempting to explain the mystery of the Trinity rather according to Aristotle's rules, than to the language of Scripture, he was accused of teaching several errors in a treatise which he wrote on that mystery. He considered the divinity and attributes of God as different forms, and God as the collective substance of these forms; whence he concluded that as the properties of persons are not the persons themselves, the divine nature was not incarnate. The censurable propositions were taken from his commentary upon Boethius' book on the Trinity, printed 1470, fol. Porrée also left a treatise *De sex Principiis*, which may be found in Albert-le-Grand, and in Aristotle. St. Bernard, and the two archdeacons of Poitiers, accused him before the council held at Rheims, 1148, by Eugenius III. and that pontiff having inquired into the affair at the close of the council, Gilbert de la Porrée retracted. He died 1154.

PORRETTE (Margaret) a woman of Hainault, who adopted the errors afterwards revived by Molinos. (v. MOLINOS.) in consequence of which she was sentenced to be burnt at Paris, 1310.

PORSENNA, king of Etruria, the capital of which kingdom was *Clusium*, now Chiusi, in Tuscany. He besieged Rome, 507, A.C. to restore Tarquin *the Proud*, and reduced the Romans to the last extremity; but Clelia, Horatius *Cocles*, and Mutius *Scævola*, contributed by their courage to save the city, and compelled Porsenna to raise the siege, and return to his own country, where he died, leaving a son named Aruns

PORTA (John Baptist) a Neapolitan gentleman, celebrated for his attachment to the belles lettres, and sciences, particularly mathematics, physic, and natural history. He had frequent meetings of the literati at his house, and foreigners were well received there; but to be admitted it was necessary to produce some new secret, either medicinal, or for the improvement of the mechanic arts; whence his assemblies were called the academy of secrets. In these meetings originated his treatise on *Natural Magic*, Amsterdam, 1664, 12mo. translated into French by Lazare Meyssonier, *Lyons*, 1650, or 1688, 12mo. This work, which contains many chimeras, induced the court of Rome to prohibit his assemblies; and he afterwards amused himself with writing *Tragedies* and *Comedies*.

Comedies. He has left a very singular treatise on the secret marks of letters, entitled, *De occultis Litterarum Notis*, Strasburg, 1603, 8vo. that is, the art of concealing ones thoughts in writing, or of discovering those of others. Porta also wrote a treatise on physiognomy, *Leyden*, 1643, 12mo. which Rahault has translated into French, *Rouen*, 1655, 8vo.; *Phytognomonica, seu Methodus cognoscendi ex inspectione vires abditas cujuscumque rei*, Neapoli, 1583, fol.; *De Distillationibus*, Rome, 1608, 4to.; *Della chirofisonomia*, 1677, 4to. Pompeius Sarnelli, who published this treatise, has prefixed to it the life of Porta. *Celestis Physionomia*, Leyden, 1645, 12mo. and several other works, from which he appears to have been infatuated with judicial astrology.

PORTA (Joseph) a skilful painter, who took the surname of his master Salviati. He excelled in painting al fresco, and in oil, and his knowledge of chemistry assisted him in discovering many secrets relative to his art. Porta died at Venice, 1585, aged 50, being born at Castelnuovo in Garsignagna, 1535.

PORTA (Simon) v. PORTIUS.

PORTE (Charles de la) duke de la Meilleraie, peer, marechal, and grand master of the ordinance of France, son of Charles de la Porte, gentleman in ordinary of the bedchamber to his majesty. He distinguished himself in several sieges and battles, and rose very rapidly, both by his merit, and by the interest of cardinal Richelieu, who was his relation; and the king raised the estate of la Meilleraie, to a duché-pairie for his sake. This nobleman was supposed to understand sieges better than any other man at that time. He died in the arsenal at Paris, February 8, 1664, aged 62. His son married Hortensia Mancini, and succeeded to the name of Mazarini.

PORTES (Philip des) a celebrated French poet, born 1546, at Chartres, much esteemed at the court of king Henry III. which prince appointed him his reader, and frequently admitted him into his council. He had an excellent genius for poetry, and the French language owes part of its beauty to him, for it was he who first cleared it from that absurd mixture of Greek and Latin, which was in fashion before his time. Des Portes was extremely well acquainted with the Italian tongue, and borrowed from the authors of that nation, their gay and flowery style, with the beautiful metaphors, brilliant strokes, and animated descriptions, so frequent in their works. He has been compared to Tibullus for the tenderness and easy flowing of his verses. No poet was ever so well paid for his productions as des Portes; he received thirty thousand livres from Henry III. for the publication of his first works; Charles IX. while very young, gave him 800 crowns in gold for his *Rodomont*, and he obtained an abbey from the admiral de Joyeuse, brother-in-law of that prince, for one sonnet. He had also the abbey of Tiron, and other benefices, which brought him annually ten thousand crowns, and is said to have not only refused several bishoprics, but even the archbishopric of Bourdeaux. After the death of Henry III. he retired into Normandy, and there joined the league, which occasioned his being abused in the *Satyre Ménippée*; but having afterwards contributed to bring the province under subjection to Henry IV. that prince became his friend. Des Portes died, 1606, leaving a *Translation of the Psalms*, into French verse, 1598, 8vo. and other French poems, printed by Robert Stephens, 1573, 4to. and reprinted frequently since. They consist of *Sonnets*, *Odes*, *Elegies*, *Songs*, *Epigrams*, *Imitations of Ariosto*, &c. on which Malherbe has written a minute criticism. He was uncle of Regnier, the satirist, and brother of Joachim des Portes, who wrote an abridgement of the life of Charles IX.

PORTIUS (Gregory) an Italian, who lived in 1630, and is celebrated as a Latin poet, having left some elegant *Odes*, *Elegies*, and *Epigrams*, in that language, much admired for their easy, natural style, also some Greek *Poems*, which are esteemed, though inferior to his Latin verses.

PORTIUS, or PORTA (Simon) a Neapolitan, and disciple of Peter Pomponatius, whose opinions and doctrine he adopted. He taught philosophy at Pisa, and died at Naples, 1554, aged 57, leaving the following works; A collection printed at Florence, 1551, 4to. containing *De Mente humanâ*, a bad

bad work; *de Dolore*; *an homo bonus vel malus volens fiat*; *de Puellâ Germanicâ, quæ vixit biennium sine cibo et potu*; *de Coloribus oculorum*; another volume, 4to. printed at Florence, 1553, which contains *de rerum naturalium Principiis*. *De Conflagratione agri Puteolani*, Florentiæ, 1551, 4to.; *Opus physiologicum, in quo tractatur, num Arts Chemica verum aurum efficere queat*, &c. Messanæ, 1618, 4to. &c. He must be distinguished from another Simon Portius, a Roman, author of a *Lexicon Græco-Barbarum et Græco-Litteratum*, 1635, 4to.; and a *Grammar of the Vulgar Greek*, 1638, 8vo.

PORTLAND (William Bentinck, earl of) favourite of king William III. who was received with the highest honours in France, whither he went as ambassador from that prince. The favour which he enjoyed excited the jealousy of his countrymen, and the Commons solicited his dismission, but in vain. He died 1710.

PORTUGAL was possessed by the Moors till Henry of Burgundy went thither, 1089, to assist Alphonso VI. king of Castille. After Alphonso had made peace, he, in return, furnished Henry with forces against the Moors; and, Henry having conquered Portugal, gave him his daughter Theresa in marriage, and created him earl of Portugal.

	Henry dying, -	1112
*	Alphonso, his son, was proclaimed king by his soldiers,	1139
	And died, -	1185
	Sancho I. - -	1212
	Alphonso II. -	1233
	Sancho II. -	1246
	Alphonso III. -	1279
	Dionysius, -	1325
	Alphonso IV. -	1357
	Peter the Cruel, -	1369
	Ferdinand, -	1383
	Interregnum, -	1385
*	John I. - -	1433
	Edward, - -	1438
*	Alphonso V. -	1481
*	John II. - -	1495
*	Emmanuel, -	1521
*	John III. - -	1557
*	Sebastian, -	1578
	Henry Cardinal, -	1580
*	Philip II. king of Spain, -	1598
*	Philip III. -	1621
*	Philip IV. till -	1640

When the Portuguese proclaimed

*	John IV. duke of Braganza,	1656
*	Alphonso VI. deposed in -	1667
	Peter, - -	1706
*	John V. - -	1750
	Joseph I. - -	1777
	Mary, wife of the infant, don Pedro.	

V. la Clede's Hist. of Portugal, 8 vol. 12mo.

PORTUS (Francis) a learned writer of the 16th century, a native of Candia, who taught Greek with great reputation at Ferrara; afterwards at Geneva; and died in the latter city 1581, aged 70. He left *Commentaries* on Pindar, Thucydides, Longinus, and several other Greek authors; and Additions to Constantine's Greek Dictionary, in the Geneva edition, 1592, fol. which has sometimes the titles of 1607 and 1637. Emilius Portus, his son, understood Greek extremely well also, and taught it at Lausanne and Heidelburg. He left a translation of *Suidas*; *Dict. Ionicum et Doricum, Græco, Lat.* Francf. 1603, 2 vol. 8vo.; and other works. These two authors were Calvinists.

PORUS, king of a part of the Indies, between the rivers Hydaspes and Acesines, who, having been defeated by Alexander, 328 A.C. was conducted to that conqueror; and being asked how he expected to be treated, *Like a king*, replied Porus; *all is comprehended in that word.* This intrepid behaviour, joined to his valour, obtained whatever he desired; for Alexander considered him, from that time, as a friend, and restored him to his kingdom. Porus, with his forces, afterwards attended the conqueror during the whole course of his Indian expedition.

POSADES (Francis) a Dominican of Cordova, who refused a bishopric, for which he was not the less respected by those to whom his talents and modesty were known. He died at Cordoua 1720, leaving *Sermons*, 3 vol. 4to.; *The Life of St. Dominick*, 4to.; *The Triumph of Chastity*, 4to. against Molinos. His life has been published in one vol. fol.

POSSEVIN (Anthony) a celebrated Jesuit of the 16th century, born at Mantua, who preached with great applause

lause in Italy and France, and was sent to the principal courts of Europe by pope Gregory XIII. on affairs of importance. He died February 26, at Ferrara, aged 78. He has left, *a Select Library*, Rome, 1593, 2 vol. fol.; *a Compendious Sacred Dictionary*, 2 vol. fol.; *a Description of the Russian State*, 1587, fol.; and several other works in Latin. His life has been written by father Dorigne, a Jesuit, 1712, and is interesting. He must be distinguished from Anthony Possevin, his nephew, a physician of Mantua, who also left several works.

POSSIDIUS, bishop of Calama, and disciple of St. Augustine, who was present at the death of that holy teacher in 430, whose life he has written in a very plain style, and added a catalogue of his works.

POSSIDONIUS, a learned astronomer and mathematician of Alexandria, who lived after Eratosthenes, and before Ptolomy. He measured the circumference of the earth, and found it thirty thousand furlongs.

POSSIN (Peter) v. POUSSINES.

POSTEL (William) born March 25, 1510, at Dolerie, near Barenton, in the diocese of Avranches. Having lost his parents (who were poor people) when but eight years old, he applied so closely to reading as to be appointed schoolmaster in the village of Sagy, near Pontoise, at 14; and, going afterwards to Paris, he contrived to study in one of the colleges there, by waiting on some of the teachers. From his talents and constant application, he acquired a degree of universal knowledge, and made two voyages to the East, whence he brought several MSS. Postel taught afterwards at Paris, and was considered as the most skilful man of his time in the Oriental languages and mathematics; but the queen of Navarre, being displeased with his attachment to chancellor Poyet, deprived him of his places. He then retired to Vienna, and, being driven from thence, turned priest, and Jesuit, at Rome, but was expelled the society 1545, and imprisoned; and, in 1546, went to Venice, where an old maid gained possession of his mind and heart. He was so infatuated with this woman, as to make her the subject of a book, in which he asserted, that mankind stood in need of a second restoration, which was effected by the spiritual substance of the inferior part of the incarnate world, sensibly spread through all the substance of mother Jane, to be communicated to him the sieur Postel, first born of the regeneration, and by him to the whole human race. Having retracted towards the close of life, the queen restored him to his place in the royal college; but, finding that he still continued to spread his reveries, she put a stop to their progress by confining him in the priory of St. Martin-des-Champs, at Paris, where he died, September 6, 1581, aged 71. The most known and esteemed among his numerous works, is, *de Orbis Concordiâ*, Basiliæ, 1544, fol. This book contains the project whence his reveries arose, which was that of uniting the whole world under two masters; the pope, in spiritual matters; and the king of France, in temporal. His books are filled with it. Postel's reputation was so great, that noblemen of the highest rank sought his company, and might be said to pay their court to him. Charles IX. delighted in his conversation, calling him *his Philosopher*. This prince having one day received letters from the king of Ormus, sent them to Postel, that he might interpret them, which he did in presence of the whole court, and said to the king, *I could go, Sire, from your dominions into China without an interpreter; for the languages of all the nations are as well known to me as the truth.* It is also asserted, that, while he taught in the Lombard college at Paris, his auditors were too numerous for the great hall to contain them, so that he was obliged to send them into the court, and speak from a window. None of Postel's works are common, but the most scarce are, *Alcorani et Evangelii concordia*, Parisiis, 1543, 8vo.; *de rationibus Spiritus Sancti*, idem; *de Nativitate Mediatoris ultimâ* (1547, 4to.); *Proto Evangelion*, 1552, 8vo.; *Clavis absconditorum* (1547, 16to.); the second impression of Amsterdam, 1646, 12mo. is not valued, though it is more ample. *Liber de causis naturæ*, 1552, 16to; *de Originibus Nationum*, 1553, 8vo.; *Le prime nove dell' alto mondo cioé la Vergine Venetiana*, 1555, 8vo.; *la Divina Ordinazione*, 1556, 8vo.; *Epistola ad Schwenfeldium*

feldium de Virgine Venetiana, 1556, 8vo.; *Les très merveilleuses Victoires des Femmes du Nouveau Monde*, 1553, 16to. printed for Ruelle; *Merveilles des Indes*, 1553, 16to.; *Description et Carte de la Terre Sainte*, idem; *les Raisons de la Monarchie*, Paris, 1551, 8vo.; *Histoire des Gaulois depuis le Déluge*, Paris, 1552, 16to.; *la Loi Salique*, idem; *de Fœnicum Litteris*, 1552, 12mo. A MS. of Postel's may be found in the libraries, entitled, *Apologia pro Serveto, de animâ mundi.*

POSTHUMIUS (Marcus Cassius Latienus) chief counsellor to Cornelius Valerianus, whom his grandfather, the emperor Valerian, had placed at the head of the troops in Gaul. But the young prince's governor attempting to deprive the soldiers of some booty, they killed both him and Valerianus, and declared Posthumius emperor. He repulsed the Germans, and supported himself against Gallienus several years, but was killed 269.

POTAMO, of Alexandria, an eminent philosopher in the reign of Augustus, or at the close of the second century, head of a sect which was called the Eclectic, because he chose, from all the others, what appeared to him most probable, without attaching himself to any particular sect.

POTER (Paul) an eminent Dutch painter, born 1625, at Enchuysen, who excelled in landscapes. His skill in representing the different effects which the heat and splendour of a bright and burning sun produce in the country, is particularly admired; and his animals are so accurately represented, that they appear to be alive. He died 1654, at Amsterdam. This artist's pictures are scarce, dear, and much sought after.

POTHIER (Robert Joseph) son of a counsellor to the presidial of Orleans, in which city he was born, January 9, 1699, and was appointed counsellor to the same presidial himself at 21. A particular taste induced him to study the Roman law, and the public are indebted to his labours on that subject for an edition of Justinian's *Pandects*, more exactly arranged, which he published 1748, 3 vol. fol. This work made M. Pothier known to the chancellor Daguesseau, who appointed him, unsolicited, to the professorship of French law, vacant at Orleans, 1749; after which he applied particularly to that branch. He died, unmarried, at Orleans, May 2, 1772. Though constantly employed in the service of his fellow citizens, and of all those who consulted him, he found opportunity, by his indefatigable diligence, to publish the following works: *Coutume d'Orleans*, 1740, 1760, 2 vols. 12mo. and 1773, 4to.; *Tr. des Obligations*, 1764, 2 vol. 12mo. which has been followed by, *le Contrat de Vente*; *de Constitution*; *de Louage*; *de Société et à Cheptels*; *de Bienfaisance*; *de Dépôt, et Nantissement*; these form 5 volumes, which are sold separately. *Traité des Contrats aléatoires*, 3 vol.; *de Mariage*, 2 vol.; *Traité du Douaire*, 1 vol.; *Tr. du Droit d'Habitation*; *Don mutuel*, &c. 1 vol.; *Traité du Domaine, de Propriété de Possession*, 2 vols. All these works were reprinted, 1774, 4 vol. 4to. A Tr. *on Fiefs* has since appeared, *Orleans*, 1776, 2 vol. fol.

POTHINUS (St.) first bishop of Lyons, in the 2d century, a disciple of St. Polycarp, who sent him into Gaul. He was 90 years old when the persecution arose in the reign of Marcus Aurelius, 177, and was carried before the magistrates of Lyons, amidst a multitude of Pagans, who cried out against him. The governor then asked him, Who was the God of the Christians? *You shall know him*, replied Pothinus, *if you are worthy to do so.* Upon this they treated him barbarously, and dragged him to prison, where he died two days after, and was succeeded by St. Irenæus.

POTIER (Lewis) seigneur de Gesvres, and secretary of state, second son of James Potier, seigneur de Blancmesnil, counsellor to the parliament, and descended from a noble and ancient Parisian family, which has given many great men to France. He was trained up to public business under M. de Villeroy, secretary of state; and his zeal and fidelity afterwards gained him the confidence of Henry III. Henry IV. and Louis XIII. to all of whom he was essentially serviceable. He died March 25, 1630. René Potier, his eldest son, count de Tresme, in Valois, was captain of the life-guards, governor of Châlons, &c. and his estate of Tresme was raised to a duché Pairie 1648, by the name of Gesvres. His

second son, Bernard Potier, lieutenant-general of the French light-horse, died 1662; and Anthony, the third son, who was secretary of state, and well skilled in business and negociations, died September 13, 1621.

PONTON, v. SAINTRAILLES.

POTT (John Henry) an eminent chemist, who has left some valuable works; *de Sulphuribus metallorum*, 1738, 4to.; *Observationes circa sal*, Berolini, 1739, and 1741, 2 vol. 4to.

POTTER (Christopher) a learned English divine, of the 17th century, born 1591, and educated at Oxford. He was appointed chaplain to king Charles I. dean of Worcester, and vice-chancellor of Oxford; and suffered much for the royal cause during the civil wars, with great zeal and firmness. This fidelity procured him the deanery of Durham, 1646; but he died about two months after, before he had taken possession of it, leaving several works which are esteemed. He must be distinguished from Francis Potter, a learned English divine and mechanic, of the same century, who was a member of the royal society, author of several works, and died blind 1678: also from John Potter, who wrote *Remarks* on St. Clemens Alexandrinus, and Lycophron, and published *Archeologia Græca*, Leyden, 1702, fol. and in *Gronovius*.

POUGET (Francis Amé) a learned priest of the Oratory, doctor of the Sorbonne, and abbot of Chambon, born 1666, at Montpellier. He was appointed vicar of St Roch at Paris, 1692, and in that character had a share in the celebrated *la Fontaine*'s conversion. He has given an interesting and particular account of this conversion in a *Letter*, which may be found in father Desmolet's *Memoirs*. The bishops of Monpellier and St. Malo honoured him with their confidence. He died in the house of St. Magloire at Paris, 1723, aged 57. His principal work is known by the name of, *le Catéchisme de Montpellier*. The best edition is, *Paris*, 1702, 4to. or 5 vol. 12mo. This book he had translated into Latin, and intended to publish it with those passages at length which are only quoted in part in the original French; but, as he died before he had executed his plan, father Desmolets, one of his brethren, finished the work, and published it 1725, 2 vol. fol. M. Colbert, bishop of Montpellier, condemned this Latin edition, on account of the alterations made in it. M. de Charancy, bishop of Montpellier, has made farther changes in a French edition, which he published in 4 vol. 12mo. It is a good work for those whose sentiments are similar to his.

POULIN, v. ESCALIN.

POULLAIN, v. BARRE.

POVODOVIUS (Jerome) archdeacon of Cracow, descended from a noble family, and eminent for his learning and preaching. He died 1613, and left, *an Instruction for Confessors*; a *Tr. on the Lord's Supper*; another on *the Resurrection*; some Polemical works against the Arians, &c. They are written in Latin, *Cracow*, 1610, 4to.

POUPART (Francis) an ingenious naturalist of Mans, who, considering surgery as necessary to a complete knowledge of natural history, offered himself at the Hôtel Dieu in Paris, where he was examined, and received with applause. He afterwards took a doctor's degree in physic at Rheims, was admitted into the academy of sciences as an anatomist 1699, and died at Paris 1709, aged 48. M. Poupart left a Dissertation *on the Leech*, in the *Journal des Savans*; a treatise *on Hermaphrodite Insects*; a *History* of the *Formica Leo*, and of the *Formica Pulex*; *Observations on Muscles*, and other learned pieces in the *Memoirs* of the academy of sciences. He is also supposed to have been the editor of *la Chirurgie complete*, which is a collection of several tracts.

POURBUS (Francis) a skilful painter, who learnt the rudiments of his art from his father, Peter Pourbus, a painter and engineer, who excelled much in landscapes and animals, but still more in portraits. He died about 1580, at Antwerp. Francis Pourbus, his son and pupil, equalled, and even surpassed him, in portrait-painting. His colouring is beautiful, his draperies well cast, his dispositions regular, and his expression just and noble. He died 1622, at Paris.

POURCHOT (Edmund) born 1651, of an obscure family, at the village of Poilly, near Auxerre. He became professor of philosophy at the college des Grassins,

Grassins, afterwards at the Mazarine college; was seven times rector of the university, zealously defended its rights, and maintained its discipline. He died June 22, 1734, at Paris, aged 83. M. Pourchot formed a friendship with M. Masclef, and learnt Hebrew according to his method. He left several works, and a course of philosophy, entitled, *Institutiones Philosophicæ*, 1734, 5 vol. 12mo.

POURFOUR (Francis) a learned physician, more known by the name of *Petit*, born June 24, 1664, at Paris. He attended the hospitals of the army, but settled at Paris after the peace of Utrecht 1513; was admitted into the academy of sciences 1722, and acquired great reputation, particularly by his skill in disorders of the eyes. M. Pourfour invented an *Ophthalmometer* for measuring the parts of the eye, and several other instruments to direct the hand in its operations upon that delicate organ. He died, June 18, 1741, at Paris, leaving three letters on a new sytem of the brain, *Namur*, 1710, 4to.; *Dissertation sur une nouvelle Méthode de faire l'Operation de la Cataracte*, 1727, 12mo.; *Lettre dans laquelle il est démontré que le Crystallin est fort près de l'Uvée*, Paris, 1729, 4to.; another *Letter*, containing Remarks on M. Hecquet's publications concerning diseases of the eyes; a third *Letter*, with Reflections upon the discoveries made respecting the eyes. Several other learned writings, most of which may be found in the *Memoires* of the academy of sciences.

POUSSIN (Nicholas) a celebrated French painter, born 1594, at Andely in Normandy, of a noble, but very poor family. His great passion for painting determined him to go to Paris at 18, that he might learn that art; and though he found it difficult to maintain himself at first, his great talents afterwards procured him customers, and made him known. At the age of 30 he left Paris, and went to Rome, in which city he met with the chevalier Marino, who was extremely kind to him, and spoke in his favour to cardinal Barbarini; but Marino died soon after, and Poussin was left without any resource. He lived a long time in retirement, employed in studying the pictures of the great masters, and antique figures; attaching himself particularly to Raphael and Domenichino, whom he considered as superior to the rest for invention, correctness of drawing, and expressing the passions; three things which were, in his opinion, the most essential parts of the painter's art. Some years after, his reputation having spread not only through Italy and France, but through all Europe, M. de Noyers, minister of state, and superintendant of the buildings to Louis XIII. recalled him to his native country, gave him a pension and a ready-furnished lodging at the Tuilleries. Poussin painted the Last Supper for the chapel at the castle of St. Germain, and that which was in the noviciate-house of the Jesuits at Paris; but, growing tired with the bustle of that city, and vexed at the reports which were spread by Vouet's school to his disadvantage, he obtained leave to go again to Rome, under pretence of settling his domestic affairs, and fetching his wife. When once arrived in that city, he would not return to France any more, but lived at Rome in a comfortable state of mediocrity, without ever aiming at enriching himself. One day the prelate Massimi, who was afterwards cardinal, made him a visit, and their conversation lasting till night, Poussin attended him with a lamp down stairs, and to his coach, which so hurt the prelate, that he could not help saying, *I pity you extremely, M. Poussin, for not having so much as one valet: And I*, replied Poussin, *pity your Lordship far more for having so many.* His property did not exceed 60,000 livres. He died at Rome 1665, aged 71, having lost the use of one side by the palsy. This artist excelled particularly in drawing, and expressing the passions; he was less attentive to colouring after he forsook Titian's style. Felibian has written his life, and inserted a list of his pictures, several of which are at the royal palace, and among them the Seven Sacraments, a valuable set, and much admired; but that which represents the sacrament of marriage is inferior to the rest, and less esteemed: this circumstance gave rise to the following elegant epigram:

Parmi les Sacremens, dont l'elegant Poussin
Sur la toile exprima le devin caractere,
Au Mariage seul, ni son docte dessein,
Ni son art, n'ont force le critique a se taire.
Tiens toi, Lecteur, pour avise,
Considerant cette avanture,
Qu'un Mariage est mal aise
A faire bon, meme en peinture.

POUSSINES, *Possinus* (Peter) a learned Jesuit, of Narbonne, in the 17th century, who resided a considerable time at Rome, where he was much esteemed by Christina, queen of Sweden, cardinal Barbarini, and several other illustrious persons. He understood Greek well, had very carefully studied the Fathers, and has left translations of a great number of Greek authors, with *Notes*; a *Chain of the Greek Fathers on St. Mark*, Rome, 1673, fol.; and other works. He died 1686, aged 77.

POYET (Francis) a native of Angers, who was prior of the Dominicans when that city was taken by admiral de Coligni. The Huguenots, finding they could not gain him over to their party, shot him to death, after having put him to unheard of tortures.

POYET (William) chancellor of France, son of Guy Poyet, advocate, and perpetual sheriff of Angers. He distinguished himself so much at the bar in Paris, that Louisa of Savoy, mother of Francis I. chose him to support her suit against the constable de Bourbon; and Poyet having pleaded this cause with success, she persuaded the king to make him attorney-general. He became afterwards president *à Mortier*, and afterwards chancellor of France, 1538; but, having offended the queen of Navarre, and the duchess d'Etampes, he was arrested 1542, and, by a sentence of the parliament (to which had been joined a certain number of judges, selected from different parliaments, and approved by himself) was deprived, April 23, 1545, of all his dignities, declared incapable of holding any office, and fined 100,000 livres, which would amount to seven hundred at present. This sum he paid to obtain his liberty, and died of a retention of urine, in a state of poverty and ignominy, 1548, aged 74. Such was the fruit of his attachment to the worthless who were in power. When they found him unwilling to add fresh acts of injustice to many already committed, they made those of which he had been guilty to oblige them, a plea for his destruction. Revenge, not a regard for justice, caused his disgrace, which originated from his refusing to seal some letters sent to him by the duchess d'Etampes. Being afterwards compelled to seal them by an express order from the king, and being solicited by the queen of Navarre, at the same time, in favour of one of her servants who was accused of a rape, he said to her, showing the letters he had just sealed, This is the good which ladies do at court; not contented with exercising their empire there, they even attempt to violate the laws, and direct the most experienced magistrates in the execution of their offices. These words, in which Poyet alluded only to the duchess, piqued the queen, who applied them to herself; and the chancellor, who was guilty of many crimes besides, was unable to escape their vengeance.

POZZO (Andrea del) a brother Jesuit, who excelled in painting and architecture, and wrote some good treatises on both. The superb paintings in the dome of the magnificent church or chapel of St. Ignatius at Rome, are the produce of his pencil.

POZZO (Modesta) v. FONTE-MODERATA.

PRADILLON. v. BARRIERE.

PRADO (Jerome) a learned Spanish Jesuit of Baëca, who taught theology at Cordova with great reputation, and died at Rome, 1595, aged 48, soon after his arrival there, for the purpose of printing his Commentaries on the Holy Scriptures. He was employed during 16 years, with father Villapande, another Jesuit, by order of Philip II. king of Spain, and at his expence, in explaining the 26 first, and three last chapters of Ezekiel, which relate to the temple. Their work has been printed in 3 vol. fol. and is considered as one of the best we have upon the Prophets. The description of the temple and city of Jerusalem is particularly admired.

PRADON (Nicholas) a French poet, born at Rouen, known less by his own poems than by the ridicule with which Boileau has loaded him in his satires. Every one has heard of Pradon's bold attempt

attempt in entering the lists with the celebrated Racine, encouraged by the cabal of mad. Deshoulieres, and some other distinguished persons; and that, two days after Racine's *Phedra* had appeared, he brought his own upon the stage, which had some success at first, by the efforts of the cabal, but fell soon after into deserved contempt. He wrote several other tragedies, the most tolerable among which is, *Regulus*, published 1688. This poet is said to have been so ignorant, that when the prince of Conti told him, after seeing one of his tragedies, that he had transported an Asiatic city into Europe, he replied, *Your highness will, I hope, excuse me, as I am but little acquainted with chronology.* He died of an apoplexy at Paris, in Jan. 1698. His works were printed in that city 1744, 2 vol. 12mo.

PRADOVENTURA (Anthony) a Spanish Mathurin, born 1701, who distinguished himself in Madrid by his preaching, and died at Cordoua 1753. He left a *Poem on St. Rapkael*, 4to; *Sermons on the Saints*, 2 vol. 4to.; Theological Consultations, fol.

PRAGEMANN (Nicholas) a learned German lawyer, born 1690, at Stade. After pursuing his studies with great success, he travelled with some young noblemen, his pupils; was admitted master of arts, and doctor in philosophy, at Jena, and died in that city in the flower of his age, 1719. He left a good dissertation, *de meritis Germanorum in Jurisprudentia naturali*; a work, in Latin, *on Natural Law*, which is much esteemed.

PRASLIN, v. CHOISEUL.

PRAT (Anthony du) chancellor of France, afterwards cardinal, one of the greatest politicians in the 16th century, son of Anthony du Prat, seigneur de Veyrieres, descended from a noble and ancient family, originally of Auvergne. He distinguished himself, at first, among the advocates of the parliament of Paris; was appointed lieutenant-general to the bailiwic of Montferrant, afterwards attorney-general to the parliament of Toulouse, and master of the requests in the palace of Louis XII. In this character he presided at the states of Languedoc, by his majesty's order; became first president of the parliament of Paris 1507, and chancellor of France, January 7, 1515. Historians agree that this chancellor had great talents, and great skill in public affairs; but they accuse him of irritating Louisa of Savoy against the constable de Bourbon, in hopes of having a share in his spoils; and he had actually the baronies of Thiern and Thouri. It was chancellor du Prat who persuaded Francis I. to permit the sale of judicial offices, to increase the taxes, and to levy new duties, without waiting for a grant from the states of the kingdom. He introduced, also, dissentions between the council and the parliaments, by daring to tell the king that his will was the supreme law, and that those who stood up for the laws of the realm in opposition to it, were enemies to the state. It was he who established that maxim, so contrary to natural liberty, No land without its lord. He also engaged Francis I. to abolish the Pragmatic Sanction in the conference which that prince held with pope Leo X. at Bologna, December 19, 1515, when the *Concordate* was formed. After the chancellor became a widower, he entered the ecclesiastical profession, in which he rose to the first dignities; was successively bishop of Meaux, Albi, Valence, Die, and Gap; archbishop of Sens, abbot of Fleury, &c. and, lastly, cardinal, 1527. His corpulence is said to have been so great in the latter part of life, that part of the table was scooped out to admit his body. He died at his castle of Nantouillet, July 9, 1535, aged 72, and was buried in his church at Sens, which he had never entered while living. This cardinal was much engaged in all the affairs of his time, both civil and ecclesiastical, and was legate *à latere* in France. The great events which marked the reign of Francis I. gave rise to the saying, *He has as much business as the legate.* He left by his wife, Frances de Veny, daughter of Michael, seigneur de Arbouse, Anthony du Prat, seigneur de Nantouillet, and provost of Paris in 1547; and William du Prat, bishop of Clermont, who attended the council of Trent under pope Paul III. and founded the college de Clermont at Paris. This latter died October 22, 1560, aged 53. The name and arms of Barbançon are entailed on his descendants.

PRATEOLUS (Gabriel du Preau) a doctor of the Sorbonne, who published Cattan's *Geomancy*; *Elenchus Hæreticorum*, Col. 1605, 4to.; *Concilia*, Francf. 1614, 8vo. &c. He died 1585.

PRATINAS, a dramatic poet of Phiontis, a city of Peloponnesus, near Sicyon, about 500 A.C. His chief works were Farces of that kind which are distinguished by the name of *Satires*. Some fragments of him are in the *Corpus Poet. Græc.* Geneva, 1606, and 1614, 2 vol. fol.

PRAXAGORAS, an Athenian, who, at 19, wrote a History of the Kings of Athens, in two books; and, at 22, a Life of Constantine *the Great*, in which, though a Heathen, he speaks very highly of that prince. Some fragments of this work have been preserved to us by Photius. Praxagoras also wrote a *History* of *Alexander the Great*. He is supposed to have lived under Constantius about the year 345.

PRAXEAS, a famous heresiarch of the 2d century, born in Asia, from whence he went to Rome, in the pontificate of Eleutherius, and then into Africa. His principal error consisted in maintaining, that there was only one person in the Trinity, and that the Father was crucified. Tertullian wrote strongly against him.

PRAXILLA, a lady of Sicyon, who was celebrated for her poetry, and placed among the nine lyric poets. She is said to have invented a kind of verse called *Praxillean*, from her name. Some fragments of her poems may be found with those of Anyta. She lived about 492 A.C.

PRAXITELES, a very celebrated Grecian sculptor, who lived about 364 A.C. a little before the reign of Alexander *the Great*. All the ancient writers speak in the highest terms of his statues, particularly the Venus which he made for the city of Cnidos. This figure was so beautiful, that king Nicomedes offered to release the inhabitants from their accustomed tribute if they would let him have it; but they refused his offer, chusing rather to pay tribute than part with the statue. This celebrated artist was one of the courtezan Phryne's lovers; and she, wishing to know which of his pieces he most valued, persuaded one of his servants to come while he was with her, and say that his work-shop was on fire, and part of his works already spoilt. I am ruined, cried Praxiteles, if my Satyr and my Cupid have not escaped the flames. President de Thou says in his Memoirs, that he saw this Cupid in Italy, and calls it a master-piece. v. PHRYNE.

PREACHING FRIARS. v. DOMINICK.

PREMONTRE' (the Order of) v. LAIRUELS, NORBERT.

PREPOSITIVUS (Peter) an eminent scholastic divine, of the university of Paris, who lived early in the 13th century, and left a *Summary* of *Theology*, which has never been printed, though it is preferable to several others which have passed through many editions.

PRESLE (Raoul de) attorney-general to the parliament of Paris, afterwards master of the requests in the palace of king Charles V. to which prince he was historian and poet, and, by his order, translated St. Augusine's *City of God* into French. He died 1382. His translation was printed at *Abbeville*, 1486, and at *Paris*, 1531, 2 vol. fol. He also left, *Tr. des Puissances ecclésiastique et séculiere*, which Goldast has inserted in tom. 1. of his *Monarchia*. It is an abridgement of the *Songe du Vergier*, which Raoul de Presle wrote at the request of Charles V. There are strong reasons to believe, that he was also the author of *the Songe du Vergier*, 1491, fol. and in *the Liberties of the Gallican Church*, 1731, 4 vol. fol. He has left a French translation of the Bible, which, however, belongs rather to Guyars des Moulins. A treatise entitled, *Musa*, which is an ingenious fiction against the manners of his age, and contains a mixture of prose and verse. *Compendium Morale de Republicâ.* He was the natural son of Raoul de Presle, seigneur de Pizy, who founded the college de Presle.

PRESTET (John) a priest of the Oratory, son of a serjeant at Châlons-sur-Saone. He went to Paris early in life, and, having finished his studies there, entered into the service of father Mallebranche, who, finding he had a genius for the sciences, taught him mathematics, in which the young pupil made so rapid a progress, that, at 17, he published the first edition of his

his *Elémens de Mathématiques*. In the same year, 1675, he entered the congregation of the Oratory, and taught mathematics with distinguished reputation, particularly at Angers. He died June 8, 1690, at Malines. The best edition of his *Elements*, is, 1689, 2 vol 4to.; they contain many curious problems.

PRESTRE (Claudius le) an able counsellor to the parliament of Paris, towards the close of the 17th century, highly esteemed, as a judge and magistrate, for his integrity and piety. He has left a very valuable collection under the title of, *Questions de Droit*, with two hundred *Decrees*, and also Remarks. The best edition is that published 1679, fol. by Güeret, who has added Notes to it, and a hundred more *Decrees*; *Tr. des Mariages Clandestins, et les Arrêtes de la 5e Chambre des Enquêtes.*

PRESTRE (Sebastian le) seigneur de Vauban, marechal of France, commissioner-general of fortifications, and the greatest engineer which France has produced, son of Urban le Prestre, seigneur de Vauban, a descendant of an ancient and noble family of Nivernois, and of Emée de Carmignole. He was born May 1, 1633, and was in the army at 17, where his uncommon talents and genius for fortifications soon became known, and were eminently displayed at the sieges of St. Menehould, 1652 and 1653, of Stenay 1654, and of several other places in the following years. M. de Vauban rose to the highest military ranks by his merit and services: he was made governor of the citadel of Lisle 1668, and commissioner-general of fortifications 1678. He took Luxemburg 1684, and, being appointed lieutenant-general, 1688, was present, the same year, at the siege and capture of Philipsburg, Manheim, and Frankendal, under M. the dauphin This prince, as a reward for his services, gave him four pieces of cannon, which he was permitted to chuse from the arsenals of these three towns, and place in his castle at Bazoche; an honour since granted to the famous marechal Saxe. M. de Vauban commanded on the coast of Flanders 1689, and was made marechal of France, January 14, 1703. His dignity was expensive to him, but the king would not permit him to serve as an inferior officer, though he offered it in a very handsome manner. He died at Paris, March 30, 1707, aged 47, after having carried the art of fortifying, attacking and defending towns, to a degree of perfection unknown before his time. He fortified above 300 ancient citadels, erected three new ones, and had the principal management and chief direction of 53 sieges. But it was unnecessary for him to exert his skill in defending a fort; for the enemies of France never attacked those in which he was stationed. M. de Vauban left two daughters married. His works are, a treatise, entitled, *la Dixme Roïale*, 1707, 4to. and 12mo. which displays the ideas of a good citizen, who seeks to render the state flourishing, and his fellow-citizens happy; but his plan is considered as impracticable. A vast collection of MSS. in 12 vol. which he calls his *Oisivetés*. These *Oisivetés* contain his ideas, reflexions, and projects, for the advantage of France, and would be of infinite utility, could they be put in execution. The three following works are also attributed to him: whether he wrote them, or whether they have been compiled from his Memoirs, and adapted to his ideas, is uncertain: *Maniere de fortifier*, 8vo. and 12mo. printed also at *Paris* by Michalet, 8vo. under the title of, *l'Ingénieur François*. M. Hebert, professor of mathematics, and the abbé du Fay, have written Notes on this treatise, which is esteemed, and is said to have been revised by the chevalier de Cambrai, and reprinted at Amsterdam, 1702 and 1727, 2 vol. 4to. *Nouveau Traité de l'Attaque et de la Défense des Places, suivant le Système de M. de Vauban, par M. Desprez de Saint Savin*, 1736, 8vo. much esteemed. *Essais sur la Fortification, par M. de Vauban*, 1740, 12mo. As to the *Political Testament* ascribed to him, it was written by Peter le Pesant, sieur de Boïs Guillebert, lieutenant-general of the bailiwic of Rouen, who died 1714. M. de Vauban's second cousin, Anthony de Prestre, known by the name of Puy Vauban, was also a very eminent engineer. He died lieutenant-general of the king's forces, and governor of Bethune, April 10, 1731, aged 77.

PRETEXTAT (St.) bishop of Rouen,

imprisoned in 577, by order of the council of Paris, for having married Brunehaut to her nephew, Mérovée. In 584 he obtained his liberty, and attended the second council of Macon; but Fredegonde caused him to be murdered 589.

PRETI (Matthias) a celebrated painter. v. CALABRIAN (the).

PRETI (Jerome) a Tuscan poet, author of several *Poems*, 1666, 12mo. which are esteemed. His Idyl of *Salmacis* is particularly admired. He died April 6, 1626, at Barcelona.

PREVOT (Claudius Joseph) attorney to the parliament. He died 1573, aged 81, leaving the following valuable works: *Réglement des Scellés et Inventaires*, 1734, 4to.; *la Maniere de poursuivre les Crimes, ou Loix Criminelles*, 1739, 2 vol. 4to.; *Principes de Jurisprudence sur les Visites et Rapports des Medecins Chirurgiens, Accoucheurs et Sages-Femmes*, 1753, 12mo.

PREVOT (John) born 1585, at Disperg, in the diocese of Basil. He practised physic at Padua, and died in that city 1631, after having been twice married. His works are, *Opera Medica*, 1656, 12mo; *De morbosis uteri passionibus*, 1669, 8vo.; *de Urinis*, 1667, 12mo. &c.

PREVOT *d'Exiles* (Anthony) born 1697, at Hesdin. He entered the Jesuits' order twice, and twice quitted it for the army, in which he lived as a voluptuous officer, till the unhappy consequences of a too tender connection occasioned his being confined among the Benedictines. Disgusted with this situation, he fled to London 1729, and went from thence into Holland, where he had an intrigue with a woman, who followed him to London 1733. In 1734 he returned to France, under the protection of the prince of Conti, as his almoner and secretary, and spent the latter part of life at St. Firmin, near Chantilly. He died 1763, as he was returning from a Benedictine convent, called St. Nicholas, which is but a quarter of a league from Firmin, and was buried in that monastery. His works are, *Mémoires d'un Homme de Qualité, qui s'est retiré du Monde*, 6 vol. 12mo. to which is added, *l'Histoire de Manon l'Escaut et du Chevalier des Grieux*, 2 vol.; *Cleveland*, 6 vol.; *Pour et Contre*, 20 vol. a periodical work; *le Doïen de Killerine*, 6 parts; *Marguerite d'Anjou*, 2 vol.; *Histoire d'une Grecque moderne*, 2 parts; *Campagnes philosophiques, ou Mémoires de Mont-Calm*, 2 parts; *Mémoires du Commandeur de . . . .*, 2 vol.; *Histoire de Guillaume le Conquérant*, 2 vol.; *Mémoires d'un honnête Homme*, 12mo.; *Histoire des Voïages*, 17 vol. 4to. and 68 vol. 12mo.; *Manuel Lexique*, 1755, 2 vol. 8vo. This Dictionary contains the clearest definitions. *Le Monde Moral*, 2 vol. 12mo. He translated the following from the English: *All for Love*, a tragedy; *Robert Lade's Voyage*, 2 vol.; Middleton's *Life of Cicero*, 4 vol. to which he has added the *Letters to Brutus*, one vol. and those *to his Friends*, 5 vol.; *Clarissa*, 12 vol.; *Grandison*, 4 vol.; Hume's *History of the House of Stuart*, 3 vol. 4to. or 6 vol. 12mo.

PREYSIUS (Christopher) a Hungarian, who was professor of philosophy at Francfort, and published *a History of Cicero* at Basil, 1555, 8vo. with a treatise *de Imitatione Ciceronianâ*.

PRIAMUS, son of Laomedon, who was carried into Greece when Hercules had taken the city of Troy, but was afterwards ransomed; whence he was called *Priamus*, which in Greek signifies *ransomed*. At his return, he rebuilt *Ilium*, and extended the kingdom of Troy, which became very flourishing under his reign. Priamus married Hecuba, daughter of Cisseus, king of Thrace, and had 19 children by her; among them Paris, who carried off Helen. This rape caused the ruin of Troy, which was sacked by the Greeks about 1240 A.C. when Priamus was killed by Pyrrhus, at the foot of an altar where he had taken refuge, after having reigned 12 years.

PRIAPUS, a heathen god, son of Bacchus and Venus, who presided, according to the fable, over gardens, and the most infamous actions. He was worshipped particularly at Lampsacus, a city of the Hellespont, the place of his birth. They placed him in the gardens as a scarecrow, under the figure of a naked man, with his head and beard rough, and holding a sickle. The Grecian Priapus is supposed to have been the same with the Belphegor of the East.

PRICE, *Pricæus* (John) an ingenious English writer, who, after spending a long time in travelling, retired to Florence, where he turned Catholic, and died

died at Rome 1676. He left *Notes* on Apuleius, *Remarks* on the Psalms, St. Matthew, the Acts, and some other books of the New Testament, in Pearson's *Critici Sacri*, and separately. They are esteemed.

PRIDEAUX (John) a learned English divine, born 1578, at Stafford. He studied at Oxford, was professor of divinity there, master of Exeter college, and vice-chancellor of the university. Dr. Prideaux gained great honour in all these offices; and his zeal for the interests of the king and church of England raised him to the bishopric of Winchester, 1641. He died July 29, 1650, aged 72. He left an *Apology*, in Latin, for Causabon, against Eudæmon John, Oxford, 1614, 8vo.; *Theological Lectures*, Oxford, 1648, fol. and other works.

PRIDEAUX (Humphry) a very eminent English writer, born 1648, of a respectable family at Padstow in Cornwall, and educated at Westminster school, from whence he went to Christ-church, Oxford. He was rector of St. Clement's, prebendary of Norwich, and archdeacon of Suffolk, and refused the Hebrew professorship at Oxford, which was offered him on the death of Dr. Edward Pocock, 1691. In 1702, Dr. Prideaux became dean of Norwich, and, in 1710, underwent an operation for the stone, which interrupted the course of his studies. He died at Norwich 1724, universally regretted by the learned. His works are, an edition of the Arundelian marbles, with learned *Notes*, 1676, fol. *The Life of Mahomet. A History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah, to the Time of Christ.* This history, which is universally esteemed, has been translated into French; the best editions of the translation are those of Holland 1729, 2 vol. 4to. and 6 vol. 12mo. It is usually preceded by Samuel Shuckford's *History of the World*, Leyden, 1738, and the following, 3 vol. 12mo. His *Life of Mahomet* has also been translated into French, *Amsterdam*, 1698, 8vo. He left other works in English.

PRIERIO. v. MOZOLINO.

PRIEUR, *Priorius* (Philip le) a native of Normandy, who was several years professor of the belles lettres in the university of Paris, and died 1680, leaving the following works; *Notes* on Tertullian and St. Cyprian; the editions of which Fathers, by the learned Rigault, he revised and corrected. A good treatise on the forms of ecclesiastical letters, entitled, *Dissertatio de Litteris Canonicis, cum Appendice de tractoriis et Synodicis*, 8vo. A good edition of Optatus of Milevum; a treatise in Latin, under the name of Eusebius Romanus, against la Peyrere's book on the Preadamites. This is entitled, *Animadversiones in Librum Præadamitarum*, Paris, *Bilaine*, 1656, 8vo.; and, at the end, is the bishop of Namur's censure of la Peyrere's work. Prieur's treatise must be distinguished from that published against la Peyrere by father Dormay, *Paris*, printed by Thierry, junior, 1657, 8vo.

PRIEZAC (Daniel de) a learned lawyer and counsellor of state in ordinary, born, before 1590, at the castle of Priezac, in Limosin. He took a doctor of law's degree at Bourdeaux, where he also married; attended the bar, and taught law with so much reputation during ten years, that chancellor Seguier invited him to Paris, in which city he was soon appointed counsellor of state in ordinary, and admitted into the French academy 1639. He died 1662. His principal works are, *Vindiciæ Gallicæ*, Paris, 1638, 8vo. translated into French by Baudouin, 1639, 8vo. It is an answer which he wrote, by order of the court, to the *Mars Gallicus* of the famous Jansenius. *Political Discourses*, 2 vol. 4to.; two books of *Miscellanies*, in Latin, 4to. Solomon de Priezac, his son, wrote a dissertation *on the Nile*, 1664, 8vo.; *on Colours*, in Latin, 1657, 8vo.; *a History of Elephants*, 1650, 12mo.; and several other works in the same language. Poems, 1650, 8vo.

PRIMASIUS, a bishop of Adrumetum, in Africa, in the 6th century, who attended the fifth general council of Constantinople, 553, where he opposed the condemnation of the *Three Chapters*. There are some *Commentaries* by him on St. Paul's Epistles, and on the Revelations, in the Library of the Fathers; and a treatise on *Heresies* is also attributed to him.

PRIMATICCIO, a celebrated painter in the 16th century, more known

by the name of *Bologna*, because he was a Bolognese gentleman. Francis I. invited him into France 1531, where he introduced a true taste in painting, and was rewarded with the office of valet de chambre to his majesty, the abbey of St. Martin at Troyes, and the office of superintendant-general of the buildings. He formed excellent pupils, and lived to a great age. This artist had studied Homer and Virgil, after the example of his master, Julio Romano. He was employed particularly at Fontainbleau; drew the plans of the castle at Meudon and of the tomb of Francis I. at St. Denis, and died 1570.

PRIMAUDAYE (Peter de la) an Angevin gentleman, seigneur de la Primaudaye, and de la Barré, about 1580, author of a work, entitled, *l'Académie Françoise*, 1581, fol. 1613, 4to. which was very well received.

PRIMEROSE (James) a learned physician of Paris, born at Bourdeaux, son of a Scotch minister. He lived in the 17th century, and was author of the following works: *De vulgi Erroribus in Medicina*, Londini, 1638, 8vo. containing some curious things; *de Mulierum Morbis*, 1655, 4to.; *de Circulatione Sanguinis*, Leiden, 1639, 4to.; *Academia Monspeliensis descripta*, Oxford, 1631, 4to.; *Enchiridion Medico-Practicum*, Amsterdam, 1654, 8vo.; *Ars Pharmaceutica*, Amsterdam, 1654, 8vo.

PRINTING. v. FUST.

PRIOLO, or PRIOLI (Benjamin) born January 1, 1602, at Saint Jean d'Angeli, descended from the illustrious family of the *Priuli*, or *Prioli*, some of whom have been doges of Venice. He attached himself to the duke of Rohan, was employed by him in several important negociations, and engaged in all the battles during the war of the Valteline 1635, where he fought with great bravery, both on foot and on horseback. After the death of duke de Rohan in 1638, Priolo retired to an estate which he had purchased near Geneva, till the duke de Longueville, who was going to Munster as plenipotentiary to settle a peace, proposed his attending him. He consented, and that prince was so well satisfied with his services, that he secured to him a pension of 1200 livres, and made him a present besides, a short time before he died. Priolo, on leaving Munster, went to Geneva, intending to settle at Paris with his family; and, passing through Lyons, was converted to the Catholic religion by cardinal Francis Barbarini, who persuaded him to abjure Calvinism, with his whole house, even his servants. Being fixed at Paris, he joined the party of the prince of Condé 1652, and followed him into Flanders; upon which his property was confiscated, and his family banished; but he soon after regained the king's favour, and, returning to Paris, from that time thought only of living as a private man, and devoting himself to the belles lettres. He had large pensions from the court, and died at Lyons 1667, aged 65, as he was going to Venice, by order of the French court, on secret business, leaving seven children. The best edition of his *Hist. of France* is that of 1686, 4to. in Latin. It relates principally to the war of Paris, and cardinal Mazarini's affairs.

PRIOR (Matthew) a very celebrated English poet, born 1664, in London, son of a joiner. The earl of Dorset took care of his education, and introduced him at court. After the revolution, he was appointed secretary to the earl of Berkely, plenipotentiary at the Hague 1690. He held the same office under the ambassadors and plenipotentiaries for the treaty of Riswic, 1697, and attended the earl of Portland on his embassy to France the year following. He had been made secretary of state for Ireland the preceding year, was created master of arts by royal mandate 1700, and appointed a commissioner of trade and plantations. Mr. Prior was also member of parliament, and was sent into France as plenipotentiary 1711, to negociate a peace; but, in 1715, was recalled, impeached, and confined, by advice of Sir Robert Walpole. He obtained his liberty, however, towards the end of the year 1717, after which he retired to his estate of Down Hall, and died at Wimpole, September 18, 1721, leaving several *Poems*, London, 1733, 2 vol. 12mo. which are universally admired, and in which he has taken Horace for his model.

PRIORIUS, v. PRIEUR.

PRISCIAN, *Priscianus*, a learned grammarian

grammarian of the 6th century, author of several works, printed at Venice by Aldus Manutius, 1476, fol. and at Paris by Badius, 1517, fol. He may be also found in the Collection of Latin Grammarians, *Hanoviæ*, 1605, 4to.

PRISCILLIAN, *Priscillianus*, a heresiarch, head of the *Priscillianists*, descended from a rich and noble family. He was very eloquent, possessed great wit and learning, was sober, indefatigable, untainted by avarice, and would have been one of the greatest men of his age, had not these excellent qualities been tarnished by pride and heresy. His first error was addicting himself to magic, after which he fell into the errors of the Gnostics and Manichæans. Priscillian's heresy began first to spread in 379, and Hygynus, bishop of Cordoua, caused it to be condemned in the council of Saragossa 381, by the bishops of Spain and Aquitaine. After this condemnation, he was ordained bishop by Instantius and Savianus, his disciples; but, having been condemned afresh at the council of Bourdeaux 385, he appealed from it to Maximus, who had usurped the empire, and resided at Treves. There Priscillian was sentenced, with his partisans, to be beheaded, which sentence took place at the solicitation of Idacius, bishop of Munda, and Ithacius, bishop of Osma, in Spain. These two prelates, if we may believe Sulpitius Severus, were very bad men, and sought rather to gratify their private malice, by the punishment of the Priscillianists, than to support the truth; for which reason St. Martin of Tours separated himself from their communion. The disciples of Priscillian honoured him as a martyr, and at length swore by his name, with great respect.

PRITZ, PRITIUS, or PRITZIUS (John George) born September 12, 1662, at Leipsic, where he was admitted doctor of divinity, and afterwards professor of metaphysics and divinity at Zerbst, where he also officiated as a minister. He became superintendant at Sclaitz three years after, and chaplain to the count de Reust, and was chosen professor of divinity, ecclesiastical counsellor, and minister at Gripswald, 1707. Pritz discharged these offices with great credit, till 1711, when, being invited to be head of the ecclesiastical ministry at Francfort on the Maine, he settled in that city, and there died, August 24, 1732, aged 70. He had assisted in the Leipsic Journals, from 1687, to 1698, and left *Sermons*; A *System of Morality*, a great number of *Translations*, and other works in German. The principal which he wrote in Latin are, an excellent introduction to the study of the Old Testament, the best edition is 1724, 8vo.; A Thesis against Hobbes, 4to.; *De Gloriæ cupiditate*, 4to.; *De contemptu divitiarum atque facultatum apud antiquos Philosophos*, 4to.; *Dissertatio de Atheismo et in se fœdo, et humano generi noxio*, 4to.; *De Prærogativâ sexûs masculini præ fœminino*, 4to.; *De recto usu rationis*; *De Christo crucifixo*; *De causis finalibus in rerum essentiis explicandis attendendis*, 4to.; *Dissertatio de quæstione, quantùm conferat eruditio ad felicitatem humanam*, 4to.; *De Republicâ Litterariâ*, 4to.; *De Pelagianismo orthodoxæ Ecclesiæ a Reformatis iniquè imputatio*, 4to.; *De amore Dei puro in causâ Fenelonii*, 4to.; *De Translatione in vitam æternam sine transitu per mortem*, 4to.; *De immortalitate hominis, contra Asgillum*, 4to. This John Asgill was an English philosopher, who wrote a book *on the Immortality of Man upon Earth*, which book M. Pritz has translated into German. *De Renatorum experientiâ spirituali*, 4to.; *De statu Religionis Christianæ in regno Sinensi*, 4to.; *De vero opum et divitiarum usu*, 4to; *De Principio juris naturæ genuino et universali*; *De bonis et facultatibus prudenter âdministrandis*, 4to.; *De Christo Jesu, autore salutis humanæ consummato*, 4to.; *De Enthusiasmo Malebranchii*, 4to.; a good edition of St. Macarius, Greek and Latin, *Leipsic*, 1698, and 1699, 2 vol. 8vo.; A good edition of the New Testament, Greek, with the various readings, maps, &c. *Leipsic*, 1702, 1709, and 1724, 12mo.; An edition of Milton's *Letters*, &c.

PROBA *Falconia*, v. ANICIUS PROBUS.

PROBUS (M. Valerius) an excellent Latin grammarian in the 2d century, author of several works, all the remains of which may be found in the collection of ancient grammarians by Pustchius, 1605, 4to.

PROBUS (M. Aurelius) a Roman emperor, originally of Sirmium in Pannonia. He rose to the highest military

military dignities in his youth, and was much esteemed by Gallienus, Aurelian, and Tacitus, who gave him the command of the East. On the death of this latter prince, 276, Probus was proclaimed emperor the same year. He defeated his rival Florianus, and gained great victories over the Germans, Gauls, Sarmatians, and Goths. He also made preparations for carrying the war even into Persia, which had again taken up arms, and his excellent qualities raised hopes of his restoring the Roman empire to its ancient splendor; but he was killed, 282, by some seditious soldiers, whom he employed, as was his usual custom, in public works near Sirmium. The murderers raised a tomb to him, and adorned it with an epitaph.

PROCACCINI (Camillo) a skilful painter, born 1546, at Bologna. He was a pupil of the Carracci, became very famous for the beauty of his pictures, settled with his family at Milan, where he contributed much to the establishment of the academy for painting, and died in that city, 1626; Julius Cæsar Procaccini, his younger brother, born 1548, at Bologna, was also under the Carracci, and became so excellent a painter, as to be elected head of the academy at Milan, where he died 1626. Carlo Antonio Procaccini, youngest brother of the two preceding, quitted music, for painting, and succeeded in landscapes, flowers, and fruit pieces. This last had a son, Ercolo Juniore Procaccini, who excelled like his father in flowers, and also painted historical subjects. He died 1676, aged 80.

PROCHITO (John de) lord of the island of that name, who, being deprived of his offices when Charles of Anjou conquered Sicily, planned in the disguise of a Franciscan, the rebellion which broke out in favour of Peter, king of Arragon, on Easter-Day, 1282. At the first sound of the Vesper bell, all the French were murdered in so barbarous a manner by every class of people, even priests and monks, that not one escaped, excepting William des Porcellets, whom the Sicilians sent back to his house.

PROCLUS *Diadocus*, a celebrated Greek philosopher, and learned mathematician of Lycia, who lived about the year of our Lord, 500. He was the disciple of Lyrianus, and much esteemed by the emperor Anastasius. It is said that while Vitalianus was besieging Constantinople, Proclus burnt his ships with large brazen mirrors. This philosopher was a Pagan, and wrote against Christianity. We have *Commentaries* of his remaining on some books of Plato, and several other learned works in Greek, with the *Jamblicus* of Venice, 1497, fol. Allatius has published *Proclus in Ptolomæi tetrabiblos*, Greek and Latin, *Leyden*, 1635, 8vo. His *Hymns* are in Mattaire's collection. Marino of Naples has written his life.

PROCLUS (St) a celebrated patriarch of Constantinople, disciple of St. John Chrysostom, who died Oct. 24, 448. He left some *Homilies*, *Epistles*, and other writings in Greek, which are in the Library of the Fathers, and printed at Rome, 1630, 4to.

PROCOPE, *Couteaux* (Michael) a physician of the faculty of Paris, who was as much devoted to the theatre, as to his own profession, and wrote alone, and with others, *Les Fées*, *La Gageure*, *Le Roman*, &c. for the Italians. His medical works are, *Analyse du Système de la trituration de M. Hecquet*, 1712, 12mo.; *L'Art de faire des Garcons*, 12mo. He died December 29, 1753.

PROCOPIUS, a celebrated Greek historian, born at Cæsarea, who acquired great reputation by his works in the reign of Justinian, and was secretary to Belisarius, during all the wars which that general carried on in Persia, Africa, and Italy. He afterwards became a senator, obtained the title of *Illustrious*, and was made prefect of Constantinople. His works which remain to us are, a history of the *Persian war*, in two books, which has been abridged by Photius; two other books containing the war of the Vandals, and four on that of the Goths. These three works are accurate, and esteemed. They were printed at the *Louvre*, 1662, fol. Greek and Latin, under the inspection of Pere Maltret, a Jesuit, and have been translated into French by the president Cousin; A *Secret History*, or *Anecdotes*, against Justinian, and his wife *Theodora*, is also attributed to Procopius. It is a calumniating and bitter satire, in which the author re-

lates

lates the most atrocious things of the empress, and accuses Justinian and Belisarius of horrible crimes, though he had loaded them with praises in his first books. These *Anecdotes* have also been printed at the Louvre, with his *Treatise on Buildings*, 1663, fol. Greek and Latin, and the two volumes form part of the Byzantine history. Some indecent passages which the editor had suppressed, are preserved in the first volume of the *Menagiana*.

PROCOPIUS *Gazæus*, a Greek rhetorician, and sophist, who lived about 560, and has left *Commentaries* on the books of Kings and Chronicles, published by Meursius in Greek and Latin, *Leyden*, 1620, 4to.; *Commentaries on Isaiah*, printed at *Paris*, 1580, fol. Greek and Latin; *A Chain of the Greek and Latin Fathers on the Octateuch*, i. e. the first eight books of the bible, printed in Latin, fol. Photius praises the style and accuracy of Procopius Gazæus, but justly blames him for his too long digressions.

PROCOPIUS *Rasus*, or *The Shaven*, surnamed *the Great*, from his valour and military exploits; a Bohemian gentleman, who, after travelling into France, Italy, Spain, and the Holy Land, was shaven, and even ordained priest, as is said, against his will, from whence he had the name of *Rasus*, or the Shaven. He afterwards quitted the ecclesiastical habit, and attached himself to Zisca, chief of the Hussites, who esteemed him highly, and placed a particular confidence in him. Procopius succeeded Zisca in 1424, committed great ravages in Moravia, Austria, Brandenburg, Silesia, and Saxony, and made himself master of several towns, and great part of Bohemia. He had an interview with Sigismond, but not obtaining any of his demands from that prince, he continued the war. Upon hearing that the council of Basil was summoned in 1431, he wrote a long circular letter in Latin, to all the states in his own name, and that of the Hussites, in the close of which he declared that he and his party were ready to fight in defence of the four following articles: That the public irregularities of the priests should be prevented; Secondly, That the clergy should return to the state of poverty, in which our Lord's disciples lived; Thirdly, That all who exercise the ministerial office, should be at liberty to preach in what manner, at what time, and on what subjects they chose; Fourthly, That the Eucharist should be administered according to Christ's institution, i. e. in both kinds. Procopius also wrote a letter to the emperor Sigismond, May 22, 1432, requesting him to be present with the Hussites at the council of Basil. He was there himself with his party, 1433; they defended the above-mentioned articles very warmly, and finding that their demands were not granted, withdrew in great anger, April 6, continuing their incursions and ravages. Procopius died of the wounds he received in a battle, 1434. The *Letters* before spoken of, and the proposal which he made in the name of the Taborites, may be found in the last volume of the large collection by Fathers Martenne, and Durand. He must be distinguished from Procopius, surnamed *the Little*, head of part of the Hussite army, who accompanied Procopius *the Great*, and was killed in the same action, in which the latrer received his mortal wound.

PROCRIS. v. CEPHALUS.

PRODICUS, a famous Greek sophist, and rhetorician, born in the isle of Cea, the disciple of Protagoras, and master of Euripides, Socrates, Theramenes, and Isocrates. He taught rhetoric publicly at Athens, though he resided there as ambassador from his native country. A desire of getting money, induced him to go from city to city, displaying his eloquence, and he was successful. The ancients particularly extol a studied discourse which no person was admitted to hear without paying 50 drachmæ, whence it is called *the Harangue of fifty Drachmæ*: Suidas also mentions a book written by Prodicus, entitled, Ὧραι, in which was the ingenious fiction of Virtue, and Pleasure, who present themselves to Hercules under the form of women, each trying to gain him; but the hero is at length won by Virtue, and despises Pleasure. Lucian has very skilfully imitated this allegory in his *Dream*. Prodicus lived about 396, A.C. The Athenians put him to death as a corrupter of youth.

PRODICUS, chief of the heretics, called

called Adamites, who taught that men ought to pray naked, like Adam in his state of innocence. He lived about the year of our Lord, 130.

PROGNE, daughter of Pandion, king of Athens, and sister of Philomela. She was married to Tereus, king of Thrace, by whom she had a son named Itys. Progne was changed into a swallow, Philomela into a nightingale, and Itys into a lapwing, according to the fable. v. PHILOMELA.

PROMETHEUS, son of Japetus, and brother of Atlas, and Epimetheus, according to the fable. He first formed men of earth and water, and stole fire from heaven to animate them. Jupiter, angry with this attempt, ordered Vulcan to bind Prometheus with iron chains on Mount Caucasus, and sent an eagle or vulture, which gnawed part of his liver every day. The fable adds that he was at length delivered by Hercules, who killed the eagle or vulture with an arrow. There are many conjectures among the literati respecting the origin of this fable; the learned Bochart in his *Phaleg*, b. i. c. 2. endeavours to prove that Prometheus is the same with *Magog*, mentioned in Scripture. v. PANDORA.

PRONAPIDES of Athens, an ancient Greek poet, who, according to Diodorus Siculus, was Homer's master. He is also said to have first introduced the practice of writing from left to right, the Grecians before his time being accustomed to write the contrary way, after the manner of the Orientals, or, from top to bottom. A poem, entitled, *The First World*, has been attributed to Pronapides.

PRONOMUS, a Theban, said by some authors to have invented flutes, on which all the notes may be played; but others attribute this invention to Diodorus of Thebes, or to Antigenides.

PROPERTIA *di Rossa*, a lady of Bologna, celebrated for her skill in painting and sculpture, in the pontificate of Clement VII. She is said to have pined to death, because a young man whom she loved, did not return her passion. A short time before her decease, she executed the history of Joseph and Potipher's wife, in a bas relief, where the figure of Joseph resembled her favourite. This was her last work, and her masterpiece.

PROPERTIUS (Sextus Aurelius) a very celebrated Latin poet, born at Moravia, or *Mevania*, a city of Ombria, now *Bevagne*, in the duchy of Spoletto. He went to Rome after the death of his father, (a Roman knight, who had been killed by order of Augustus, because he joined Anthony's party during the triumvirate) and soon became much distinguished for his wit and genius. Mecænas and Cornelius Gallus, esteemed him much, and he had among his friends, Ovid, Tibullus, Bassus, and all the Beaux Esprits of his time. Propertius died at Rome, 19, A.C. We have four books of his *Elegies* remaining, (Amsterdam, 1702, 4to. or with Catullus, v. CATULLUS) written on his amours with a lady named Hostia, or Hostilia, whom he calls Cynthia. They are written in very pure and correct language, but their style is too licentious. This poet imitates Callimachus, Minermus, and Philetas, and makes use not only of fables, but history, in which he has the advantage of Tibullus. The translation of Propertius, by Marolles, 8vo. is *detestable*; that by M. de Longchamps, 1772, 8vo. is better.

PROPHETS (The Sect of the) v. KODDE.

PROPÆTIDES, women who denied that Venus was a goddess, and as a punishment were deprived by her of all shame and modesty, till they died, and were turned into rocks.

PROSERPINE, daughter of Ceres and Jupiter, according to the fable, who was carried away by Pluto, as she was gathering flowers with her companions on a mountain in Sicily. Ceres, afflicted at the loss of her danghter, petitioned Jupiter to recall her from hell, to which that god consented, provided she had eaten nothing there; but Ascalaphus telling him that Proserpine had tasted some kernels of a pomegranate, she was condemned to remain in hell, as Pluto's wife, and queen of those regions of darkness. The fable however adds, that Ceres afterwards obtained from Jupiter, that her daughter should spend six months in hell with Pluto, and the other six on earth with her mother. Proserpine is supposed to be the same goddess who

is called Diana on earth, and Luna in heaven, from whence she has been named *Hecate Triformis*. Some writers say that it was not Pluto who carried away Proserpine, but Aidoneus, or Orchus, king of the Molossi.

PROSPER (St.) of Aquitaine, a celebrated doctor of the church, in the 5th century, and one of the greatest defenders of the grace of Christ, after St. Augustine. He was secretary to St. Leo, and is even supposed by some critics to have been author of the epistle addressed by that pope to Flavian against the Eutychian heresy. St. Prosper had before zealously defended the books of St. Augustine, to whom he wrote in 429, concerning the errors of the Semi-Pelagians, then lately arisen in Gaul; and after this holy bishop's death, he continued to support his doctrine. St. Prosper answered the objections of the priests of Marseilles, refuted the conferences of Cassian, in a book entitled, *Contra Collatorem*, and composed several other works, in which he explains the Catholic doctrine, with the skill of a deep divine, against the errors of the Pelagians, and Semi-Pelagians. Many learned men have asserted, with great appearance of probability, that St. Prosper was only a layman, but others suppose him to have been bishop of Reggio in Italy, or rather of Riez in Provence; but however that may have been, he died about 463. The best edition of his works is *Paris*, 1711, fol. by M. Mangeant, reprinted at *Rome*, 1732, 8vo. This holy doctor's poem against the *Ungrateful*, i. e. against the enemies of the grace of Christ, is particularly admired. M. le Maistre de Sacy, has given an elegant trannslation of it in French verse, 12mo. He must be distinguished from another Prosper, who lived about the same time, and went from Africa, his native country, into Italy, to avoid the persecution of the Vandals. This Prosper, *the African*, was author of a treatise *on the Call of the Gentiles*, which is esteemed, and of the *Epistle to the Virgin Demetriade*, in the *Appendix Augustiniana*, Antwerp, 1703, fol.

PROSPER (St.) bishop of Orleans, about 454, who died about 463.

PROSPER ALPINI, v. ALPINI.

PROTAGORAS, a famous Greek philosopher of Abdera, said by some writers to have been the son of a rich Thracian, who received Xerxes at his house, but according to Epicurus, as quoted by Athenæus, and to Aulus Gellius, Protagoras followed the trade of a porter, and was instructed in philosophy by Democritus. Though he possessed more subtilty of genius than solidity, he taught at Athens with great reputation; but was at length driven from thence on account of his impiety, for he questioned the existence of a deity, and had begun one of his books with the following impious expressions: *I cannot tell whether there are any Gods, or not; many circumstances concur to prevent my knowing it, as the uncertainty of the thing in itself, and the shortness of human Life.* This book, which was publickly burnt, having occasioned his banishment from Athens, he then visited the islands of the Mediterranean. Protagoras is said to have been the first philosopher who received money for teaching. He flourished about 400, A.C. and died at a very advanced age, as he was going into Sicily. His usual method of reasoning was by *Dilemmas*, leaving the mind in suspence concerning all the questions which he proposed, on which subject the following story is told of a rich young man named Evathlus. This youth, having been received as his disciple, for a large sum, half of which he paid at first, and was to pay the remainder when he had gained his first cause, remained a long time in our philosopher's school, without troubling himself either about pleading, or paying, which induced Protagoras to commence a law-suit for his money. When they came before the judges, the young man defended himself by saying, that he had not yet gained any cause; upon which Protagoras proposed this dilemma: *If I gain my cause, thou wilt be sentenced to pay me, and if thou gainest it, thou art in my debt, according to our agreement.* But, Evathlus, well instructed by his master, retorted the dilemma upon him thus; *If the judges release me, I owe thee nothing, and if they order me to pay the money, then I owe thee nothing, according to our agreement, for I shall not have gained my cause.* The judges, it is added, were so embarrassed by these dilemmas, that they left

the matter undecided. Whether or no, we give credit to this story, which has all the appearance of a fiction, Protagoras certainly made it his business to furnish subtle arguments to dazzle and blind the judges, nor was he ashamed to profess himself ready to teach the means of gaining a bad cause. Plato has written a dialogue against him.

PROTESILAUS, son of Iphiclus, king of part of Epirus, killed at the siege of Troy. v. LAODAMIA.

PROTEUS, a sea god, according to the fable, son of Neptune and Phœnice. He inhabited the Pharos of Alexandria, and the poets feign that he took all kinds of forms, changed himself sometimes into an animal, sometimes into a tree, or fire, or water, or a rock, and had the gift of foretelling future events, but would never explain himself unless compelled to it by force. The Proteus, who gave rise to all these fables, is supposed to have been an Egyptian king, whose dominions lay along the sea coast, and who possessed uncommon wisdom, skill, foresight, and policy; others say, he changed his cloaths almost every day, and had different figures represented upon them. He restored Helen to Menelaus, with all that Paris had taken from him.

PROTOGENES, a celebrated painter, born at Caunus in Carin, the contemporary and friend of Apelles, and Aristotle. He was so highly esteemed for his talents, that Demetrius *Poliorcles*, having besieged Rhodes, 304, A.C. would not set fire to that part of it where his workshop stood, (though it was by that means alone, he could take the city,) but raised the siege. This prince having been told that Protogenes continued to work with great tranquility during the siege, in a house without the town, notwithstanding the noise of arms and trumpets, sent for him, and asked him how he could think himself secure amidst the enemies of Rhodes? *Because I know*, replied Protogenes, *that a great prince like Demetrius, declares war against the Rhodians, not against the arts.* This painter's most celebrated picture was that of *Talysus*, a celebrated hunter, supposed to have founded Rhodes. He was employed about it seven years, and was still dissatisfied, because he could not represent a dog panting for breath, with his mouth full of foam. At length, having in a passion thrown his sponge at the dog to blot him out, chance did what art had laboured in vain to effect, and the foam was perfectly represented. Protogenes is frequently mentioned with great commendations by the ancients. It is said that Apelles making him a visit one day, and not finding him at home, finished a stroke in a picture, which he had began, and that Protogenes at his return to his working room, immediately knew the pencil of Apelles.

PROVENZALIS (Jerome) a Neapolitan, physician to Cement VIII. and afterwards archbishop of Sorrento, one of the most learned men of his time, not only in physic, but also in philosophy, and even theology. He governed his diocese with prudence, and died 1612, leaving a treatise on *the Senses*, in Latin, *Rome*, 1597, 4to.

PRUDENTIUS (*Aurelius Prudentius Clemens*) a celebrated Christian poet, in the 4th century, under Theodosius *the Great*, and his children, born, as is supposed, at Sarragossa, 348. He was at first an advocate, next a judge, went afterwards into the army, and was at length fixed at court in an honourable post, but not consul as some suppose. Prudentius died about 412, and left a great number of *Poems*, which he has made Christian by his choice of subjects; but their style is in many parts barbarous, and far removed from the purity of the Augustine age. They contain several errors in respect to quantity, and some opinions not orthodox; but a few among them, such as the hymn *Salvete, flores Martyrum*, are elegantly written, and may be read with pleasure. The most correct editions of this poet are *Amsterdam*, Elzevir, 1667, 12mo. with *Notes* by Nicholas Heinsius, *Paris*, 1687, *ad usum Delphini*, 4to. and in the Library of the Fathers.

PRUDENTIUS *the Younger*, bishop of Troyes. v. GALENDON.

PRUSIAS, king of Bithynia, one of the greatest politicians of his time, who received Hannibal into his dominions, and would have delivered him up to the Romans, contrary to the laws of hospitality; but that celebrated general to escape his treachery, poi-

soned

soned himself. Prusias had afterwards great contentions with Attalus, king of Pergamos, and was forced to conclude a dishonourable peace, by order of the Romans, 154, A.C. He made himself at length so odious to his subjects, by his extreme cruelty, that they rebelled against him, with his son Nicomedes, whom he wanted to have murdered, and he was killed at Nicomedia, near the altar of Jupiter, where he had taken refuge, 148, A.C.

PRYNNE, or PRYNE (William) a learned English lawyer, who expressed himself so violently against episcopacy in his tragedy of the violation of the Sabbath, and the state of the bishops, that he was condemned, 1647, to lose his ears, and pay a fine of 5000 pounds, which sentence was executed. This occasioned him to be considered as a martyr for the right cause, and to be chosen member of the parliament assembled in opposition to the king. But after having been a great enemy to that prince for some time, he changed his conduct, and refusing to join the motions and plots of parliament any longer, was committed to prison, where he wrote a small book to dissuade the house from trying the king, and died, October 24, 1669, aged 69. Besides the work above-mentioned, which may be found in the *Syllege variorum Tractatuum*, published by a royalist, 1649, Prynne wrote Remarks on the *Institutions of King John, Henry III. and Edward I.* London, 1672, 2 vol. fol. in English, in which he defends the supreme power of these kings. *The Life of William Laud, archbishop of Canterbury*, fol. in English, and several theological, and controversial works of great learning.

PRZIBRAM (John) a zealous Hussite, who retracted his errors, but always retained some of them. He died pastor of St. Gille's parish, and professor of divinity in the university of Prague, 1447. His works may be found in the *History of the Hussites*, by Cochleus.

PRZISCOVIUS (Samuel) a Polonese gentleman, counsellor to the elector of Brandenburg. He adopted some of the Socinian errors, and being banished from Poland with all that party, died in Prussia, 1670, aged 80. His works are in the *Library of the Polonese Brethren*, 1656, 9 vol. fol.

PSALMANAZAR (George) a man who sometimes pretended to be a Roman Catholic, persecuted by his father, and sometimes an Irish Catholic, persecuted by his countrymen. He afterwards enlisted in a Scotch regiment, called himself a Japonese, and under that character obtained a large sum from the bishop of London, by presenting him with a translation of the English Catechism, into the Japonese language, as he pretended, but it was entirely a forgery of his own. Soon after this, he published a Description of the island of Formosa, and beginning at length to study the Oriental languages, became well acquainted with Hebrew. On his death bed, in 1763, he wrote a history of his life, which was published in London, 1764, 4to. He assisted in the ancient part of the *Universal History*, by a literary society in London, which consists of 38 vol 4to.

PSAMMENITUS, king of Egypt, succeeded his father Amasis, 526, A.C. Being defeated in a bloody battle, by Cambyses, king of Persia, he escaped to Memphis, but was surrounded there, and taken prisoner, after a reign of six months. He was carried to Suza, as a captive; but having endeavoured by secret plots to engage the Egyptians in a rebellion, the king of Persia condemned him to drink bull's blood, which put an end to his life.

PSAMMETICUS, king of Egypt, born at Lais, son of Bocchoris, who was killed by Sabacon, king of Ethiopia, when the latter conquered Egypt. Psammeticus would have shared his father's fate, had he not fled into Syria; but being recalled after the retreat of Sabacon, he was one of the twelve Egyptian lords who divided the government between them. His colleagues, jealous of his glory and wealth, confined him to the marshes near the sea, where he lived peaceably till the Ionians and Carians made a descent on his territories. Psammeticus however found means to make peace with them, and attach them to his interests, so that they joined his army, and he gained a great victory over his enemies, near Memphis, 670, A.C. which left him master of all Egypt. After

this he gave lands to the Grecians, who had assisted him, and allowed their countrymen free access to his kingdom, making use of them to civilize it, to promote commerce, and to train up the young Egyptians in the knowledge of the arts and sciences. Psammeticus is said to have first introduced wine into Egypt, also to have sought for the sources of the Nile, to have taken the city Azotus after a famous siege which lasted 29 years, and to have prevented by presents and intreaties, an innumerable army of Scythians from invading his dominions. He died about 616, A.C. and was buried at Sais, in Minerva's temple. Neco, his son, succeeded him.

PSEAUME (Nicholas) son of a common labourer at Chaumont-sur-Aire, a town in the diocese of Verdun. His uncle resigned to him the abbey of St. Paul, at Verdun, 1538; he was admitted doctor of the Sorbonne, 1541, was presented in 1548, to the bishopric of Verdun, which cardinal John de Lorraine gave up to him, and attended the council of Trent as bishop. He died August 10, 1575, at Verdun. He left a *Journal* of what passed in the council of Trent, a very important work, which has been published by Father Hugo, a Premontré, in his *Sacræ antiquitatis monumenta*; A treatise entitled, *Preservatif contre le changement de Religion*, Verdun, 1563, 8vo.

PSELLUS (Michael) a Greek author, several of whose works remain. He lived under the emperor Constantine Ducas, and was by him appointed preceptor to his son Michael Paripanacius, who succeeded Romanus Diogenes, 1071. His works are, *De operatione Dæmonum*, Greek, Latin, *Parisiis*, 1623, 8vo. *Kiloni*, 1688, 12mo. and in the Library of the Fathers; *De quatuor Mathematicis Scientiis*, Basileæ, 1556, 8vo.; *De Lapidum virtutibus*, Tolosæ, 1615, 8vo. Leo Allatius has written a treatise *de Psellis*, Rome, 1634, 8vo. which is a history of all the authors of that name.

PSYCHE, a heathen deity, so named from the Greek word Ψυχὴ, which signifies soul. The loves of Cupid and this goddess, and their marriage, are much celebrated by the poets. Psyche was represented with wings like a butterfly, as expressing in some degree the lightness of the soul, that insect being considered as its emblem. Hence it was customary in drawing the picture of a dead man, to introduce a butterfly, which appeared as flying out of his mouth into the air.

PTOLEMY *Lagus*, or *Soter*, king of Egypt, one of the greatest princes among the successors of Alexander. He was son of Arsinoe, the concubine of Philip of Macedon, who married her while pregnant, to Lagus, a man of mean extraction, who was afterwards one of the guards of Alexander *the Great*. Ptolemy being by this means educated at that conqueror's court, became one of his particular favourites, and had a great share in his victories. When Alexander's dominions were divided after his death, Ptolemy received Egypt for his part, where he made himself much beloved by his mild and engaging manners; he drew the most celebrated chiefs and soldiers about him by his liberality, placed garrisons every where, raised a strong army, and entered into alliances with the neighbouring princes and governors, to defend himself against Perdiccas, who sought to take Egypt. Death having delivered him from this formidable enemy, he thought only of extending the bounds of his empire, and conquered Syria, Phœnicia, and the isle of Cyprus, by Nicanor, one of his generals. He afterwards surprized Jerusalem, made himself master of it under pretence of sacrificing there, and carried more than 100,000 captives from Judea. Ptolemy defeated Antigonus in a great battle near Gaza, 312, A.C. and the treaty which he afterwards concluded with that prince, and with Cassander, and Lysimachus, having been broken, he put to death Nicocles, king of Paphos, who held a correspondence with Antigonus. The famous battle of Ipsus in Phrygia, in which Ptolemy, Seleucus, and Lysimachus, fought against Antigonus, and Demetrius, 301, A.C. proved fatal to Antigonus, who was killed, and to his son Demetrius, who was entirely defeated; but it occasioned divisions among the conquerors, and Seleucus abandoned the party to join Demetrius. Ptolemy retook Cyprus from the latter, with part of Syria and Phœnicia; but at length feeling himself old and infirm,

firm, he associated his son Ptolemy Philadelphus in the empire, and died 285, A.C. aged 92, after a wise and glorious reign of 40 years. The wars in which this prince was continually engaged, did not hinder him from studying the sciences, and Arrian says that he wrote a history of Alexander's conquests. He built the *Pharos of Alexandria*, which was reckoned among the seven wonders of the world.

PTOLEMY *Philadelphus*, son of the preceding, surnamed Philadelphus ironically, because he put to death his brothers, who had conspired against him. He succeeded his father in the kingdom of Egypt, 285, A.C. and was one of the most powerful princes of his time; but took far greater pleasure in promoting commerce, plenty, and the fine arts in his dominions, than in attempting conquests. His love for the sciences was particularly conspicuous in the noble library, which he built at Alexandria, and furnished with more than 200,000 volumes. Demetrius *Phalerius*, who had the care of them, promised him soon to increase it to 500,000. The dedication of this library was attended with almost incredible magnificence; games being instituted in honour of the Muses and Apollo, and prizes given to the conquerors in all kinds of contests, whether of learning, or of bodily strength. It was by advice of the same Demetrius, that Ptolemy ordered the books of Moses to be translated from Hebrew into Greek by some Jews, whom the high priest Eleazer sent to him for that purpose. In return for this he set at liberty a prodigious number of Jews, who were slaves in his kingdom; he loaded the translators with honours and riches, and sent them back with valuable presents for the high priest also. This translation which is called the version of the LXX. was finished, 271, A.C. Ptolemy had gained a victory at sea the year before over Antigonus *Gonatas*, king of Macedonia. He was also engaged in a war against *Antiochus Theos*, or *the God*, king of Syria, and to terminate it, gave him his daughter Berenice in marriage. Ptolemy *Philadelphus* entertained a violent passion for his sister Arsinoe, the widow of Lysimachus, which his wife (who was also named Arsinoe) perceiving, attempted in a transport of jealousy to revenge herself by poison, but her design being discovered, she was banished, and Ptolemy publickly married his sister. Grief for the death of this princess, shortened his days. He died 246, A.C. after a happy and flourishing reign of nearly 39 years. Ptolemy *Philadelphus* enriched himself by commerce; a canal from the Red Sea to the Nile, brought in all the riches of the Indies, and from the Nile they were spread to Europe. Ptolemy *Evergetes*, his son, succeeded him.

PTOLEMY *Evergetes*, i. e. *Benefactor*, son and successor of the preceding. He attempted in vain to revenge the death of his sister Berenice, wife of Antiochus *Theos*, but ravaged Syria, according to the prophet Daniel's prediction, who calls him *the King of the South*, and carried off immense spoils, among which were the statues taken from Egypt by Cambyses. This prince died 221, A.C. after having reigned 26 years, and was succeeded by his son Ptolemy *Philopater*.

PTOLEMY *Philopater*, king of Egypt, so called in derision, being suspected of having poisoned his father Ptolemy *Evergetes*. He was a very cruel prince, destroyed his mother, brother, sister, and wife, and gave himself up wholly to luxury and voluptuousness, whence he had the name of *Tryphon*. Ptolemy *Philopater* defeated Antiochus *the Great* at Raphea, 217, A.C. and attempted to enter the sanctuary at Jerusalem, but was prevented by the high priest. He died 204, A.C. leaving his son Ptolemy *Epiphanes* his heir, who was then only four years of age.

PTOLEMY *Epiphanes*, i. e. *the Illustrious*, succeeded his father Ptolemy *Philopater* in the throne of Egypt at four years old, and was in great danger of being put to death by his guardians; but the Egyptians saved him, and placed him under the protection of the Romans. He married Cleopatra, daughter of Antiochus *the Great*, king of Syria, receiving with her the provinces of Cœlesyria, and Palestine, and died 180, A.C. after having reigned 24 years.

PTOLEMY *Philometor*, so called ironically, because he hated his mother Cleopatra, to whom he owed his life. This prince succeeded Ptolemy *Epiphanes*,

Epiphanes, his father, and died 146, A.C.

PTOLEMY *Physcon*, i. e. *the Great Bellied*, called also *Cacourgetes*, i. e. *the Mischievous*, king of Egypt after his brother Ptolemy *Philometor*. His cruelty rendered him so odious to his subjects, that they abandoned Alexandria; and the learned men who went from thence, diffused a taste for the sciences through Asia Minor, and the islands of the Archipelago. He died 116, A.C.

PTOLEMY *Lathyrus*, king of Egypt, so called from a wart, or excressence, which grew on his nose. He succeeded his father *Physcon*, 116, A.C. but was deposed by his mother Cleopatra, who placed Ptolemy *Alexander*, his brother, on the throne. She had been assisted in this undertaking by the forces of Alexander *Janneus*, king of the Jews, which so irritated Ptolemy, that he entered Judea, and made a dreadful slaughter of its inhabitants, whom he had defeated near the river Jordan. Having afterwards tried in vain to return into Egypt, he retired to the isle of Cyprus, but was recalled on the death of Ptolemy *Alexander*, who had been killed by a pilot, 88, A.C. He died ten years after.

PTOLEMY *Auletes*, i. e. *Flute Player*, ascended the throne, 75, A.C; but having overloaded his subjects with taxes, they deposed him, and made his daughter Berenice queen, who married Archelaus, priest of a city of Pontus. Ptolemy sought assistance from Rome, whither the Alexandrians also sent persons to plead their cause. He used entreaties with some, and bribed others, but gained nothing. Being afterwards restored to the throne by Gabinius, Pompey's lieutenant, he put his daughter to death, and died himself shortly after, 51, A.C.

PTOLEMY *Dionysius*, or *Bacchus*, king of Egypt, succeeded his father *Auletes*, with his sister Cleopatra, 51, A.C. It was this prince who received Pompey after the battle of Pharsalia, and put him to death. Nor was he more faithful to Cæsar, for whom he laid snares on his arrival in Alexandria; but Cæsar proved victorious, and Ptolemy was drowned in the Nile during the tumult, 47, A.C.

PTOLEMY, or PTOLOMY (Claudius) a very celebrated mathematician of Pelusium, surnamed by the Greeks the *most Divine*, and the *most Wise*, who lived under Adrian, and Marcus Aurelius, about 138, and has left a system of geography. The edition by Servetus, *Lyons*, 1535, fol. is more valued than that of 1541, in which he has made alterations; but the best edition is by Bertius, *Amsterdam*, 1619, fol. the first is *Bologna*, 1462, fol. Ptolemy also wrote several learned works on astronomy, *Basil*, 1551, fol. the principal are, his Almagestum, called in Greek σύνταξις μεγίστη, from which last word by adding the Arabic article *Al*, is the term Almagestum. *De Judiciis Astrologicis Planisphærium Harmonicorum, Libri III.* Oxonii, 1682, 4to. His system of the world was adopted by philosophers and astronomers during several centuries; but the learned have now abandoned it for that of Copernicus.

PTOLEMY *of Lucca*, a Dominican of the 14th century, who taught that Christ was conceived in the Virgin Mary's heart, but his superiors imposed silence upon him. Some Annals of his writing from 1060, to 1303, are in the Library of the Fathers, and he left a Chronicle of the popes and emperors, *Lyons*, 1619, 4to.

PUBLIUS SYRUS, a famous *Mimick* poet of Syria. He flourished at Rome, 44, A.C. acquired the favour of Julius Cæsar, and became so much celebrated on the Roman theatre, as to eclipse Liberius, a Roman knight, whose *Farces* were esteemed. We have none of this poet's works remaining, but *Fragments*, or a collection of Sentences, the best edition of which is that by Gruter, with Seneca's *Sentences*, Leyden, 1708, 8vo. and with *Phædrus*, Paris, 1729, and 1742, 12mo. La Bruyere has introduced in his *Characters*, almost all the *Sentences* of Publius Syrus, the best French translation is by M. de Serionne, *Paris*, 1736, 12mo. v. LABERIUS.

PUCELLE (René) born February 1, 1655, at Paris, son of Claudius Pucelle, advocate to the parliament, and Frances de Catinat, sister of the marechal de Catinat. After having made some campaigns under his uncles, as a volunteer, he took sub-deacon's orders; at his return to Paris, he studied the law, and was admitted counsellor-clerk

clerk to the parliament of Paris, April 10, 1684, in which situation he distinguished himself by the uprightness of his heart, his impartial judgements, and his elevated genius. In 1694, he was appointed abbot of St. Leonard de Corbigny, but would never accept any other benefice, though he had afterwards sufficient opportunity of profiting by the favour of the court. The abbé Pucelle was judge in the affair of Father Jouvenci's book, 1713, and the sentences given against that work, did not express all the dislike he had to it. He opposed the bull *Unigenitus*, 1714, and after the death of Louis XIV. in 1715, had the honour to be admitted into the council of conscience, established by M. the duke of Orleans, the regent. From this time the abbé Pucelle continued to distinguish himself in parliament, where he warmly supported the *Anti-Constitutionists*. At length, finding his health declining, he retired from the common affairs of the court, that he might have more leisure for those of his salvation, and for religious studies. He lived with exemplary regularity, generously assisting the poor, and indigent, and died at Paris, January 7, 1745, aged 90.

PUCELLE *d'Orleans*, or the maid of Orleans. v. ARC.

PUFFENDORF (Samuel) born 1631, at Fleh, a small village in Misnia, of which his father Elias Puffendorf was minister. His principal studies were the public law, the respective interests of the empire, and of the different sovereigns of which Germany is composed, with the Cartesian philosophy, and mathematics. He went to Copenhagen, 1658. having been appointed tutor to the son of M. Coyet, his Swedish majesty's ambassador at that court; but a war breaking out between Denmark and Sweden, immediately on his arrival, he was arrested, with all the ambassador's family. During his confinement, which lasted eight months, Puffendorf arranged his remarks on the works of Hobbes, and Grotius, and published them afterwards at the Hague, 1660, under the title of Elements of Universal Law, *Elémenta Jurisprudentiæ universalis*. This first attempt gained him so much reputation, that Charles Lewis, the elector-palatine, founded a professorship of natural law, on purpose for him, in the university of Heidelburg. In that city he remained till 1670, when Charles XI. king of Sweden, appointed him professor of natural law at Lunden, and some years after his historiographer and counsellor with the title of baron. Puffendorf was invited from thence to Berlin, by the elector of Brandenburg, who made him counsellor of state, and employed him to write a history of the elector William *the Great*. He died at Berlin, October 26, 1694, aged 63, leaving many valuable works; the principal are, a *Treatise on the Law of Nature and Nations*, written in German, of which there is a good French translation with *Notes* by John Barbeyrac, printed at *Amsterdam*, 1734, 2 vol. 4to. in Latin, *Franckfort*, 1744, 2 vol. 4to.; *The Duties of the Man and the Citizen*, are an abridgement of it. The Latin edition of *Edinburgh*, 8vo. is the best; and the best of Barbeyrac's French translation, *Amsterdam*, 1718, 2 vol. 8vo. Much has been written for and against this work of Puffendorf's, a collection of which was printed at Franckfort, 1686, 4to. under the title of *Eris Scandica*, i. e. *the Scandinavian quarrel*; *An Introduction to the History of the principal states at present subsisting in Europe*, written in German. The best French editions of this work are *Amsterdam*, 1742, 11 vol. 12mo. and *Paris*, 1754, and the following, 8 vol. 4to.; *A History of Sweden, from the expedition of Gustavus Adolphus into Germany, to the abdication of queen Christina*, 1686, fol.; *A History of Charles Gustavus*, in French, 1698, 2 vol. fol.; *A Collection of Academical Dissertations*, in Latin, 1698, 8vo.; A treatise *on the state of the German Empire*, in the same language, under the assumed name of *Severinus de Mozanbanus*, Geneva, 1667, 12mo. translated into French by Savinien d'Alquier, *Amsterdam*, 1669, 12mo. He attempts to prove in this work, that Germany is a republican body, the members of which being ill assorted, form altogether a monster. *History of the Elector Frederic William the Great*, Nuremburg, 1695, 2 vol. fol.; *An Account, Historical and Political, of the Papal Empire*, in German; it has been translated into Latin, and may be found in his *Introduction to History*, 1742. Puffendorf also published an edition of

Joannis

Joannis Meursii Miscellanea Laconica, 4to. and of John Lauremberge's *ancient Greece*, 4to.

PUGET (Peter) a very eminent sculptor, painter, and architect, born 1623, at Marseilles. He discovered from his childhood uncommon talents for drawing, and was pupil to Roman, an ingenious sculptor, who instructed him in his art with the utmost care. Puget went afterwards into Italy, where he learnt painting and architecture, and imitated the style of Pietro da Cortona so exactly, that this celebrated painter desired to see him, and a friendship commenced between them. A dangerous illness, with which he was attacked in 1657, obliged him to give up painting, and from that time he applied wholly to sculpture. His great reputation induced M. Fouquet, and afterwards M. Colbert, to send for him to Paris, and Louis XIV. who called him the *Inimitable*, gave him a pension of 1200 crowns as sculptor, and director of the works relating to ships and gallies. He died 1695, at Marseilles, aged 72. Many beautiful statues by this excellent artist may be seen in France, and Italy, among which are the Milo and Andromeda at Versailles.

PUL, king of Assyria, invaded the land of Israel with an intent to take it, about 765, A.C. but Menahem, king of Israel, giving him a thousand talents of silver, he returned to his own dominions; Kings II. chap. 15. ver. 19.

PULCHERIA (St.) an empress celebrated for her merit and virtue, daughter of the emperor Arcadius, and sister of Theodosius *the Younger*. She was created Augusta in 414, and shared the imperial power with her brother. After the death of Theodosius, in 450, St. Pulcheria caused Marcian to be elected, and married him, on condition of living in continency. It was by her care that the council of Chalcedon was assembled, 451, in which the Fathers gave her very high encomiums, such as were justly due to her piety, her skill in governing the state, and the patronage which she granted to virtue, and to the arts and sciences. (v. LEONTIUS.) She died 453, aged 56.

PULCI (Luigi le) a celebrated Italian poet, a native of Florence, who died about 1487, author of a long poem, entitled, *Morgante Morgiore*, in which he has joined the comic with the serious style. The best editions of it are, *Venice*, 1494, 1545, and 1574, 4to. *Paris*, 1768, 3 vol. 12mo. This poem, and his stanzas to the country women in *Lode della beca*, have established his reputation. *Opere Poetiche*, Firenze, 1582, 4to. Pulci is the most celebrated of the Italian poets, who preceded Ariosto. Some have confounded him with Luke Pulci, author of two *Poems* not very common; *Il Driadeo*, Florentia, 1479, 4to.; *Il Ciriffo*, Vinegia, 1518, or *Firenze*, 1572, 4to. *Pistole*, 1510, 4to.

PULLUS (Robert) an eminent divine in the 12th century, a native of England, who distinguished himself much as a student at Paris, and returned home about 1130. He re-established the academy of Oxford three years after, and was appointed archdeacon of Rochester. Pope Innocent II. afterwards called him to Rome, where he was made cardinal and chancellor of the Roman church by pope Celestine II. 1144, and died about 1150. D. Mathoud, a Benedictine, published his book of *the Sentences*, 1655, fol.

PULSANO, v. JOHN *de Matera*.

PURBACH, PEURBACH, or BURBACH *Purbachius* (George) a celebrated mathematician, born May 13, 1423, at Burbach, a village between Bavaria and Austria. He was not only well acquainted with mathematics, but taught philosophy and theology at Vienna, where cardinal Bessarion conceived so high an esteem for him, that he took him into Italy, to learn Greek. Purbach died suddenly on his return to Vienna, April 8, 1461, aged 38. He had employed his pen upon Ptolomy's Almagestum, and composed some works, part of which have been published by Regiomontanus.

PURE (Michael abbé de) a laborious French writer, author of some dramatic pieces which are not esteemed. He also translated Quintilian's *Institutions*, into French, 1663, 4to.; Maffei's *History of the East Indies*, 1665, 4to. and the *African History*, written by J. B. Birago, 1666, 12mo.

PUTEANUS, v. the articles PUY.

PUTSCHIUS (Elias) a very ingenious youth, born November 6, 1580, at Antwerp, but whose family were originally of Augsburg. When but 21 years of age, he published *Sallust*, with fragments, and good *Notes*; afterwards a collection of thirty three ancient grammarians, with Notes, *Hanoviæ*, 1605, 4to. and was preparing other works, when he died at Stade, March 9, 1606, aged 26.

PUY (Raymond du) a gentleman of Dauphiny, who succeeded Gerard, master of the hospital of St. John of Jerusalem, and took the title of grand master of the order, which he divided into knights, military servitors, and chaplains. He assisted Baudouin in the conquest of Ascalon, made new institutions for his order, which were confirmed, 1123, and 1130, and died 1160, aged 80, revered by his brethren as blessed.

PUY (Henry du) *Ericius Puteanus*, born November 4, 1574, at Venlo, in Guelderland. He was professor of rhetoric at Milan, and historiographer to the king of Spain. The archduke Albert gave him the chair vacant at Louvain, by the death of Justus Lipsius, 1606; he became afterwards governor of the citadel there, and died at the castle of Louvain, September 27, 1646, aged 72, leaving several children. His works are, a book entitled, *Statera belli et pacis*, 1633, 4to. in which he advises the Spaniards to make peace; *Hist. insubrica*, Lipsiæ, 1676, fol. esteemed; *Orchestra Burgundica*, fol.; *Theatrum Heroicum Imperatorum*, fol. and a great number of *Tracts* on history, rhetoric, philology, philosophy, and mathematics; among others, *Comus seu de luxu*, which has been translated into French by Nic. Pelloquin, under the title of *Comus, ou le Banquet dissolu des Cimmeriens*, Paris, 1613, 12mo. They all discover great knowledge, erudition, and modesty.

PUY (Claudius du) counsellor to the parliament of Paris, son of Clement du Puy, a celebrated advocate to the same parliament, and Philippa Poucet. He was considered as one of the most judicious magistrates, and skilful critics of his time, and was employed in the most important affairs, on which occasions his genius and integrity were always conspicuous. He died Dec. 1, 1594, at Paris, aged 49. All the learned mention him in the highest terms. By his wife Claudia Sanguin, daughter of James Sanguin, seigneur de Livry, he left Christopher, Peter, and James du Puy, who will be mentioned in the following articles, Augustine du Puy, canon, and provost of Inprenay, in the church of Chartres, Clement du Puy, commissioner of the artillery, killed at the battle of Avien, 1636, and Nicholas du Puy, a knight of Malta, who died 1625.

PUY (Christopher du) eldest son of Claudius du Puy. He attended cardinal de Joyeuse to Rome, as prothonotary, and there prevented the first part of M. de Thou's history, from being put into the *Index*, and on his return to France, entered the Carthusian order at Bourg-Fontaine. Cardinal Barberini persuaded him to go again to Rome some years after, where he was appointed procurator-general of his order, and prior of the Chartreuse at Rome, and died June 28, 1654. He made the collection, entitled, *Perroniana*, 1669, 12mo. while he was king's almoner, and resided with cardinal du Perron.

PUY (Peter du) brother of the preceding, and third son of Claudius du Puy, born 1582, at Paris. He attended M. Thumery de Boissise into Holland, who was sent thither by his majesty, and at his return assisted in the enquiry respecting the king's rights, and in making a catalogue of the chartres. The scarce and valuable papers which M. du Puy saw and examined on this occasion, gave him so extensive an insight into every thing relative to the French history, that few persons have made such curious discoveries on the subject. He was also employed with mess. Lebret and Delorme, to defend his majesty's rights over the three bishoprics of Metz, Toul, and Verdun, and produced a great number of titles and memoirs in proof of those rights. His obliging disposition made him feel interested in the labours of all the literati, and willing to communicate to them whatever was most valuable, in a vast collection of memorandums and observations, which he had been gathering together during fifty years. He died keeper of the king's library at Paris, December 14, 1651, aged 69, leaving

eaving a great number of excellent works, the principal of which are, *Traité touchant les Droits du Roi sur plusieurs Etats et seigneuries*, 1655, fol.; *Preuves des Libertés de l'Eglise Gallicane*, 1731, 4 vol. fol.; *Commentaire sur le Traité des Libertés de l'Eglise Gallicane, de Pithou*, 1715, 2 vol. 4to by the abbé Lenglet; *Histoire véritable de la Condamnation de l'Ordre des Templiers; avec d'autres Traités concernant l'Histoire de France*, Paris, 1654, 4to. by M. Godefroy, *Bruxelles*, 1751, 4to.; a curious work, and much esteemed. *Histoire générale du Schisme qui à été dans l'Eglise depuis* 1378 *jusqu'en* 1428, 1654, 4to.; *Histoire du différend entre le Pape Boniface VIII. et le Roi Philippe le Bel.* fol.; *Histoire des Favoris*, 4to. and in 3 vols. 12mo.; *Traités concernant l'Histoire de France*, Paris, 1652, 4to.; *Traité des Régences et Majorités des Rois de France*, 4to. or 2 vol. 8vo.; *Instructions et Missives au Concile de Trente*, 1654, 4to.; *Mémoires de la Vie de J. A. de Thou*, in Latin, with his *History*, and translated into French, by M. Diss, *Amsterdam*, 1711, 4to. or 1713, 12mo.; *Apologie de l'Histoire de M. le Président de Thou*, in the *Collection of Historical Pieces*, Delft, 1717, 12mo. &c. All M. du Puy's works discover deep and extensive learning. His life has been written by Nicholas Rigault, his friend, and James du Puy, his brother.

PUY (James du) brother of the preceding, and fifth son of Claudius du Puy. He was employed with his brother, assisted him in almost all his works, and being appointed prior of St. Sauveur, and keeper of the king's library, continued the learned conferences which were daily held in that library. This gentleman published most of his brother's works, and died November 17, 1656.

PUY (Claudius Thomas du) son of a merchant of Paris, his native place. He was master of the requests, intendant of Canada, and attorney-general to the grand council during twelve years. M. du Puy had a genius for mechanics, and was the first who made moving spheres according to the Copernican system. He died 1738, aged 58.

PUYCIBOT (Gasberg de) a provençal poet of the 13th century, much celebrated for his poems, and his treatise [illegible], *Las Bauzias d'Amours*. Growing disgusted with the world, through the infidelity of his wife, a lady of the Bartas family, whom he passionately loved, he turned monk in the monastery of Pignans.

PUYGUILLON, v. PINGOLAN.

PUY-HERBAULT (Gabriel) a learned monk of Fontevraud, and doctor of the Sorbonne, born in Touraine. He was one of the most celebrated preachers, and able controversialists of his time, and died at the monastery of Nôtre-Dame de Colinance, in Picardy, 1566. Among his most celebrated works is his *Theotime*, or three books *on the condemnation of bad Books*, Paris, 1549, 8vo. Latin.

PUYLAURENS (Antoine de l'Age de) was attached to Monsieur, whom he betrayed, and was favoured by pensions from the court, which he afterwards betrayed likewise. He was even condemned to death 1633, as an accomplice in the escape of the duke of Orleans, but made his peace by making that of his master. M. de Puylaurens married mademoiselle de Pontchateau, cousin of cardinal Richelieu, and was created duke and peer 1634, but did not long enjoy this splendid fortune, being arrested by the king's order, February 14, 1635, and carried to Vincennes, where he died on the first of July following, leaving no children. His widow married the count de Harcourt, of the house of Lorraine, and died 1674.

PUY-SEGUR (James de Chastenet, marquis de) marechal of France, knight of the king's orders, and governor of Bergue, son of James de Chastenet, seigneur de Puy-Segur, lieutenant-general of the royal armies, descended from a noble and ancient family, originally of Armagnac. He was a member of the council of war established after the decease of Louis the Fourteenth; was made marechal of France, June 14, 1734, and died at Paris, August 15, 1743, aged 88, leaving an excellent book *on the Military Art*, 1748, fol. and 2 vol. 4to. The marechal de Puy-Segur was nephew of James de Chastenet, seigneur de Puy-Segur, colonel of the Piedmontese regiment, and lieutenant-general of the royal armies under Louis XIII. and Louis XIV. He signalized himself in a great number of sieges and battles,

but

but never received a wound. It is farther to be remarked, that, during 40 years constant service, he was never ill, and that he did not make a brilliant fortune, because he was more attached to the king than to his ministers. We have some *Mémoires* of his remaining, which are curious, and extremely well written, and contain an account of what passed from 1617 to 1658. They were printed 1690, 2 vol. fol. under the inspection of M. du Chesne, historiographer of France.

PUZOZ (Nicholas) an eminent accoucheur of Paris, in which city he died 1753. A Tr. *des Accouchemens* has been published since his decease, 1759, 4to. by M. Morisot Deslandes, from the loose notes left by M. Puzoz; but the book is by no means equal to its author's character.

PYGMALION, a celebrated king of Tyre, about 900 A.C. who reigned jointly with his sister *Elisa*, more known by the name of *Dido*. This princess married Sichæus, otherwise called Hierbas, or Sicharbas, her uncle, who was extremely rich; of which circumstance when Pygmalion, who was a cruel and avaricious prince, was informed, he put Sichæus to death. Dido was then forced to flee into Africa, whither she carried her husband's treasures, and built Carthage there about 882 A.C. Astroba, Pygmalion's wife, as cruel as himself, gave him poison; but, finding that he did not die immediately, she strangled him. Several authors have confounded this Pygmalion with another prince of the same name, who lived before the Trojan war, and who, according to the fable, fell in love with a statue, which Venus animated at his request, and he had Paphos by her.

PYLADES, v. ORESTES.

PYLADES, a celebrated Pantomime of Cilicia, who appeared at Rome in the reign of Augustus. He formed a separate company, and invented a dance, in which, by ingenious gestures, and different motions of their bodies, fingers, and eyes, the actors expressed both comic and satirical subjects, in a wonderful manner, without speaking. Pylades excelled particularly in the tragical, grave, and serious parts. A dispute arising between him and his pupil Hyllus, in presence of the Roman people, which should best represent the greatness of Agamemnon, Hyllus stood on tip-toe; upon which Pylades said to him, *Thou makest him tall, not great.* Pylades represented Agamemnon thoughtful, pensive, and wholly intent on the welfware and happiness of his subjects, in which the true greatness of a prince consists. v. BATHYLLUS.

PYRAMUS, a Babylonian, whose passion for a young virgin, named Thisbe, is celebrated in fable. v. OVID's *Metamorphoses*, book 4.

PYRGOTELES, a celebrated Grecian engraver, who lived in the time of Alexander *the Great*, and had alone the right of engraving that famous conqueror. His engravings *en creux*, are considered as master-pieces.

PYRRHA, v. DUCALION.

PYRRHO, a famous Grecian philosopher, a native of Elis, in Peloponnesus, head of the sect of *Sceptics*, or *Pyrrhonians*, and the disciple of Anaxarchus, whom he accompanied to the Indies. He had been a painter before he devoted himself to philosophy. His sentiments did not differ greatly from those of Arcesilaus; for he was very near maintaining, like him, that all things are incomprehensible. He every where found reasons to affirm, and to deny; and, after having well examined both sides, suspended his judgment, and only said that the matter was not clear. Thus he spent his life in search of truth, but would never allow that he had found it. This art of disputing on all subjects, and coming to no determination, except that of suspending the judgment, is called *Pyrrhonism*; for, though Pyrrho was not the inventor of it, he brought it so much into fashion in his time, that it has ever since borne his name. What Antigonus Carystius relates of Pyrrho, viz. that he always went straight forwards, without drawing back, even though a chariot or precipice were in the way, and that his life was frequently saved by his friends who followed him, has all the appearance of a fiction; for it is not in the least probable that he should be so mad. But whatever became of this story, he certainly taught that the honour and infamy, justice and injustice, of men's actions, depended solely

upon human laws and customs; a doctrine which overthrows every distinction between virtue and vice. This philosopher's insensibility was so astonishing, that when his master Anaxarchus had fallen into a ditch, he passed on without deigning to offer him his hand. It is said, however, that he run one day to avoid a dog which pursued him; and being rallied for it, as contrary to his principles, replied, *It is difficult to divert one's self entirely of the man.* Pyrrho maintained that to live and to die was the same thing; upon which some one asking, *Why do not you die, then? For that very reason*, said he, *because there is no difference between life and death.* He cared very little whether any body listened to him or not, when he spoke; and continued his discourses though his auditors went away. His sister and he kept house together, and he shared with her in the most minute domestic cares. Pyrrho lived in the time of Epicurus and Theophrastus, about 300 A.C. and died at the age of 90. His life may be found in Sextus Empiricus.

PYRRHUS, son of Achilles and Deidamea, daughter of Lycomedes, king of the isle of Scyros, where he was born not long before the Trojan war, and was educated there till the death of Achilles. Ulysses and Phenix were then sent by the Grecians to fetch Pyrrhus to the siege of Troy, it having been foretold to them that this famous city could by no other means be taken. He went with them, notwithstanding his tender years; whence he obtained the name of *Neoptolemus*, as he had before that of Pyrrhus, from the colour of his hair. This young hero did not degenerate from the blood of Achilles, being, like his father, brave, ferocious, and inhuman. Having fought with Eurypilus, son of Telephus, and killed him, he was so delighted with his victory, that he instituted the Pyrrhic dance on the occasion, in which the dancers were to be completely armed. He was the first who entered the famous wooden horse; made a horrible carnage the night that Troy was taken, and murdered king Priam in a barbarous manner. Pyrrhus also threw the little Astyanax, Hector's son, from the top of a tower, and slew Polyxena at the tomb of Achilles. After Troy was sacked, Andromache fell to his share, and became his wife, or concubine. He then went into Epirus, where he founded a kingdom, and, some time after, married the beautiful Hermione, daughter of Menelaus and Helen; but was killed in the temple of Delphos, at her solicitation, as she had been promised to Orestes before Pyrrhus made her his wife. This prince had three wives; Hermione, by whom he had no children; Lancessa, and Andromache. From Pyrrhus, and the two last mentioned, descended the kings who possessed Epirus till the time of Pyrrhus, king of the Epirots, of whom we shall speak in the next article.

PYRRHUS, king of the Epirots, famous for his wars with the Romans, one of the greatest captains of antiquity, descended from the preceding. He was the son of Æacides and Pthia, daughter of Menon the Thessalian. The Molossians killed his father, and the greatest part of his family, but he escaped from the carnage, and was placed under the tuition of Glaucias, king of Illyria, who educated him with great care, and restored him to his kingdom at 12 years old. Pyrrhus, being driven from his kingdom by some seditious persons, five years after, retired to Demetrius, his brother-in-law, and was with him at the memorable battle of Ipsus, 301 A.C. where he displayed heroic courage. On the conclusion of peace between Demetrius and Ptolemey, king of Egypt, Pyrrhus was sent as a hostage to the Egyptian court, where his merit appeared so conspicuous, that he received in marriage Antigone, a daughter of Berenice, whom she had by her first husband, before she was espoused to Ptolemy. This alliance insured him every necessary assistance for returning to his kingdom, which he divided with Neoptolemus, who had usurped it; but he defeated the usurper soon after, and gained posession of Macedonia 292 A.C. which he shared with Lysimachus; but was driven out, at the end of seven months, by the Macedonians, who would acknowledge no sovereign but Lysimachus their countryman. The Tarentines having invited him afterwards into Italy, to be their general against the Romans, he

he went thither with a strong force, and, advancing on the side of Heraclea, offered himself to the consul Levinus as a mediator; but Levinus returned for answer, *That they neither accepted him as an arbitrator, nor feared him as an enemy.* Upon this a great battle ensued by the river Syris, which Pyrrhus having won by means of his elephants, remained master of the country. He then advanced within seven leagues of Rome, but the Romans still preserved their firmness unshaken. Some time after, Pyrrhus, being desirous of making peace, sent Cineas, the pupil of Demosthenes, to Rome, that he might propose it. Cineas harangued the senate with great eloquence, but was answered, *That, if Pyrrhus wished to have the Romans his friends, he should defer the proposal till he had left Italy.* Fabricius, the consul, afterwards delivered up to Pyrrhus his physician, who had offered to poison him. Pyrrhus attempted to gain Fabricius, and attach him to his interests, by the power of gold; but the latter despised his offers, and said, *Keep your riches, and let me keep my poverty, and my reputation.* A second battle being fought at Asculum in Apulia, the victory remained for some time doubtful. Pyrrhus at length gained it by help of his elephants; but his army was so much diminished, that he replied, on being congratulated, *If we gain such another victory we are undone.* While he was continuing the war with little success, the Sicilians invited him into their island, to deliver them from the Carthaginian yoke, and that of several petty tyrants. Pyrrhus went thither immediately, defeated the Carthaginians in two battles, one fought 276, the other 277, A.C. and took Eryx, with several other places; but the insolent behaviour of his soldiers, and his own fondness for governing, began to make him odious to the Sicilians. While affairs were in this state, the Tarentines having recalled him to Italy, his fleet was defeated in its passage by the Carthaginians, and his soldiers were much harassed on their landing by the Mamertines. A third battle being at length fought, near Beneventum, between Pyrrhus and the Romans, 275 A.C. the former was defeated by the consul Curius Dentatus. This ill success obliged him to return to Epirus; where, having raised a fresh army, he attacked Antigonus Gonathas, king of Macedonia, defeated him, and took the greatest part of his kingdom from him. He afterwards entered Peloponnesus, and ravaged the country of the Lacedemonians, but was compelled to raise the siege of Sparta. Pyrrhus went from thence to Argos, where a contention had arisen between Aristeus and Aristippus. The former introduced him into the city; but he was obliged to engage in the streets with the inhabitants, and the troops of Antigonus, who supported Aristippus, and was struck down during the contest by a tile, which a woman threw on his head, seeing him about to kill her son, 272 A.C. Pyrrhus would have been a very excellent captain; but he was an indifferent king, as his projects never tended to any purpose. Several writers attribute the invention of chess to him. Every one knows the wise answer which Cineas made to this prince when he proposed to feast and be merry, after having conquered the world: *What hinders you from doing so now?*

PYTHAGORAS, a very celebrated philosopher, and one of the greatest geniuses who have appeared in the world. He flourished in the reign of Tarquin *the Proud*, about 540 A.C. and not in the time of Numa, as has been said by several writers. Authors are divided respecting the place of his birth; some call him a Sidonian, others a Syrian, or Cephalonian, &c.; the most probable opinion is, that he was born in the isle of Samos. He had been originally a wrestler; but hearing Pherecides reason on the immortality of the soul, was so struck with his lectures, that he became his disciple, and devoted himself wholly to philosophy. Pythagoras afterwards travelled into Greece, Egypt, Phœnicia, Chaldea, and several other countries, where he conversed with men of learning, and made himself thoroughly acquainted with their opinions. On his return to Samos, being unable to endure the tyranny practised there, he went and taught in other cities, and was the first among the ancients, who, considering the title of Sage, then usually

usually given to the learned, as too pompous and ostentatious, would only be called a *Philosopher*, i. e. *a lover of wisdom*. After teaching in Greece, he retired to that part of Italy distinguished by the name of *Græcia Magna*; from which circumstance his sect had the name of the *Italick*. His chief places of residence were Crotonis, Metapontum, Tarentum, and the neighbouring cities. This philosopher's eloquence was so forcible, that he persuaded the inhabitants of Crotonis to renounce their debaucheries, and live virtuously, and the ladies to sacrifice their ornaments to the principal deity of the place. He led his disciples to practise the most difficult rules, obliging them to a probationary silence, which never lasted less than two years, and which he extended at least to five, for those whom he observed most inclined to talk. They all lived in common, gave up their patrimony, and laid all their property at their master's feet. Pythagoras made it one of his principal cares to correct abuses in marriage, ordering that husbands should not only renounce concubinage, but observe the laws of chastity and modesty towards their wives. He introduced a police into most towns in Italy, put an end to wars and intestine seditions, and had a great share in the government of Crotonis, Metapontum, Tarentum, and other great cities, the magistrates of which were obliged to ask and follow his advice. This philosopher frequently observed, that mankind ought to declare war only against five things, viz. *Bodily diseases, mental ignorance, the passions of the heart, seditions in cities*, and *discord in families. These*, said he, *are the five things which must be combated with all our strength, even by fire and sword.* It is related of Pythagoras, that, in order to give more weight to his exhortations, he hid himself in a subterraneous place, staying there as long as he thought necessary; after which, having been privately informed by his mother of all that had past during his absence, he quitted this dark retreat with a pale, emaciated countenance; assembled the people, and told them he came from hell. To gain credit to his assertion, he then related every thing that had been done in the city; at which all present groaned and wept, and no longer doubted of his being inspired. This story is probably fabulous; but Pythagoras certainly did great service to mankind by his political instructions, and had the glory of forming disciples who proved excellent legislators; as Zaleucus, Charondas, and others. He was well skilled not only in philosophy and politics, but also in astronomy, geometry, arithmetic, and every other branch of mathematics; and invented that famous demonstration of *the square of the hypothenuse*, which is of such great use in all mathematical treatises. Of its utility he is said to have been so sensible himself, that he offered a hecatomb of an hundred oxen, as an acknowledgement to the Deity. They were probably oxen of wax or paste, for this great philosopher condemned the slaughter of animals, and forbad his disciples to eat flesh. This prohibition was a consequence of his system of the metempsychosis, which doctrine he imbibed in Egypt. Some writers assert, that Pythagoras was so infatuated with this chimera, as to boast of remembering the bodies he had formerly animated; declaring himself to have been, at first, Cethalides, the reputed son of Mercury; then Euphorbus, who was wounded by Menelaus at the siege of Troy; afterwards Hermotimus; then a fisherman of Delos, named Pyrrhus; and, lastly, Pythagoras; and that he remembered all these transmigrations; also what he had suffered himself, or seen others suffer, in hell. This, however, would have implied a manifest contradiction; for, if souls on quitting the body went immediately into another, according to his doctrine, it follows that they did not go to hell: and so great a contradiction has occasioned the truth of this part of the philosopher's story to be justly questioned. We find nothing more noble, among profane authors, than the doctrine of Pythagoras concerning the Divinity. He taught, *That there is but one God, the author of all things; that God is an intellect, an infinite mind; and that, from his operation, proceeded elements, figures, numbers, the visible world, and all which it contains; that his nature is impassable, and neither perceptible by the senses, nor capable of being*

ing represented by any image, and can only be perceived by the understanding. Nor is his morality less to be admired. He taught, *That the end of all our actions, and studies, should be to render ourselves like God; that the acquisition of truth was the only means of attaining to this likeness; and that, to discover the truth, we must seek it with a purified soul, which has subdued the passions, and imitates the Deity. The most excellent gifts,* said he, *that Heaven has vouchsafed to man, are the power of speaking truth, and of doing good to others; for these two are the works of God,* &c. He forbad his disciples to say, *That such things are possible with God,* and *that such are impossible*; teaching them that *God can do every thing,* and *that, with him, all things are possible.* Cicero, *de Nat. Deor,* l. 1. n. 11, says, That Pythagoras considered God as the soul of the world, and that our souls were taken from, or made part of, this divine soul. He was looked upon as so extraordinary a man, that a thousand imaginary wonders were related of him. His disciples thought it criminal to doubt the truth of his opinions; and, if they were asked for reasons, made no other reply than, αὐτὸς ἔφα, *he has said it*; meaning, that Pythagoras was to be believed upon his single word. The circumstances of his death are variously related; but it is best to believe what Justin appears to insinuate, that, after having dwelt twenty years at Crotonis, he died peaceably, in a very advanced age, at Metapontum, to which place he had retired, and where his memory was held in such high veneration, that his house was converted into a temple, and divine honours paid to him. It has been matter of much controversy among the learned, why Pythagoras would never eat beans, and prohibited them also to his disciples; an idea which he learnt in Egypt. We have a work in Greek under his name, entitled, *Golden Verses,* with Commentaries by Hierocles, *Patavii,* 1474, 4to.; *Romæ,* 1475, 4to.; *Cambridge,* 1709; and, *London,* 1742, 8vo. These two editions are joined to the authors *cum notis variorum*; but it is certain that Pythagoras did not write this book. Diogenes Laertius, Porphyry, Jamblicus, and an anonymous author, of whom Photius gives an extract, have written the life of this celebrated philosopher, *Amsterdam,* 1707, 4to.; and M. Dacier, in French, with his *Golden Verses,* and the *Commentary* of Hierocles, 1706, 2 vol. 12mo. reprinted 1771. v. DAMO.

PYTHEAS, a celebrated ancient traveller, born at Massilia (now Marseilles) a colony of the Phoceans. He was well acquainted with philosophy, astronomy, mathematics, and geography; and it is supposed, with reason, that his fellow citizens, being prepossessed in favour of his knowledge and talents, and wishing to extend their trade, sent him to make new discoveries in the North, while they employed Euthymenes, for the same purpose, in the South. Pytheas explored all the sea coasts from Cadiz to the isle of Thule, where he observed that the sun rose almost as soon as it was set; which is the case in Iceland, and the northern parts of Norway, during the summer season. After his return from this first voyage, he travelled by land through all the maritime provinces of Europe, lying on the ocean, and the Baltic, as far as Tanais, where he embarked for Massilia. Polybius and Strabo have treated the account of his travels as fabulous; but Gassendi, Sanson and Rudbeck, join with Hipparchus and Eratosthenes in defending this ancient geographer, whose reputation is completely established by the modern navigators. We are indebted to Pytheas for the discovery of the isle of Thule, and the distinction of climates, by the different length of the days and nights. Strabo has also preserved to us another observation, which was made by him in his own country at the time of the solstice. Pytheas must have lived at the same time with Aristotle and Alexander *the Great*; for Polybius, as quoted by Strabo, asserts, that Dicearchus, Aristotle's pupil, had read his works. This ingenious Marseillois is the first and most ancient Gaulish author we know. His principal work was entitled, Γης περιοδος, The Tour of the Earth; but neither this, nor any other of his writings, have come down to us, though some of them were remaining at the end of the 4th century. They were written in Greek, the language then spoken at Marseilles.

Q.

QUADRATUS, a disciple of the Apostles, and bishop of Athens about 126. He presented an *Apology* in favour of the Christians to the emperor Adrian, 131, which induced that prince to stop the persecution. Only some fragments of this Apology remain.

QUAINE (Lewis) a skilful Italian painter, born 1643, at Ravenna. He was a scholar of Cignani; worked with his friend and fellow pupil, Franceschini, and excelled particularly in subjects relative to architecture, landscape and ornaments. He died 1717, at Bologna.

QUAKERS, v. BARCLAY, FARNSWORTH, KEITH, PENN.

QUARESME (Francis) a native of Lodi, who took the Franciscan habit, and was employed in missions to the Levant. He died about 1640, leaving some theological works, and a description of the Holy Land, which is curious.

QUARRE' (James Hugh) a pious and learned doctor of the Sorbonne, born in Franche-Comté. He entered the order of the Oratory 1618, having already a doctor's degree. He distinguished himself by his preaching, piety, and writings, and died at Brussels, where he was superior of the house of the Oratory, May 26, 1656. It is said that miracles were wrought at his tomb, which, being opened some years after, the body of father Quarré was found, according to the story, as fresh and entire as on the day of his funeral. His principal works are, *La Vie de la bienheureuse Mere Angele, premiere Fondatrice des Meres de Sainte Ursule*, 12mo.; *Traité de la Pénitence Chrétienne*, 12mo.; *Trésor spirituel, contenant les Obligations que nous avons d'être à Dieu, et les Vertus nécessaires pour vivre en Chrétiens parfaits*, 8vo. This work has gone through six editions. *Direction spirituelle pour les Ames qui veulent se renouveller en la Piété, avec des Méditations*, 8vo.

QUATREMAIRES (Dom. Robert) a celebrated Benedictine, born 1611, at Coursereaux, in the diocese of Séez. He died July 7, 1671, aged 59. He wrote several tracts to prove, that Gersen, or Gessen, a Benedictine, abbot of Verceil, was author of the *Imitation of Jesus Christ*; while, on the other side, father Fronteau, a regular canon of St. Genevieve, published several others to prove that the above-mentioned book was written by *Thomas à Kempis*. The dispute between these two ecclesiastics grew much more violent than the importance of the subject required. Naudé, who had given rise to it by saying, that the name of Gersen, found on some MSS. of the *Imitation*, was written, is a more modern hand, piqued at the abusive things which father Quatremaires said of him in his writings, summoned him to the Chatelet, for the honour of his character, 1650, and demanded leave to seize the copies, which was granted. The Benedictines carried the affair into the court of requests; and the regular canons of St. Genevieve, who also interfered in it, demanded that all the pieces in favour of Gersen should remain suppressed. A sentence passed by the court of requests, in 1652, ordered the cessation of the mutual abuse, forbad the *Imitation* to be printed under the name of Gersen, and permitted it still to be so under that of Thomas à Kempis. From this sentence the Benedictines appealed to the grand chamber, but the affair went on slowly, and father Quatremaires died without seeing the conclusion of it. After his decease, the Benedictines chose rather to refer the point to an assembly of able critics, who having decided in their favour, they printed the *Imitation* in Gersen's name, and parliament heard no more of it. Father Quatremaires also left two *Dissertations*, to prove, against M. de Launoi, the right of the abbey of St. Germain des Prez to be immediately subject to the Holy See; the first, 1657, 8vo. the second, 1668, 4to.; and a similar *Dissertation*, published 1659, in support of the like rights for the abbey of St. Médard de Soissons. Some have attributed to him the collection of works on Grace and Predestination, which appeared under the name of Gilbert Mauguin, 2 vol. 4to; but the abbé d'Olivet ascribes the second volume to the abbé de Bourzeis.

QUATTROMANI (Sertorio) a native

tive of Cosenza, who was received into the service of several different noblemen, but could never stay in any, from his captious and vindictive temper. He died about 1606, aged 66. He wrote, *Filosofia di Bernardino Tilesio*, 1589, 8vo.; *l'Istoria del Gran Capitano*, 1595, 4to.; *Lettere è Reime*, 1714, 8vo.

QUELLINUS (Erasmus) a skilful painter, born 1607, at Antwerp, Ruben's pupil, and much admired for his talents. He died very old, in an abbey at Antwerp, to which he had retired. John Erasmus Quellinus, his son, succeeded also in painting; and Arthur Quellinus, his nephew, was a very able sculptor.

QUENSTEDT (John Andrew) an eminent Lutheran divine, born at Quedlinberg, author of a treatise, in form of a dialogue, concerning the birth and country of literary men, Wittemberg, 1654, 4to. in which are many geographical errors. A System of the Theology of those who follow the Augsburg confession, 1685, 4 vol. fol. This contains great learning, but is written with an affected animosity against the Catholics. A work full of curious observations, and much esteemed, entitled, *Sepultura veterum, sive Tractatus de antiquis ritibus sepulchralibus Græcorum, Romanorum, Judæorum et Christianorum*, 8vo. and 4to. In the 4to. edition is added a fourth work of Quenstedt's, entitled, *Antiquitates Biblicæ et Ecclesiasticæ*. He died May 22, 1688, aged 71, leaving a son and three daughters.

QUENTAL (Bartholomew du) born August 22, 1626, in the isle St. Michael, one of the Azores. He founded the congregation of the Oratory in Portugal 1668, refused the bishopric of Lamego, and died piously, December 20, 1698, aged 72, leaving *Meditations* on the *Mysteries*, and *Sermons*, in Portuguese, which are esteemed. Clement XI. gave him the title of venerable.

QUENTIN (St.) considered as the apostle of the city of Amiens, and of Vermandois. He is supposed to have suffered martyrdom during the persecution under Dioclesian, October 31, 287.

QUERAS (Matthew) doctor of the house and society of the Sorbonne, born August 1, 1614, at Sens, or at least in that diocese. He was placed by M. Gondrin, archbishop of Sens, at the head of his seminary, and became one of his grand vicars. M. Queras established ecclesiastical conferences between the curates, whom he instructed by his exhortations, and edified by his virtues. He was excluded from the Sorbonne for having refused to sign the *Formulary*, and to subscribe to the censure of M. Arnauld. He died at Troyes, April 9, 1695, aged 80, and lies buried in the chapel at St. Quentin, of which he was prior. M. Queras left a thick octavo volume, printed, 1685, under the following title: *An Explanation of the question, Whether the Council of Trent has declared that Attrition, caused only by the Fear of Hell, and without Love to God, is sufficient for receiving the Grace of Justification in the Sacrament of Penitence?*

QUERDES (Des) v. CREVECŒUR.

QUERENGHI, or QUERENGI (Anthony) an ingenious writer in the 17th century, born 1546, at Padua. He was well acquainted with the languages and belles lettres, and had the place of secretary to the sacred college under five popes. Clement VIII. appointed him canon of Padua; but Paul V. recalled him to Rome, made him his private chamberlain, referendary of the two signatures, and prelate in ordinary. Querenghi held the same offices under Gregory XV. and Urban VIII. and died at Rome, Sept. 1, 1633, aged 87, leaving several works, the most esteemed of which are, his Latin *Poems*, Romæ, 1629, 8vo.; and Italian *Poems*, Rome, 1616, 8vo. written with taste, spirit, and genius.

QUESNAY (Francis) born 1694, at the village of Ecquevilly. His parents employed him in rustic labour from his childhood; nor could he read at 16; but he made observations on things, and combined his ideas. Meeting by chance with a *Maison rustique*, which book he knew related to husbandry, his eagerness to see whether it contained his own ideas, led him to reading almost without a master. Several customs of the ancients being quoted in this work, Quesnay wished to be acquainted with them, and, by the help of the village surgeon, learnt Greek and Latin. Such a master would, of course, turn his pupil's at-

tention to surgery; and the youth, having observed the connection of that science with physic, composed some sheets from the lessons. The surgeon of Ecquevilly, being at that time soliciting admission into the college of St. Côme, scrupled not to present his pupil's performances as his own, and was admitted. M. Quesnay, encouraged by this circumstance, went to complete his studies at Paris, and obtained his freedom as a surgeon, in which character he afterwards practised at Mantes, till M. de la Peyronie, knowing his abilities, invited him from that city to be secretary to the academy of surgery, which he wished to establish. Frequent attacks of the gout giving M. Quesnay reason to fear that he could not continue the practice of surgery, he took a degree in physic, and was no less distinguished in this new character than he had been in the other. He died in December 1774, leaving a son. His first work is a criticism on M. Silva. *Observations sur les Effets de la Saignée*, 1730, 12mo. reprinted 1750. *Essai physique sur l'Economie animale*, 1747, 3 vol. 12mo. *L'Art de Guérir, par la Saignée*, 1736, 12mo. reprinted 1750. *Traité des Fievres continues*, 1753, 2 vol. 12mo. *Traité de la Gangrene*, 1749, 12mo. *De la Suppuration*, 1749, 12mo. The preface to tom. 1. of the *Memoirs of the Academy of Surgery* was written by him. *Observations sur la Conservation de la Vue*, 1760, 4to. *Physiocratie, ou Constitution naturelle du Gouvernement le plus avantageux au Genre humain*, 8vo. He has been considered as one of the principal *Economists*, a reasoning sect, who give us, as new, old theories, which experience contradicted at first, and still contradicts.

QUESNE (Abraham du) born 1610, of a noble family in Normandy. He was trained up to the marine service under his father, who was an experienced captain, and distinguished himself from the age of 17. The marquis de Quesne went into Sweden 1644, and was there made major-general of the fleet, afterwards vice-admiral. In this last character, he engaged in the famous battle when the Danes were entirely defeated, and took their admiral's ship, called the Patience, in which the Danish general was killed. Being recalled to France 1647, he commanded one of the squadrons sent on the Neapolitan expedition; and, in 1650, when the French navy was reduced to a very low state, fitted out several vessels, at his own expence, at the first commotions at Bourdeaux. The Spaniards arrived in the river at the same time, but he entered notwithstanding, to which circumstance the surrender of the town was principally owing: and equal success attended him in the last wars of Sicily. He defeated the Dutch in three different engagements, in the last of which the famous Ruyter was killed by a canon ball; and he disabled the Tripoli ships so as to compel that republic to conclude a peace very glorious for France. The marquis du Quesne, some years after this, forced Algiers and Genoa to implore his majesty's mercy, and set at liberty a great number of Christian slaves. In short, Asia, Africa, and Europe, were witness to his valour, and resound still with his exploits. Though a Calvinist, the king rewarded his services by giving the territory of Bouchet, near d'Etampes (one of the finest in the kingdom) to him and his heirs for ever, and raised it to a marquisate on condition that it should be called du Quesne, to perpetuate this great man's memory. He died February 2, 1688, aged 78, leaving four sons, who have all distinguished themselves. Henry, the eldest, published *Reflections on the Eucharist*, 1718, 4to. much valued by the Protestants. He died 1722, aged 71. He had also several brothers, all of whom died in the service.

QUESNEL (Pasquier) born July 14, 1634, at Paris. He entered the congregation of the Oratory, Nov. 17, 1657, and devoted himself wholly to the study of Scripture, and the Fathers, and the composition of works of piety. When scarcely 28, he was appointed first director of the Institution at Paris, under father Jourdain; and began, in that house, his famous book of *Moral Reflections* on each verse of the New Testament, for the use of young pupils of the Oratory, among whom was M. Soanen, afterwards bishop of Senez. This work originally consisted only of some devout meditations on our Saviour's words; but

but M. de Lomenie, who, from being minister and secretary of state, had entered the Oratory, the marquis de Laigue, and other pious persons, being pleased with this beginning, requested father Quesnel to make similar reflections on every part of the four Gospels. He did so; and M. de Laigue having mentioned the book to M. Felix de Vialart, bishop of Châlons-sur-Marne, that prelate, who was much celebrated for his piety and prudence, read the work, adopted it in his diocese, and recommended the reading of it by a mandate of November 9, 1671, after having had it printed at Paris by Pralard the same year, with consent of the archbishop Harlai, the royal privilege, and the approbation of the doctors. Father Quesnel afterwards assisted in a new edition of St. Leo's works. When M. de Harlai banished father de Sainte Marthe, general of the Oratory, he obliged father Quesnel, who was much attached to him, to retire to Orleans 1681. The general assembly of the Oratory having ordered, in 1684, the signature of a form of doctrine, drawn up in 1678, respecting various points of philosophy and theology, father Quesnel refused to sign it, and withdrew into the Spanish Netherlands, in February 1685. He took advantage of the absurd mixture of philosophy and theology introduced into the Form. After this he went to M. Arnauld at Brussels, residing with him till his death, and there finished the *Moral Reflections* on the whole New Testament; which work, thus completed, was first published in 1693 and 1694, and approved, 1695, by cardinal de Noailles, then bishop of Châlons-sur-Marne, who recommended it by a mandate to his clergy and people. (v. NOAILLES.) When the same prelate became archbishop of Paris, he employed some divines to examine these *Reflections* carefully; and it was after this revisal that they were published at *Paris*, 1699. This edition is more ample than any other. The celebrated archbishop of Meaux was also engaged on the subject; and *The Justification of the Moral Reflections, against the Problem*, appeared under his name 1710. The famous *Case of Conscience* (v. NOAILLES) gave occasion for renewing the disputes about the signature of the Formulary, and the subject of Grace. Father Quesnel was arrested at Brussels, May 30, 1703, by order of Humbert de Precipiane, archbishop of Malines, and committed to prison; but Don Livio, a young Spaniard, employed by the marquis d'Arumberg, released him September 13th following, and he remained concealed at Brussels till October 2; then quitted that place for Holland, where, arriving in April 1704, he published several pieces against the archbishop of Malines, who condemned him by a sentence dated November 10, 1704. This sentence father Quesnel attacked, and wrote two tracts to prove it null. They were published in 1705, one entitled, *Idée générale du Libelle, publié en Latin*, &c.; the other, *Anatomie de la Sentence de M. l'Archevêque de Malines*: Several pieces appeared, soon after, against the book of *Moral Reflections*; two had been published before; one entitled, *Le Pere Quesnel hérétique*; the other, *Le Pere Quesnel Seditieux*. These publications induced pope Clement XI. to condemn it altogether, by a decree of July 13, 1708: but this decree did not appease the contest, and father Quesnel refuted it with great warmth, 1709, in a work, entitled, *Entrétiens sur le Décret de Rome, contre le Nouveau Testament de Châlons, accompagné de Réflexions morales*. In the mean time, the bishops of Luçon, la Rochelle, and Gap, condemned his book by mandates, which were to be followed and supported by a letter addressed to the king, and signed by the greatest part of the French bishops. This was sent to them, ready drawn up; but the plan was partly defeated; for a packet, intended by the abbé Bochart de Saron for the bishop of Clement, his uncle, and which contained a copy of the letter to the king, fell into the hands of cardinal de Noailles, and much confusion ensued. At length, the disputes on this subject still continuing, pope Clement XI. at the solicitation of Louis XIV. published, September 8, 1713, the celebrated bull beginning with the words, *Unigenitus Dei Filius*, by which he condemned father Quesnel's book, with 101 propositions extracted from it, and every thing that had been written, or that should be written, in its defence.

This bull was received by the assembly of French clergy, and registered in parliament, 1714, with modifications. Of forty-eight bishops who composed the assembly, forty accepted the bull, and gave *explications* of it in 1714; but M. the cardinal de Noailles, at the head of the seven other bishops, not thinking these *explications* satisfactory, refused to accept them. Louis XIV. was so offended at this, that he ordered a number of *lettres de cachet* to be issued against the opponents; but, after his decease, Mess. de la Broue, bishop of Mirepoix; Soanen, bishop of Senez; Colbert de Croissi, bishop of Montpellier; and de Langle, bishop of Boulogne, appealed from the bull to the future general council, March 5, 1717; and their example was followed by cardinal de Noailles, and some other bishops. This appeal raised great disputes in the French church, which have lasted nearly to the present time, but seem at length to be terminated. Father Quesnel died at Amsterdam, December 2, 1719, aged 86. He left, besides his *Réflexiones morales*, which made so much noise, and of which the most complete editions are 1699, and 1705, 4 vol. 8vo. and 1727 and 1736, 8 vol. 12mo. an edition of St. Leo, several religious books, the principal of which are, *Prieres et Pratiques de Piété*, 2 vol. 12mo.; *Idée du Sacerdoce*, 12mo.; *Les trois Consécrations*, 12mo. and with the preceding. *Elévations sur la Passion de N. S. J. C.* 16to.; *Jesus Pénitent*, 12mo.; *Du bonheur de la mort Chrétienne*, 12mo.; *la Discipline de l'Eglise*, Lyons, 1689, 2 vol. 4to.; *Lettres Spirituelles*, 1721, 3 vol. 12mo. &c. A great number of works relative to the contests he was involved in; as, *l'Apologie historique des deux Censures de Louvain et de Douay*, 12mo.; *la Tradition de l'Eglise Romaine*, under the name of M. Germain, Cologne, 1687, 4 vol. 12mo.; *la Paix de Clement IX.* Chamberry, 1700, 12mo.; *Causa Arnaldina*, 1699, 8vo.; *la Justification de M. Arnauld*, 1702, 3 vol. 12mo.; *Sept. Mémoires en sept. vol. 12mo. pour servir à l'Examen de la Constitution*, &c. A complete list of his works may be found in Moreri. His papers, with those he had from M. Arnauld, were taken from him when he was committed to prison at Brussels, May 30, 1703. They have never been published, but were made use of in the composition of certain extracts given to Louis XIV. by his confessor, a sheet at a time, which M. de Maintenon read to him, every evening, during the last ten years of his life, as she says in letter 129 of her Letters to mad. de Caylas.

QUESNOY (Francis de) an excellent sculptor, surnamed the Fleming, a native of Brussels, who has left some beautiful works, chiefly in the Netherlands and Italy, and executed children's sports, Bacchanals, and other gay subjects in relief, on bronze, marble, and ivory. He died 1644, at Livourne, aged 52.

QUETIF (James) a learned Dominican, born August 6, 1618, at Paris. He was librarian to the Dominican convent, rue St. Honoré, and died March 2, 1698, aged 80. Father Quetif published an edition of Peter Morin's *Opuscula* and *Letters*; a new edition of the Council of Trent, 12mo.; of the *Summary* of St. Thomas, 3 vol. fol.; of Savonarola's *Spiritual and Ascetick Letters*; the *Life of Savonarola*, written in Latin by John Francis Picus de la Mirandola, with several pieces besides, relative to Savonarola; and other works. He was preparing a library of the authors of his Order, which has been finished by father Echard, one of his brethren.

QUEVEDO *de Villegas* (Francis) a celebrated Spanish poet, born 1570, of a noble family at Villa-Nueva de l'Infantado. He was a knight of St. James, and one of the best writers of his nation; but count d'Olivarez, whose government he had censured in his poems, committed him to prison; nor did he regain his liberty till after that minister's disgrace. Quevedo tried every style of poetry, and has left heroic verses, lyrics, and some of the comic kind, 1650, 4to. besides writing many religious tracts, and translated several authors. He died at his native place, September 8, 1645, aged 75. His most celebrated works are, *The Spanish Parnassus*, Madrid, 1650, 4to.; *Buscon the Adventurer*; *Visions*; *Hell reformed*, &c. Don Nicholas Antonio, an excellent critic, says of Quevedo, that his *Heroic* poems are written with force and dignity; his *Lyrics*, with elegance and softness;

softness; and his comic and facetious ones, with an air of ease, a pleasant, witty, and ingenious turn, which captivates the reader. He wrote equally well in prose. His works were collected at Brussels, 3 vol. 12mo. and translated into French, *Brussels*, 1718, 2 vol. 12mo. *Buscon the Adventurer*, has been newly translated, 1775, in 3 pamphlets, 12mo.

QUIEN *de la Neufville* (James le) born May 1, 1647, at Paris, son of Peter le Quien, a captain of horse, descended from an ancient Boulenois family. He made one campaign as a cadet in the regiment of French guards, and then quitted the service, meaning to attend the bar; but a considerable disappointment, which his father met with, deranged his plans, and obliged him to seek a resource in literary pursuits. By M. Pelisson's advice, he applied chiefly to history, and published in 1700, a *General History of Portugal*, 2 vol. 4to. a valuable and well written work, which obtained him a place in the academy of inscriptions, 1706. This *History* is carried no farther than the death of Emmanuel I. 1521. M. de la Clede, secretary to the marechal de Coigni, published a *New History of Portugal*, 1735, 2 vol. 4to. and 8 vol. 12mo. that comes down to the present time; in the preface to which he accuses M. le Quien of having omitted several important facts, and passed slightly over many others. M. le Quien afterwards published a treatise on the origin of posts, entitled, *L'Usage des Postes chez les Anciens, et les Modernes*, Paris, 1734, 12mo. This treatise procured him the direction of part of the posts in Flanders, and in France. He settled at Quesnoy, and remained there till 1713, when the abbé de Mornay, being appointed ambassador to Portugal, requested that he might accompany him, which was granted. M. le Quien received the most honourable marks of distinction on his arrival; the king of Portugal settled a pension of 1500 livres upon him, to be paid wherever he resided, created him a knight of the order of Christ, which is the chief of the three Portuguese orders, and worn by himself, also asked his opinion respecting the academy of history, which he wished to establish, and did establish shortly after at Lisbon. M. le Quien, flattered by the success of his Portuguese history, was anxious to finish it; but his too close application brought on a disorder, of which he died at Lisbon, May 20, 1728, aged 81, leaving two sons, the elder of whom was knight of St. Louis, and major of the dauphin foreign regiment, and the younger postmaster general at Bourdeaux.

QUIEN (Michael le) a pious and learned Dominican, born October 8, 1661, at Boulogne, son of a merchant. He went to complete his studies at Paris, where he acquired an extensive knowledge of languages, divinity, and ecclesiastical antiquity, and was much beloved and esteemed by the learned. He died March 12, 1733, at Paris, aged 72. His principal works are, 1. *A Defence of the Hebrew text*, against P. Pezron, with an *Answer* to the same Father, who had refuted this *Defence*, 12mo.; 2. An edition of St. John Damascenus, in Greek and Latin; 3. A Treatise against the schism of the Greeks, which he has entitled, *Panoplia contra Schisma Græcorum*, 4to. under the name of Stephen de Altimura; 4. A large work, entitled, *Oriens Christianus*, 1740, 3 vol. fol. where he proposes to treat of the Eastern churches, as the Western are treated on in the *Gallia Christiana*; 5. *Nullité des Ordinations Anglicanes*, against Pere le Courayer, 4 vol. 12mo.; 6. Several *Dissertations* in the literary and historical *Memoirs* collected by Pere Desmolets.

QUIETISTS, v. MOLINOS. GUYON.

QUIGNONES (Francis de) a celebrated Spanish cardinal of the Franciscan order, son of Diego Fernandez de Quignones, first count de Lune, descended from one of the most illustrious and ancient Spanish families. He was elected general of the Franciscans at Burgos, 1522, and much esteemed by the emperor Charles V. who appointed him counsellor to his council of conscience, and procured him a cardinal's hat, 1527. Cardinal Quignones was afterwards bishop of Cauria, legate in Spain, and the kingdom of Naples. He died 1540, at Veroli. He has left a famous *Breviary*, printed at Rome, 1536, and reprinted several times since in 4to. and 8vo. in which each

each of the canonical hours is reduced to three Psalms, and the Mattins to three lessons, and the Psalter so disposed as to be recited every week. The shortness of this breviary, or rather the retrenchment of several apocryphal histories, raised a clamour among the ignorant, and occasioned its suppression, though it had been approved by pope Clement VII. and Paul III. The preface is elegant and worth reading. Cardinal Quignones' plan is partly adopted in the new French breviaries, and if that of Paris was the same throughout the year, as it is for Easter, it would be almost entirely like his.

QUIGNONES (John de) a physician of Madrid, born about 1600, who published a treatise on *Langoustes*, or *Locusts*, Madrid, 1630, 4to. in which are prayers to drive them away; *El Monte Vesuvio*, Madriti, 1632, 4to. fig.; A Treatise *on Roman coins*, Madrid, 1620, 4to.

QUILLET (Claudius) a native of Chinon, where he practised physic with reputation; but having declared against the *Possessions* at Loudun, and Chinon, in a MS. tract, the original of which is in the Sorbonne library, was obliged to retire into Italy, where he became secretary to the marechal d'Estrées, then ambassador at Rome. Quillet had no benefice, neither was he in orders, when he published in Holland, 1655, 4to. under the name of *Calvidius Lætus*, a Latin poem, entitled, *Callipædia*, i. e. *the art of having handsome children*. This poem pleased from the singularity of its plan, the division of the subject, the variety of its episodes, and the sprightliness of the poetry; but the language is not always pure nor correct; many idle fancies are introduced, relative to the different influences of the signs of the Zodiac, on conception, and the descriptions are too licentious. Quillet had inserted some lines against cardinal Mazarin and his family, but the cardinal having sent for him, complained of it mildly, and promised him the first vacant abbey, which uncommon instance of goodness and moderation, struck the poet so forcibly, that he fell at his eminency's feet, begged his pardon, and promising to correct the poem, requested permission to dedicate it to him. He published another edition of Paris, 1656, in which he omitted that part, and dedicated it to cardinal Mazarin, who had kept his promise by giving him an abbey some time before. Quillet also wrote a Latin poem, entitled, *Henriciados*, in honour of Henry IV. and several other works; but they have not been published. He died 1661, aged 59, after having given all his MSS. to Menage, with 500 crowns, for the purpose of printing them; the abbé took the money, and the papers, but never published any of Quillet's writings. A new edition of the *Callipædia* appeared, 1749, with a French translation by M. de Monthenault d'Egly, 12mo. and in 1774, a translation into French verse, 8vo. and the Latin text.

QUINAULT (Philip) a celebrated French poet, born of a respectable family at Paris. He was originally one of Tristan l'Hermite's domestics, in whose house he learnt to write verses, and afterwards placed himself with an attorney to the council, and furnished the stage with several *Comedies* and *Tragedies*, now forgotten, but which at that time had great success, and were acted with applause from 1654, till 1666. They are deserving of censure however from persons of taste, both for their irregularity as compositions, and for the insipid style which runs through them all, and which is well described by Boileau in the following lines:

Les Heros, dans Quinault, parlent bien autrement,
Et jusqu'a je vous hais, tout s'y dit tendrement.

Quinault joined the study of the law to his dramatic labours, and to this study he owed his good fortune. A rich merchant of Paris, being teized by his partners, had recourse to our poet to settle his accounts; he did so, and the merchant thus delivered from chicanery, dying shortly after, Quinault married his widow, who brought him above an hundred thousand crowns, and enabled him to purchase the place of auditor of accounts, 1671. He had been admitted into the French academy the preceding year, and now gave up the play house, to devote himself to the opera, a species of entertainment then in its infancy in France. Quinault pursued this new style

style of writing with success, from 1672, to 1686, and Louis XIV. gave him a pension of 2000 livres, as an encouragement. Lully composed the music for Quinault's operas, because he found in this poet every qualification he wished for; a delicate ear, harmonious words, a taste for the tender style, thoughts varied a hundred different ways, great facility in rhiming, and what was still more valuable, an uncommon docility in always conforming to the musician's ideas. Quinault was of that mild, conciliating, and sweet temper, which makes men amiable in society. He regretted towards the close of life, the time that he had spent in his operas, and resolved to write no more poetry unless to celebrate the king, or for the glory of God; and died at Paris with fervent sentiments of religion and piety, Nov. 28, 1688, aged 53. No French poet has succeeded so well in the opera. His principal works, 1739, 5 vol. 12mo. consist of *Les Fêtes de l'Amour et de Bacchus*; *Cadmus et Hermione*; *Alceste*; *Psyché*; *La Mascarade du Carnaval*; *Thésée Athis*; *Isis*; *Proserpine*; *Roland*; *Le Temple de la Paix*, and *Armide*; 2. Sixteen plays, among which are comedies, tragedies, and tragi-comedies, *La Mere conquette*, is the most tolerable; 3. Some ingenious *Epigrams*, and some *Poems*, which are dispersed in different collections; 4. *La Description de la Maison de Sceaux de M. Colbert*, a short poem, written with great wit and delicacy, &c. His majesty having given him the subject of an opera, he wrote the following elegant lines:

C'est avec peu de bien un terrible devoir,
De se sentir presse d'etre cinq fois Beau-pere;
Quoi! cinq Actes devant Notaire,
Pour cinq filles qu'il faut pourvoir!
O Ciel! peut-on jamais avoir,
Opera plus facheux a faire?

This was however a mere sally of wit, for Quinault was rich; besides what has been already mentioned, he received 4000 livres from Lully for each opera. Three of his daughters took the veil, and the two others were advantageously married. He had no son.

QUINCY (Charles Sevin, marquis de) lieutenant-general of artillery, and author of *l'Histoire Militaire de Louis XIV.* 1726, 7 vol. 4to. bound in 8vo. This work contains minute details, useful to those who like to trace in their reading the operations of a campaign.

QUINQUABRES, v. CINQ ARBRES.

QUINTIANUS (St.) born in Africa, under the dominion of the Vandals. He went into France in the reign of Clovis, and was elected bishop of Rhodes, in which quality he attended the council of Agde, 506; but the Goths having afterwards driven him from Rhodes, he retired to Auvergne, where he became bishop of Clermont, 514. He died November 13, 527.

QUINTIANUS STOA (John Francis) professor of belles lettres at Paris, born 1486, at Quizano, where also he died, 1557. His poems were printed at Paris, 1514, fol. but are little esteemed.

QUINTILIAN (Marcus Fabius) a celebrated Latin orator, the most judicious critic, and excellent teacher of rhetoric, which the age he lived in produced, born at Calahorra in Spain; he was Domitius Afer's disciple, taught at Rome with uncommon reputation, during 20 years, and appeared with applause at the bar. Some writers suppose him to have risen to the consular dignity, for which opinion there appears little foundation; but it is more certain that the emperor Domitian employed him to educate his sister's grandsons. He died in the year 59. Quintilian has left an excellent work entitled, *Institutiones Oratoriæ*; it is a treatise on rhetoric, in 12 books, in which the author's precepts, judgement, and taste, are justly admired. These *Institutions* of Quintilian's were found quite perfect by Poggius, in an old tower at the abbey of St. Gal, and not in the shop of a German grocer, as some authors have said. A treatise *on the causes of the corruption of eloquence*, in form of a dialogue, is also attributed to him, but more commonly to Tacitus; and there are strong reasons for believing that Quintilian's book on that subject is lost. The best editions of this author's works are by Obreicht, *Strasburg*, 1698, and by M. Cappronier, 1725, fol. Those of the *Institutions*, Rome, 1470, fol. are scarce; there are two of them; that by Comanus is more difficult to procure,

than

than that by the bishop of Alefia; but the editions of the institutions and declamations, *cum Notis variorum*, 1665, 2 vol. 8vo. and by Burmann, 1720, 4 vol. 4to. are good, and the former better than the latter. The abbé Gedoyn has translated the *Institutions* into French, 1718, 4to. reprinted, 4 vol. 12mo. Quintilian had a son of his own name, whom he mentions with great encomiums. He must be distinguished from Quintilian, father, or rather grandfather of the first. We have 145 *Declamations* of this latter Quintilian's remaining, the 136 first of which were published in the 15th century by Ugolino of Parma, *Venice*, 1581, and 1482, fol. the rest by Peter Ayrault in 1563, and afterwards by Peter Pithou 1580. They have been translated into French, 4to. by John Nicole, father of the celebrated author of that name. There are 19 more *Declamations* printed under the name of Quintilian the orator. Vossius however does not believe them to belong either to him or to his grandfather, but attributes them to the younger Posthumius, who is said to have assumed the name of Cæsar, and Augustus, in Gaul, with Posthumius his father, in the year 160.

QUINTIN (John) born January 20, 1500, at Autun. He was a knight-servitor in the order of Malta, and attended the grand master to that island as one of his domestics; but returning to France, became professor of canon law at Paris, 1536, and acquired great reputation there. He spoke for the clergy in the assemby of the states-general summoned at Orleans, 1560; and the admiral de Châtillon at the head of the Protestants complained loudly to the king and queen of his speech, because it exhorted them to pursue rigorous measures against them. Quintin died at Paris, April 9, 1561, through vexation at the ridicule which his harangue had excited. He left a *Description of the Isle of Malta*, in Latin, 1536, 4to. and numerous works besides.

QUINTIN MESSIUS, or MATYSIS, surnamed the blacksmith of Antwerp, because he exercised that trade there during twenty years. He afterwards fell in love with a painter's daughter, and solicited her hand; but her father having declared that he would give it to none but a painter, Quintin immediately learnt drawing, and then applied so closely to painting, that he soon became a skilful artist. The first portrait he drew was his mistress, whom he obtained in marriage shortly after. Many beautiful pictures done by Quintin may be seen at Antwerp. He died about 1529, and the following Latin verse was placed on his tomb:

Connubialis Amor de Mulcibre fecit Apellem.

QUINTIN, a taylor, and chief of the heretics called *Libertines*, who taught that Jesus Christ was Satan, that the gospel was false, that there was only one spirit, which was God, and that men might give a loose to their passions without sinning. He was burnt at Tournay, 1530.

QUINTINIE (John de la) born 1626, at Potiers. Going to Paris with a view of being admitted advocate, his talents induced M. Tambonneau, president of the chamber of accounts, to chuse him for tutor to his only son, and M. Quintinie employed all the leisure this office left him, in his favourite study horticulture. He gained a farther knowledge of gardening, in a journey which he took with his pupil into Italy, and when he returned to Paris, M. Tambonneau gave him the entire use of his garden belonging to his house, that he might join experience and practice to theory. M. de la Quintinie devoted himself wholly to horticulture, and made many curious and useful experiments. He was the first who proved it useless to join fibres to the roots of trees when transplanted, and discovered a sure and infallible method of pruning trees, so as to make them not only bear fruit, but bear it in whatever part the owner chuses, and even produce it equally throughout all the branches; which had never before been tried, nor even believed to be possible. The great prince of Condé, who was fond of gardening, took great pleasure in conversing with him, and James II. king of England, offered him a large salary, if he would undertake the care of his gardens; but M. de la Quintinie's love for his native country, made him reject this advantageous offer, and he received in France the rewards due to his merit.

Louis

Louis XIV. founded the office of superintendant-general of the royal fruit, and kitchen gardens, on purpose for him, and M. Colbert drew up his patent. La Quintinie died at Paris, about 1700, leaving an excellent book entitled, *Instructions pour les Jardins fruitiers et Potagers*, 1725, 2 vol. 4to.

QUINTUS-CALABER, v. CALABER.

QUINTUS CURTIUS (Quintus Curtius Rufus) a celebrated Latin historian, who lived in the first century, in the reign of Vespasian, or of the emperor Claudius, according to the most probable opinion, and has left an excellent *History of Alexander the Great*, in elegant Latin, Venice, 1470, fol. Elzevir, 1633, 12mo.; *Ad usum Delphini*, 1678, 4to.; *Cum notis variorum*, 1708, 2 vol. 8vo.; *Delphis*, 1724, 2 vol. 4to. Vaugelas has published a French translation, 12 vol. 12mo. which is esteemed. The two first books of this history, the end of the fifth, the beginning of the sixth, and some parts of the tenth and last book, are lost. Bruno, Freinshemius, and others, have added supplements to it; the best are those by Freinshemius.

QUIQUERAN *de Beaujeau*, the name of an ancient and illustrious family of Provence, descended from Rostan de Quiqueran, who lived at Arles, 1143. This family has been honoured with the highest offices of state, in the courts of the earls of Provence, and since that province was united to the crown has produced chamberlains, stewards to the houshold to the king, knights of the royal order, general officers, several bishops, grand priors, grand masters of the knights of Malta, commanders, a great number of knights of Malta, &c. The following are particularly distinguished.

QUIQUERAN *de Beaujeau* (Peter de) an eminent bishop of Senez, son of Anthony de Quiqueran, baron de Beaujeau, and Anne de Forbin. He was appointed bishop of Senez, at 18, in 1544, or 1545, being the first prelate appointed after the concordate of Leo X. and Francis I. This uncommon appointment he owed to his family, and the distinguished name which he had already acquired among the literati of Europe; and he was likely to have proved one of the most learned men of his time, had he not been prematurely snatched away when but 24, at which age he died at Paris, August 18, 1550. We have a noble eulogy on his native country written by him in Latin verse, entitled, *De Laudibus Provinciæ*, Paris, 1551, fol. 89 leaves, and a Latin *Poem*, on Hannibal's passage into Gaul to the banks of the Rhine, near the city of Arles. They have each been printed several times, and Peter de Niny de Claret, archdeacon of Arles, has translated the first into French, 8vo. This young prelate was great grandson of John de Quiqueran, knight, baron de Beaujeu, and de Vaquiere, seigneur de Ventabren, and de Monrouge, who was of singular service to Louis III. of Anjou, king of Naples, and earl of Provence, by whom he was liberally rewarded, and died 1466. The same prelate was first cousin to Robert de Quiqueran de Beaujeu, knight of St. Michael, 1508, governor of Ap, and Manosque, 1583, major-general of the royal camps and armies, 1586, and chief consul of Arles, 1593. Paul Anthony de Quiqueran his cousin, a knight of Malta, one of the greatest admirals of his time, fought frequently against the Turks with success; but in January 1660, being compelled by a storm to take shelter in a bad port of the Archipelago, he was surrounded and attacked by the thirty gallies of Rhodes, which the captain Pacha Mazamamet commanded in person. He sustained their fire a whole day, and did not yield till his ammunition was exhausted, and three parts of his men killed, bnt soon after he was put in irons, a second storm, more violent than the former, brought the victorious fleet into so dangerous a state, that Mazamamet found himself compelled to implore the knight's assistance, and M. de Beaujeu saved it by his skilful manœuvres. The captain, sensible of the obligation, wished in return to save M. de Beaujeu; for which purpose he concealed his rank of knight, and placed him among the meanest slaves; but the grand vizir, who had doubtless heard the state of the affair, insisted on seeing him, and discovering him by his warlike air, and the description which had been given of his person, confined him in the castle of

the seven towers without any prospect either of ransom or exchange Louis XIV. in vain demanded M. de Beaujeu, nor could the Venetians prevail to have him comprehended in the treaty of Candia, and he had been 11 years a prisoner, when one of his nephews, James de Quiqueran, a knight of Malta, who but 22 years of age, formed the bold project of delivering him, and effected his design. This young man went with M. de Nointel to Constantinople, where he called upon his uncle, (for nobody was refused admittance to him,) and privately carried him ropes at different times. When they judged the quantity to be sufficient, they agreed on the day, hour, and signal. This signal being given, the knight descended, and finding the rope 4 or 5 fathom too short, threw himself into the sea, which washes the castle wall. The noise which he made in plunging, drew some Turks to the spot, who were passing in a brigantine; but his nephew, rowing thither speedily in a well armed skiff, drove them off, and conducted him to a king's ship, commanded by the count d'Apremont, who conveyed him to France in safety. Thus was the knight delivered, after having been confined eleven years. He died commander of Bourdeaux.

QUIQUERAN *de Beaujeu* (Honoré de) nephew of Paul Anthony de Quiqueran, and brother of James de Quiqueran, mentioned in the preceding article, one of the most illustrious prelates, and best preachers France has produced, born June 19, 1655, at Arles. He entered the congregation of the Oratory at 17; taught theology at Arles, afterwards at Samur, where he also preached on Sundays with an uncommon success. On the revocation of the Edict of Nantes, his superiors sent him as a missary to Poitou and Aunis. The celebrated Flechier, bishop of Nismes, fixed him in that diocese, by giving him a canonry in his cathedral, and chusing him for one of his grand vicars: nor was it long before a circumstance occurred which proved how properly the object of his confidence had been chosen. The marechal de Montrevel, commander in Languedoc, being informed that the fanatics meant to assemble, on Palm-Sunday, in a mill in the suburbs of Nismes, ordered the mill to be surrounded and burnt. Upon this the inhabitants of Nismes took the alarm, from an idea that an attack was intended upon their city and lives; and, taking shelter in the church, well armed, resolved to defend themselves to the last extremity. The abbé de Beaujeu immediately ascended the pulpit, and spoke in a manner so forcible and persuasive, that not only quiet, but even devotion, succeeded this tumult, divine service was performed as usual, and every one returned home easy and satisfied. He had accustomed himself so early to speaking extempore, that of the sermons which he preached during three entire Lent seasons, at Aix, Paris, and Rochelle, and many other sermons, he had not written down four. This great facility of speaking, joined to his eloquence, was so much admired in the assemblies of the clergy held 1693, and 1700, to which he was deputed from the second order, that the celebrated Bossuet, and the abbé Bignon, procured his admission into the academy of inscriptions, with a view of fixing him at Paris. He was appointed by the king to the bishopric of Oleron 1705, and, almost immediately after, to that of Castres. At the same time that M. de Beaujeu made oath of allegiance in the king's presence, he took leave of his majesty, being to depart the next day; upon which the king said, *It is very soon, but very right.* When arrived at Castres, he established a school, and discharged all the duties of his ministerial office in the most exemplary manner. On the death of Louis XIV. 1715, while the general assembly of the clergy was sitting, the bishop of Castres, being chosen to speak his funeral oration at St. Denis, made a very eloquent harangue, which has been printed. This worthy prelate died at Arles, while on a visit to his family, July 26, 1736, aged 81. We have a volume in 4to. containing his *Mandates*, *Letters*, and the *Pastoral Instructions* which he published on the establishment of his school, on the contagious diseases in Provence and Languedoc, on the fire at Castres, on abuses among the Mendicants, on the legend of Gregory VII. and on the famous council of Embrun, neither of

which

which he approved. In company, he displayed a mildness, sweetness of temper, chearfulness, and sportive vivacity, which made him the delight of society, and a firm and steadfast friend. All who were attached to him, found their happiness in such an intimate, and deeply regretted his loss.

QUIRINI (Anthony) a Venetian senator, and one of the most eminent members of that republic, author of a learned piece against the Interdiction pronounced by pope Paul V. 1607, in which he has made great use of the celebrated Gerson's principles and works. This piece was approved by the divines and lawyers, and by the council of ten, who are the judges of state crimes. M. de Thou speaks in its praise.

QUIRINI (Angelo Maria) a learned cardinal, and noble Venetian, of the same family as the preceding, born March 16, 1680. He entered early into the Benedictine congregation of Mount Cassino, but pursued his studies at Florence; and, being appointed professor there, composed a speech, *de Mosaicæ Historiæ præstantiâ*, which his general, Angelo Ninci, caused to be printed. Father Quirini went into France about 1710, and, after passing two years at the abbey of St. Germain-du-Prez, and forming connections with the literati, travelled through all the French provinces, making observations on whatever was most remarkable and useful. The account which he has given of this journey, contains many curious and very interesting anecdotes. On his return to Italy, he drew up a plan for a history of that country, and published an edition of the books which contain the divine service as performed in the Greek church. Pope Innocent XIII. soon after, gave him the bishopric of Corfu, where he wrote his book, entitled, *Primordia Corcyræ ex antiquissimis monumentis illustrata*, Brescia, 1738, 4to.; a work containing much learning and critical knowledge. He was made bishop of Brescia by Benedict XIII. 1726, and cardinal, November 26, 1727; assisted in an edition of the works of some holy bishops of Brescia, and published it, 1738, under this title, *Veterum Brixiæ Episcoporum Sancti Philastrii, et Sancti Gaudentii opera; nec non beati Ramperti et venerabilis Aldemanni, opuscula*, &c. In 1739, he added to it, *Specimen variæ Litteraturæ quæ in urbe Brixiâ ejusque ditione paulò post Typographiæ incunabula florebat*, &c. 4to. After being made librarian of the Vatican, he procured the new edition of St. Ephraim's works, *Rome*, 1742, 6 vol. fol. Cardinal Quirini was appointed head of the congregation of the *Index* by Benedict XIV. 1743, and admitted honorary member of the academy of inscriptions at Paris, the same year, in the place of Dom. Anselm Banduri. He died January 9, 1755, at Brescia, aged 76. Besides the works above mentioned, he left, 1st, an edition of the *Enchiridion Græcorum*; 2d, *Gesta et Epistolæ Francisci Barbari*; 3d, A Collection of his *Letters*, in ten books; 4th, *The Life of Pope Paul II.* against Platina, *Rome*, 1740, 4to.; 5th, An edition of Cardinal Pole's Letters; 6th, Four *Pastoral Instructions*; some *Letters*, which are not in the collection before mentioned; 7th, An Abridgement of his *Life* to the year 1740, *Brescia*, 1749, 8vo.; and some other works.

QUIRINUS, the name under which Romulus was adored at Rome after his death, and given him, as he was founder of the Romans, whom he himself called Quirites, after he had shared his new city with the Sabines, who left that of Cures to settle at Rome, as Livy relates. The temple of Romulus stood on the hill which was called Quirinalis, from his name; and the gate of Rome which led to this hill, had the same appellation; as also the feasts which were held yearly in honour of Romulus.

QUIRINUS (Publius Sulpitius) a Roman consul, born at Lanuvium, who did great service to his country in the reign of Augustus; and, when the time of his consulship was expired, commanded an army in Cilicia, where he subdued the people called *Homonadenses*, and obtained the honour of a triumph. After Archelaus was condemned, Augustus sent Quirinus into Syria as governor, with orders to number that province and Judea. He is doubtless the same person whom St. Luke and Josephus call Cyrenius; and there is every reason to believe that the holy Evangelist ascribes the numbering

bering of Judea to him, because he continued and completed it; for it was began by *Sentius Saturnius*, governor of Judea at the time of our Saviour's birth. Quirinus was preceptor to Caïus, grandson of Augustus, and married Æmilia Lepida, the great grand-daughter of Sylla, and grand-daughter of Pompey; but afterwards divorced her, and procured her to be banished from Rome with great disgrace. He died in the year 22.

QUIROS (Augustine de) a learned Spaniard of Andujar, who entered among the Jesuits 1585, and taught grammar during a considerable time; after that, theology. He was raised to the chief offices in his province, and afterwards sent to Mexico, where he died December 13, 1622, aged 56, leaving *Commentaries* on the Song of Moses, Isaiah, Nahum, Malachi, the Epistle to the Colossians, that of St. James, and some other books of Scripture.

QUISTORP (John) a learned Lutheran divine, born 1584, at Rostock, in which city he was chosen professor of divinity, and afterwards superintendant of the churches. When the learned Grotius fell sick at Rostock, Quistorp paid him all the attentions of a sincere and tender friend, and was present at his death. In the *Bibliotheque choisie*, published by Colomies, may be found the Latin letter, dated September 28, 1645, which he wrote on this occasion to Culovius, giving an account of the death of Grotius. Quistorp died May 2, 1648. His principal works are, 1. *Articuli Formulæ Concordiæ illustrati*; 2. *Manuductio ad studium Theologicum*; 3. Latin *Notes* on the whole Bible; 4. *Commentaries* on St. Paul's Epistles, in the same language; 5. *Sermons* and *Dissertations*. John Quistorp, his son, born 1624, was pastor and professor at Rostock; and is also known by several theological works, not written with sufficient moderation.

END OF THE THIRD VOLUME.